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CONSUMEBATUR

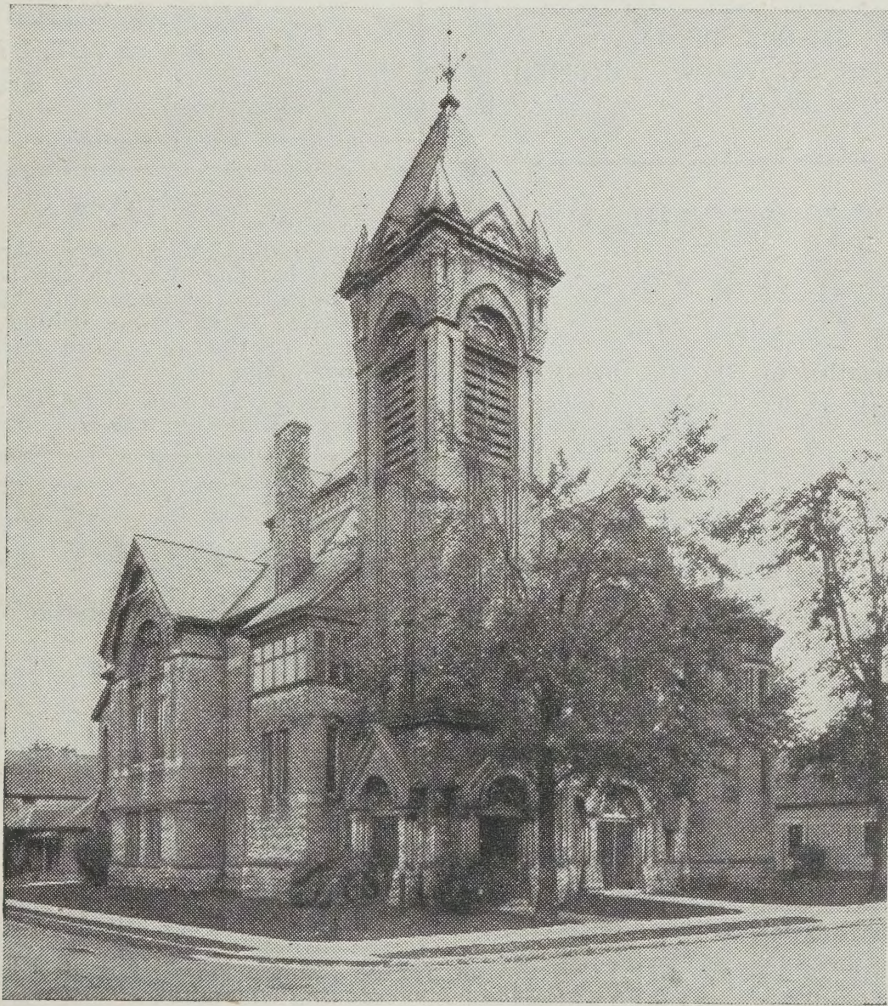
# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, JANUARY, 1938

No. 1



Knox Church, St. Thomas, Ont.





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TORONTO



# The Presbyterian Record

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## The Moderator's Message—1938

The invitation to send a New Year's message to the Church gives the Moderator an opportunity to express gratitude for the experience of visiting Synods, congregations, Sunday Schools, Young People's Societies, and members of the Church during these past months. I sincerely wish that all had the personal knowledge of the Church which this experience has given to me.

First I wish to pay tribute to the workers, ministers, elders, managers, faithful women, Sunday School officers and teachers, leaders in Young People's Societies, leaders of Praise and members of Church choirs, through whose self-sacrificing devotion the great work of our great Church is effectively and fruitfully carried on. "No man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present," wrote Lord Macaulay. In the same spirit one

may say,—No one correctly informed will be disposed to take a desponding view of the near future of the Church.

There are conditions however calling for careful thought and patient and devoted effort. Many of these problems, as I have seen the Church, are closely related to the Ministry of the Church. In many places the maintenance is evidently inadequate. This causes unrest and if long continued will impair the efficiency of the most spiritually-minded. If all our strong congregations would consider this prob-

lem seriously, increase their contributions at once, improvement could be made within one year, and one of the problems of every Presbytery would be solved.

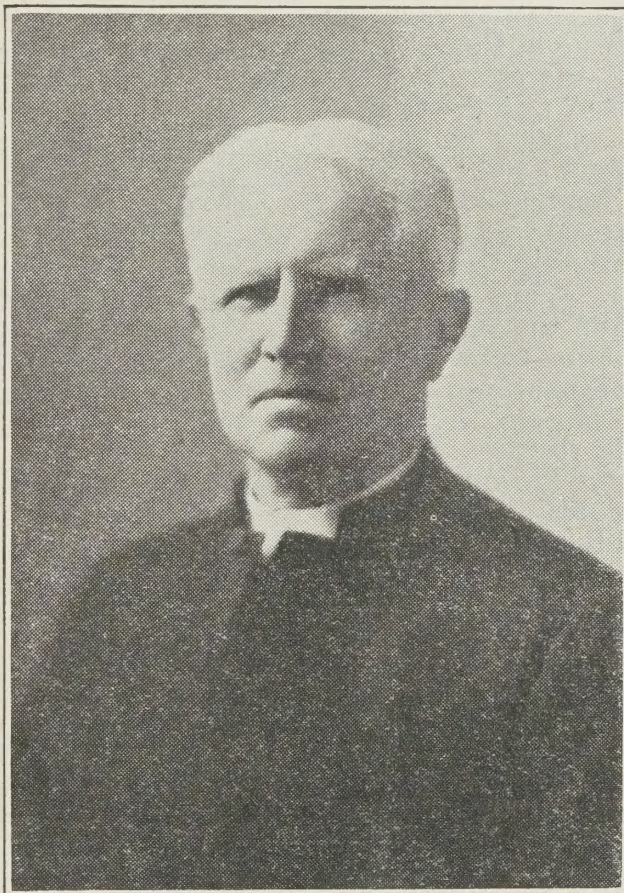
Then there is also what is spoken of as the question of the supply of men for the Ministry. The two colleges of the

Church have graduated during these past years over one hundred men. These young ministers are now in every Synod of the Church, many of them in prominent and large congregations. In all Church Courts they take a worthy share in the administration of the business of the Church. Nothing the Moderator has seen has cheered him more than the place these younger ministers are taking in the work of the Church. But they are too few for our present requirements. There are at least fifty congregations without settled ministers. All who study this problem admit its seriousness. An estimate

very generally given is that we need double the number at present registered in the classes of our colleges, and this without making provision for expansion either at home or overseas. The Church must pray the Lord of the harvest that He send forth laborers into His harvest.

May the New Year, by the blessing of God, bring to our troubled world—Peace—and to those to whom the past year has brought deep sorrow the abiding comfort of the Holy Ghost.

HUGH MUNROE,  
New Glasgow, N.S. Moderator.





## A PRAYER OF MOSES

Rev. A. M. Gordon, D.D.

Sermon preached at the opening of the Synod of Montreal and Ottawa by Rev. Dr. A. M. Gordon of St. Andrew's Church, Quebec, Que.

Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.—Numbers 11:29.

THESE is, as you know, a vast difference between the religious enthusiasts in the companies of the prophets in the days of King Saul, and prophets such as Amos, Hosea, Isaiah, and Jeremiah. There is also a marked difference between the early Hebrew idea of the Spirit of God and the idea of the Spirit held by St. Paul and St. John. We need not now ask what exactly our writer thought of prophecy and of the Spirit when he said that "the Lord came down in a cloud, and spake unto Moses, and took of the spirit that was upon him, and gave it unto the seventy elders; and when the spirit rested upon them, they prophesied." The point of the story is not the way in which the Spirit of God possessed the elders, nor the way in which they spoke and acted under the influence of the Spirit. The point is that two men, Eldad and Medad, although registered as elders, "prophesied" without being duly authorized or commissioned to do so. When a young man came in hot haste from the camp, and told Moses what these two were doing, Joshua, the friend and servant of Moses, was horrified. "My lord Moses", he said, "forbid them." In contrast to the servant's eager demand, comes the noble reply of the great leader, "Art thou jealous for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

The contrast, seen in Joshua and Moses, has been repeated over and over again. On one occasion, so Mark tells us, John said to Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." To John, the man of such fiery zeal that Jesus called him a son of thunder, it seemed outrageous that an outsider, one not called to be an apostle, should presume to do mighty works in the name of Jesus. But Jesus took an entirely different view. "Forbid him not," he answered, "for there is no man which shall do a miracle in my name, which can likely speak evil of me. For he that is not against us is on our part."

Pass from the Gospels to the Book of the Acts of the Apostles, and you find a similar scene. In obedience to a vision twice repeated, Simon Peter went from Joppa to Caesarea, and there met the devout Roman centurion Cornelius. He preached the Gospel to him, and Cornelius, a Gentile, gave such unmistakable evidence of being a

Christian that Peter admitted him by baptism into the Christian Church. When the Jewish Christians in Jerusalem heard of it, they were as horrified as Joshua was when he heard that Eldad and Medad were prophesying in the camp of Israel. They took Peter to task. "They that were of the circumcision contended with him." We can hear them saying to him angrily, as if he had committed some dreadful crime, "Thou wentest in to men uncircumcised, and didst eat with them." And Peter had to tell them the whole story, rehearsing the matter from the beginning, and expounding it by order to them, before they were pacified, and acknowledged that God had actually granted to Gentiles repentance unto life.

Since then men have often acted as Joshua did, and as the narrow-minded Jewish Christians did, and for the same reason, namely, that they could not see how any man who did not hold their opinions, or was not of their country, could speak in God's name, or share in the covenanted mercies of God. Sometimes a single man imagines himself to be the mouthpiece of the Spirit of God. Some years ago at a Presbytery meeting, a certain matter was being discussed. Different members of Presbytery took different views. One sagacious member spoke, and then another. At last, as if the time had come when the truth was to be revealed from Heaven, a member rose and said, "We have heard what Mr. So-and-So has to say, and we've heard what Mr. So-and-So has to say; let us now hear what the Holy Spirit saith;" and with that he proceeded to give his own view, fully persuaded that Almighty God spoke through him, and through him alone. It was a piece of colossal arrogance, and yet quite unconscious arrogance; for in private life this man was a humble, simple-minded child of God.

Sometimes a single man imagines himself to be the mouthpiece of the Spirit of God. Oftener men holding a certain set of opinions or belonging to a certain sect, or to a certain branch of the Church, have imagined that they have a monopoly of God's truth. Therefore, they have been intolerant of all opposition, and impatient with all who differed from them. They have said if anyone who expressed a view different from their own what the chief priests and Pharisees said of Jesus Christ, "Forbid him; silence him."

Pioneers in natural science, as well as pioneers in religion, have had to meet such opposition. Galileo was branded as a heretic, because he maintained that the earth went round the sun. Pasteur was vehemently opposed by many of the physicians and surgeons of his day, until unprejudiced scientists were convinced that he was

(Continued on page 6)



## THE RIDDLE OF 1938

THE new year on which we are entering has a Sphinx-like face. Would we could read the riddle of its possible happenings, for then we might adjust our plans to its needs. And yet, are we not just called to strengthen our work as we have opportunity and where we see the need to be greatest, to make our weight most felt. A Scottish minister, impressed by two epistles that might have passed between them, as follows: "Dear Paul, Crete is a dreadful place. Whatever good I try to do, I am opposed on every hand. People won't listen to me, and when they do listen they laugh at what I have to say. There's all kind of sin here and nothing I say or do seems to make much difference. What about sending me somewhere else, to some smaller task, where I could be of some use and may be accomplish something." ANSWER. "Dear Titus: What do you think I sent you to Crete for? That you might have it easy? It was an impossible place; that's why I put you there. Buckle tighter the armor of God—the breast-plate of honest endeavor—and thank God for a difficult task." The comment is that Titus did so, and made a great success of his severe labors.

It seems as if in 1938 our Church at home and abroad will have every incentive to "Buckle tighter the armor of God." We have no complete reports for 1937 yet but let us dip into those of 1936 to see how things were then shaping, for example, in Manchuria and Formosa our fields most affected by the present Chino-Japanese war. BRIGHT—"As we see various types of young women preparing for Christian service on their own initiative, it brings us face to face with a new challenge—Will we have funds to employ these as they finish their training? The field is white unto harvest as never before. Reapers are in training—they are in demand everywhere; shall we be able to meet the opportunity—financially? Young women who get the vision, feel the call, and have also the initiative and ability to get their training apart from our exhortations and financial backing, are surely the most promising type. Securing their services for our Mission at the low rate of salary they need, would be an investment of the highest order. It has never been easier to reach the women of Manchuria than it is at present." DARK (From a Church of Scotland source) "It was a mission (Moukden, Manchuria) which possessed a Theological College that was turning out a succession of Christian pastors, a mission which had founded and still had the supervision of a world-famous medical college, and the very existence of that mission was now threatened by the suspicious supervision of the Japanese authorities."

BRIGHT—"The Formosan native church has had a great awakening. Many preaching bands have been organized everywhere. They enthusiastically preach in the streets or wherever opportunity offers. Church members with great zeal and new spiritual life encourage their neighbors to come and attend meetings." DARK—"In March, a Japanese teacher, who since last September had expressed his desire to leave the school, returned to Japan proper. His going became the occasion for a new outbreak of criticism. The day following his departure, newspapers carried headlines shrieking aloud his parting interview with newspaper reporters. From that time on through April, May and June, the school was almost daily before the public, and the activities of the 'Annihilation Society' became more and more open. In April a minute inspection was made of the school



by government officials. The standing of the school was declared low, particularly with regard to the cultivation of the national spirit" . . . . "Negotiations finally culminated in a decision to withdraw from educational work in the Tansui Middle School and the Tansui Girls' School."

That was in 1936; and 1937 with the Japanese plans for conquest in determined operation, cannot have made things easier. 1938 says, "Buckle tighter the armor of God." Shall we all, as God gives us opportunity, loyally respond.

WILLIAM BARCLAY,  
Budget and Stewardship Convener.

(Continued from page 4)

right and his opponents were wrong. But it is when religion is concerned that men holding original or unauthorized views have been opposed and persecuted most bitterly. No doubt the reason is that religion has to do with what is deepest in man; and so men who could listen dispassionately to a scientific argument have been so inflamed in theological debate that any man daring to differ from them has been in their eyes as a son of perdition or as Antichrist. Robertson of Brighton, the most inspiring preacher of last century, being intense and serious, nervous and high-strung, was goaded into frenzy by some professedly pious men who did not share his views. "The religious newspapers treated him very badly, imputing to him views he never held, and ignoring the truth he preached, till he declared that the only difference between such papers (and people) and other sinners was that the sinners told lies in the name of the devil, and the saints told lies in the name of God." Henry Drummond, that man of God and master in religion, was gifted with a saving sense of humor, and therefore did not suffer from the attacks of opponents as Robertson did. But he too had critics venomous enough. When he was engaged in evangelistic work, hand in hand with Moody, one of Moody's followers, jealous, like Joshua, for his leader's sake, but entirely lacking the leader's broad mind and big heart, wanted Moody to break off the partnership because, as he thought, Drummond's theology was unsound. Moody's reply reminds us of the reply given by Moses. It was a noble tribute to Drummond; it was an unconscious tribute to himself. "Henry Drummond", he said, "is a scholar. I am not. I wish I were. He knows much that I do not know. But this I know, that I have never met a truer Christian gentleman than Henry Drummond, and I can only hope that I may be permitted to spend eternity with him."

By all means let a man seek the truth

for himself; and when he has reached convictions let him hold them. But let him also respect the convictions of other men as much in earnest as he is. It is possible that he may be mistaken. It is also possible that he and the others may be seeking God's truth from different points of view. One of the most skilful mountain-climbers I ever knew once said to me, "Probably St. Paul was not a member of an Alpine Club, but he gave the best possible advice to climbers, 'Prove all things; hold fast that which is good'." A man climbing a mountain has to make sure of his foothold and handhold. But while he is doing that on one side of the mountain, someone else may be doing the same thing on the other side. They follow different routes, but they are equally careful, and they meet on the top. The truth concerning God and the spiritual world is like a great mountain. It is too vast for any one man or for any one group of men to comprehend. No one can see it from all sides. In the New Testament itself the Christian religion is presented to us from different points of view.

"Apart from the message of Jesus himself, as set forth in the first three Gospels, there is the theology of Paul, the Johannine mysticism, the idealism of Hebrews, the moralism of James, and apocalyptic belief which found its classical expression in the Book of Revelation."

Men equally in earnest may seek and find different routes heavenward, but like climbers scaling a mountain from different sides, they meet at the top.

Let a man, or a group of men, hold those views which commend themselves to their minds and hearts. Let them worship God in the way that seems to them best. Others may hold theological views, or views on church government, different from ours, or they may worship God with reverence and Godly fear in a way different from ours. There is no harm in that; for men cannot all think or feel alike. The calamity occurs



when any man or any body of men think that that alone is true and valuable whose truth and value they themselves have proved. Moses' reply to Joshua, "Art thou jealous for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them", is a constant rebuke to narrowness and bigotry of every sort. May God help us, as members of that part of his Church, in which we have been brought to Christ, to hold fast our profession, and at the same time to look on those Christian men and women whose belief and practice differ from ours, as fellow-members of the great family of God.

The words of Moses are a rebuke to narrowness and bigotry. They are also a prayer, a prayer needed now as much as ever, that all the people of God would realize their responsibility, and that everyone, in his own way, would be a prophet of the Most High. The prophets of Israel did occasionally predict or foretell. But, as you know, the prophet was not chiefly a foreteller. He was an inspired teacher, an interpreter of God's mind and will. In the secret of God's presence he heard God speaking to him, and then he declared the truth made known to him, "Thus saith the Lord." The prophet spoke for God. He also acted and lived for God. By his life and character, as well as by his words, he bore witness to God. Hosea's love for his erring people was the most convincing proof that could be given of the unfailing love of God. Every Christian man or woman, every layman, as well as every minister, is called to be a prophet of the Lord. It is the business of every Christian to speak for God when occasion offers, and, in his own life, to bear witness to God. That, above all else, is the truth that I should like to bring home.

"Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them."

Of course no one can hope to be able to speak the right word, or to do the right thing, if he depends entirely on his own judgment or his own strength. He needs help from on high. But that help is to be had for the asking. On the day of Pentecost, God bestowed on his Church the gift of the Holy Spirit; the spirit of wisdom, to save his people from all false choices; the spirit of purity, to cleanse them from all stain of evil; the spirit of peace, to enable them to walk humbly with God and lovingly with one another; the spirit of power, to make them strong to resist temptation; the spirit of truth, to illumine their darkness, and lead them into all truth. God is still ready to bestow on His people the gift of the same Spirit. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him."

## AMEN

"O God, who alone art light; send forth now, we beseech thee, the spirit of light and understanding in the knowledge of Thy truth, that we may receive those blessed things which Thou hast made known to us by Jesus Christ; that we, hearing Thy Word with reverent hearts, and laying it up in obedient minds, may bring forth the fruits of holy, godly, and loving life, to Thy praise, through Jesus Christ our Lord. —Amen.

## SYNODS

### Alberta

Calgary, October 26th to 28th, 1937

The distinction of being elected to the Moderator's chair this year was bestowed upon Rev. Hugh Jack of Red Deer, who has served long and faithfully in our mission enterprise in the West. Among those in attendance were two from outside the Synod who represented the Church as a whole, the Moderator of the General Assembly, Rev. Dr. H. Munroe, and the General Secretary of S.S. and Y.P.S., Rev. Dr. W. M. Kannawin, both of whom addressed the court, the former speaking upon the Church's work in general and its present standing, and the latter upon the World Sunday School Convention held in Oslo, Norway, in 1936.

The Clerk, Rev. Dr. F. D. Roxburgh of Edmonton, was absent on account of illness and the Synod expressed its sympathy with him by telegraph.

The opening sermon by the Moderator, Rev. Andrew Walker of Lloydminster, was based on I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men be strong", and was an appeal to loyalty to the great King and Head of the Church, and to the Church itself.

The report of the Pension Fund was the first to be presented and this carried an urgent appeal to all ministers, especially the younger of their number, to participate in the fund.

Church Life and Evangelism received very careful consideration, the report having been presented by Rev. T. A. Rodger, the Convener. Its recommendations emphasized the evangelical note in preaching, the duty of maintaining the sanctity of the Lord's Day, active effort in behalf of temperance in view of the increasing use of alcoholic beverages, especially among the young, the importance of family worship, and the obligation to eliminate from the Church's activity all means of raising money marked in any degree by gambling devices.

The report upon missionary work was presented by Rev. C. E. Fisher of Grande



Prairie in the absence of the Convener, and was spoken to by Rev. H. R. Horne, Synodical Missionary, who pointed out the great need of men and money for the mission work in the province and reporting that several churches have been erected in the Peace River area and opened without debt.

The Synod took action with respect to a change in the date of meeting, the object being to co-operate with the other Synods throughout the Dominion, to make it possible for the Moderator of the General Assembly or any representative of the Church to visit these various bodies in succession. For the West the dates suggested are as follows:

Manitoba - - -	October 11, 1938
Saskatchewan - -	October 18, 1938
Alberta - - -	October 25, 1938
British Columbia -	November 1, 1938

As a suggestion to others it was recommended that the last Tuesday of September be the date of the Maritime Synod, and the first Tuesday of October the Synod of Montreal and Ottawa.

A resolution was placed upon the minutes, with respect to Rev. F. Bacon Hillocks, B.A., LL.D., one of the pioneer ministers in Calgary Presbytery whose death took place on the 3rd of September, 1937. Particular reference was made to the service rendered to the congregations of Calgary Presbytery by Mr. Hillocks during the troublous years of re-organization.

The Budget Committee in its report commended the Budget to the earnest and careful consideration of ministers and sessions, recommended a Missionary Committee in every congregation, representative of all organizations, and urged that ministers and students instruct their congregations in the work of the Church, and their duty to raise the amount allocated for the Budget. In this connection the following resolution with respect to the Record was passed:

"That as the Presbyterian Record constantly carries information regarding the work of the Church, both at home and abroad, an effort be made to have the Record placed in every home, and all our people urged to read it."

Emphasis was also laid upon the necessity of deepening the spiritual life of the people in the interest of support of the Church's missionary work, and commended where it seems desirable that special offerings be taken in November as ordered by the General Assembly.

Valuable contributions were made to the discussion of this report by the Moderator of the General Assembly, Dr. Munroe, by Dr. Kannawin, Secretary of S.S. and Y. P.S., and by Rev. H. R. Horne, Synodical Missionary.

The S.S. and Y.P.S. report commended the faithful service by Sabbath School teachers and officers, and the Ten-One-Three plan. Young People's Societies and leaders were urged to adopt the new handbook. Authority was given to the Committee to explore the possibility of securing a site for a Provincial Camp or Summer School and to arrange for such a conference or school next summer.

Sessions were urged to co-operate more fully with Sunday Schools' Presbytery Conveners, also to visit young people's Societies and Sunday Schools as frequently as possible, and that district conferences of Sunday School teachers and officers be held in each Presbytery. The desirability of securing suitable young men for the ministry was impressed upon ministers and elders and the duty of young people still further to increase their givings to missions.

The recommendation of a special committee was adopted which provides for the payment of travelling expenses of commissioners to the Synod and also of members of Presbytery, the Synod and Presbytery funds being preserved separate for that purpose.

The Communion Service was conducted by the Moderator of the General Assembly, Dr. Munroe. In addition to the customary vote of thanks gratitude was expressed to the Moderator of the Assembly and to Dr. Kannawin for their valuable contribution to the discussions. This was the thirty-second meeting of the Synod.

\* \* \*

#### British Columbia

St. Andrew's Church, Victoria, October 20th to 22nd.

The Moderator, Rev. Walter Ellis, D.D., chose for his message constituting the Moderatorial sermon, Mal. 3:6, "For I am the Lord, I change not." This message is designated in the minutes as a very helpful, evangelical and appropriate sermon. His successor in office is Rev. D. A. Smith, Superintendent of our Chinese work in Canada.

The report on missions contained a strong resolution urging Presbyteries to adopt the form of placing aid-receiving charges and mission fields under the care of members of the Presbytery with a view to their doing their utmost toward self-support and to contribute to the Budget. The report commended also the desirability of all aid-receiving charges and mission fields remitting budget money to the Treasurer, regularly, monthly or at least quarterly.

The appointment of a Synodical Missionary was discussed and ultimately it was decided:

"That in view of the present condition of



the Church funds the Synod instruct the Presbyteries within its bounds in the meantime to assume direct oversight of its missionary work.”

The report of the Provincial W.M.S. was presented by Mrs. R. M. Thompson, President, and Mrs. W. G. Courley, Secretary, and proved to be a most interesting and encouraging statement of progress.

The evening meeting which was of a public character was marked by a report from Rev. R. G. Funston, who recently has undertaken the work at Stewart, a new field opened last spring. Dr. Kannawin was present and addressed the Synod also. Dr. W. D. Reid of Montreal, now retired, gave a devotional address on the subject Divine Power.

The Budget and Stewardship Committee recommended that the allocation for 1938 be:

Westminster	-	-	-	\$10,000
Victoria	-	-	-	4,000
Kootenay	-	-	-	1,000

The Committee on S.S. and Y.P.S. presented in addition to recommendations already mentioned in the report of the Alberta Synod, the establishing of a Teacher’s Training Class in every congregation, fuller co-operation on the part of parents and teachers in assisting pupils to form the habit of Bible study at home, and regular attendance at church services. That all schools make use of our own Presbyterian lesson helps and supplies.

The report of the Committee on Church Life and Work and Evangelism called for the observance of the week of prayer according to the program of the World’s Evangelical Alliance, commended strongly the weekly prayer meeting and special gospel services. In the latter connection mention was made of the messages at the recent Moody Centenary as examples of effective evangelical appeal. Commendation of the Canadian Broadcasting Commission was made for its refusal to broadcast the Sunday game of the World’s Baseball Series.

A very full report of our Church’s Pension Fund was given with the following suggestion:

“Your Committee thinks it not amiss to suggest that the Synod overture the General Assembly to consider the advisability of appointing Dr. D. T. L. McKerroll to undertake an itinerary throughout the Dominion in the interest of the fund.”

With respect to temperance the Synod suggested that the Department of Education for the Province, in keeping with its text books setting forth the evil effects of the use of intoxicating liquors, should supplement this by making illegal the advertising of intoxicating liquors in the newspapers and other periodicals of the Province.

Sympathetic reference was made to the losses sustained by the Synod through the death of faithful servants. Those mentioned were Rev. A. E. Vert who died on the 19th of April, 1936, in his sixty-sixth year, Rev. Donald McKenzie who died on February 15th, 1937. He was specially commended for his two works on the Old Testament, and Mr. Noble Binns, J.P., of Trail, B.C., who after a long illness succumbed on the 16th of October, 1937. He was specially commended for the splendid service rendered in his immediate neighborhood in behalf of the Presbyterian Church following the disruption.

The preservation of the documents of Presbyteries and Synod was entrusted to the clerks respectively.

PENMARVIAN OPENS ITS DOORS

For the ministers of our Church, especially for those who, through force of circumstances, contemplate retirement with apprehension, the headline of this article should bring a sense of happy security.

Penmarvian already has pioneer guests. The house is functioning. Friends, firesides and books, comfortable beds, well-equipped bathrooms, generous family table, lovely linen, china, and silver, all are there, and, in addition, a welcome which turns Penmarvian into home.

But “Rome was not built in a day”, nor a home established in a month. Penmarvian needs many things: Piano, radio, pictures, large and small, for rooms are spacious, easy-chairs, a rocking-chair or two and footstool, a tea-table, bookcases, and desks suitable for bedrooms, afghans, reading lamps, curtains and cushions, chintz for tall windows revealing lovely views, rugs large and small, flower-boxes and flower-vases, garden furniture, clocks, magazines and magazine holders, a tea-wagon and dinner-gong, all the things which mean “a lived-in-house.”

It is not improbable that readers of this article may be about to break up their own homes, readers within reasonable distance of Paris. No treasured article of household use could find a happier resting-place than in Penmarvian where rooms are large and light and airy, as well as carefully tended.

Many appropriate gifts have already found their way to Penmarvian, among them none more appreciated than the subscription to The Daily Star, The Star Weekly, The Globe and Mail, The Record, The London Times, and Chatelaine.

Through the medium of The Record may we, therefore, remind our readers that a gracious gift to a gracious cause will be a means of happiness to guests whom we are delighted to honor, and a source of encouragement to.

—A Grateful-Committee-in-Charge.



# ADDRESS

General Council Alliance of Reformed Churches

By His Excellency, Lord Tweedsmuir, Governor-General

For a verbatim report of this address, which engaged the close attention and won the deep appreciation of the large congregation in the Church of St. Andrew and St. Paul, before which it was delivered, we are indebted to the Montreal Star.

I AM very glad to be with you to-night. I am here not in my official capacity as Governor-General of Canada, but as a fellow Presbyterian, the son of a Presbyterian minister, one who has been for a quarter of a century an elder of the Church of Scotland and who on two occasions has had the honor of representing the King at the Scottish General Assembly. I am speaking, therefore, as a Presbyterian to fellow Presbyterians, who, with the audacity which has always characterized our communion, seem to have arrogated to themselves the exclusive title of a "Reformed Church."

We can look back on 400 years of vigorous Church life. Our Church has done a great work in the world. It has always been a Church militant, fighting in the front line of the Christian crusade. It is notable, by the way, how many great soldiers it has included in its membership. It has produced one type which has not, I think, been sufficiently recognized — the Presbyterian cavalier.

I will give you three examples from our eldership—Montrose in Scotland, Stonewall Jackson in the United States, and Douglas Haig in our own day. But since I am speaking to members of the family I can be candid and admit that we have had our faults, and that we have sometimes blundered. You remember that Henry of Navarre described Presbyterianism as no more than "un preche"—a preachment—and in our concern for instruction we have sometimes forgotten the importance of worship, which is the proper re-action of human nature to the vision of God. It was not so at the beginning. Montrose, you remember, in his great declaration of faith, pleaded

for a return to "what our first Reformers had," when the ideal of our Church was not smothered by arid doctrinal and political controversies. To-day in Scotland you will find the same appeal. Many of our younger ministers would fain return to the simplicity and beauty of the first conception of our Church before a wise tolerance was replaced by a narrow sectarianism.

## Pride Forced Many Disruptions

Then, again, our intellectual pride in the past was apt to make us fissiparous and to

force us into endless disruptions. The history of Scotland, I need not remind you, is strewn with divisions, as if we had taken for our watchword Milton's words:

"By His divorcing command the world rose out of chaos; nor can be renewed again out of confusion, but by the separating of unmeet consorts."

We have been always too apt to look about for too unmeet consorts, and to be loyal to differences which have exhausted their meaning. Dissent, no doubt, is often noble and justifiable, but it is better in the long run to build up than to break down, to unite than to sever.

I think to-day that this old vice of Presbyterianism is disappearing. We have realized the new magnitude of the Church's problem and the importance of freeing religious energy from the obsession of lesser matters, like disputes about the niceties of orthodoxy and Church government. The need today is for a new race of prophets. In the past we have produced too many priests and ritualists, for there may be a deadly ritualism in a Church which is shy of ritual, since the word means no more than the setting of the letter above the spirit.

We have produced, perhaps, too many ecclesiastics who were engrossed in their own sphere and had little regard for the uncovenanted world around them. The crying need to-day is for prophets who will





enlarge the sphere of Christian duty and sharpen its purpose—men to whom there is nothing secular which is not also sacred, whose antagonists are not those who in a slightly different form profess the same faith, but the eternal enemy, sin and sorrow and pain—in the words of the Book of Revelation, “that great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

May I offer you to-night—as an amplification of the admirable credo which you have issued—one or two reflections on the problems which seem to me, as a loyal Presbyterian, to concern our Reformed Churches. They are the problems which concern every Christian Church, but to us, with our particular antecedents, they may have a special meaning.

In the first place there is the question of creed. Religion is not a thing the forms of which have been established once for all by a divine decree, and which admits of no fresh interpretation. It is a spiritual conception of life, and therefore of the universe in which life is lived. That universe to-day has become stranger than any poet's dream. In the deserts of hyperspace the human mind is still groping blindly and physical science, which a few generations ago was confident about all things in heaven and earth, now tends to uncover its head in the presence of mysteries which it cannot fathom and can scarcely define.

Let me quote to you some words from Professor Whitehead of Harvard, who is beyond question one of the foremost thinkers of our day:

“Religion will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires continual development. This evolution of religion is in the main a disengagement of its own proper ideas from the adventitious notions which have crept into it by reason of the expression of its own ideas in terms of the imaginative picture of the world entertained in previous ages. Such a release of religion from the bonds of imperfect science is all to the good. . . The progress of science must result in the unceasing modification of religious thought to the great advantage of religion.”

### Conversion Still Greatest Fact

I believe that to be true. Theology is not a static thing, and antiquarian accretions are no part of its essence. It is an attempt to systematize the divine revelation and to bring it into accord with every aspect of life. But life is always changing and enlarging its content, and the divine effluence which illuminates it must pass through new lenses. The essentials of

religion can never change. There is still for every man the choice of two paths, and “conversion” in its plain evangelical sense is still the greatest fact in any life. Bunyan's mountain gate has still to be passed, which “has room for body and soul, but not for body and soul and sin.” The task of religion is to spiritualize life, and in this task its foe is not science and the questioning powers of the mind, for science itself is a spiritual activity.

The danger comes from the applications of science which have so marvellously elaborated the material apparatus of life and which may lead to an undue exaltation of mechanism. To counteract this peril there is need of a simpler and intenser evangel, freed from the lumber of a theology which itself can be a mechanical thing. The duty of re-statement is always with us, and we may be very certain that our own interpretation will be revised by our grandchildren. Our purpose should be not innovation but renovation.

This is no new point of view. It was the point of view of Oliver Cromwell, who was always urging the extreme men of his party to remember the difference between essential and what he called “accidentals”. It was the point of view of John Bunyan, who was never tired of warning against disputes on what he called “circumstantials”. Forms of worship and niceties of dogma seemed to him “shadowish”. It is possible, he says profoundly, “to commit idolatry even with God's own appointments if we move them from the place and end where by God they are appointed.” It was the point of view also of the great 17th century Anglican divines. Do you remember a passage in Jeremy Taylor's *Liberty of Prophesying*, when he pleads that in what he calls “questions speculative, indeterminable, curious and unnecessary” there should be a wide latitude for believers? “I would,” he says, “that men would not make more necessities than God made, which indeed are not many.”

At the same time no Presbyterian will forget the necessity of dogma. There are certain fundamentals in our Christian faith which are beyond time and change. We base ourselves upon a great historical fact. I noted a passage the other day in the last work of the English philosopher, F. H. Bradley, his *Essays on Truth and Reality*, which seems to me important as the ultimate confession of faith of perhaps the most powerful philosophic mind that Britain has known for 100 years:

“I find myself now taking more and more as literal fact what I used in my youth to admire and love as poetry.”

That is a memorable confession. To-day there is a tendency to smooth away all concrete Christian dogmas into a vague theism



or a vaguer pantheism, and to flatten out the firm lines of Christian ethics into a pious sentiment. It is a tendency which must be strongly combated. The foundation of our faith is not only "God is love." It is still more the tremendous historical fact that "God so loved the world that He gave His only begotten Son; that whosoever believeth in Him should not perish but have everlasting life."

### General Loosening of Morals Seen

Next comes the problem of conduct. We cannot deny that there is to-day a general loosening of moral sanctions, as an earlier generation understood them. Our fathers had certain props to conventional ethics, such as the tradition of church attendance, of Sabbath observance, and of Bible reading. To-day these are weakened, though I am glad to think that in Canada they still exist, more perhaps than at home. Canada reminds me more of the Scotland of my boyhood than of the Scotland of to-day. But we cannot shut our eyes to the fact that there is a good deal of moral anarchy abroad, and that the social discipline, which insisted upon a certain standard of conduct, has been gravely weakened. No one can study modern literature and modern art without being conscious of this disintegration. The tendency is one with which we can have no parley. In Mr. Baldwin's words:

"To elevate every desire, however obscene, into a good, because it is desired, may be the way of all flesh, but it is not the way of the Cross."

It is partly due, I think, to the importance acquired by the mere mechanism of life through our scientific developments. And it is partly due to the popularizing of half-understood philosophic ideas about the right of each man to self-realization and the development of his personality.

Let me say frankly that much of this is to the good. Pharisaism, which might be defined as loyalty to conventions which have lost any binding spiritual force, is no basis for virtue. Moral codes need revision and adjustment just as much as intellectual codes. If we look back on history we will find them constantly changing. Three hundred years ago witch-hunting and intolerance were considered to be outward proofs of devotion. One hundred and fifty years ago slave-owning was not held to be inconsistent with godliness. The Church has a duty, in such questions, of frankly facing new conditions and bringing the light of its revelation to bear on new perplexities.

That is to say, we have to examine problems honestly and reject embargoes and prohibitions which have become meaningless. But at the same time we have a solemn duty to insist upon the need for

moral discipline—that broad, rational, humane discipline which is the teaching of Christ. Anarchy is a mood in which human nature cannot long continue, and the revolt of our young anarchists to-day is less, I think, against Christ's mandates than against what they regard as the perversion of them by official interpreters. It is our duty to build up a new and wiser discipline, to leave, if necessary, the "carved gods" behind us, but "to guard the fire within."

### Newer and Wiser Puritanism Needed

What we need is a new and wiser Puritanism. We are offered to-day many other versions of the Pilgrim's Progress, promises of Utopias in the future where life shall be rationalized, scientific, and padded with every material comfort. I cannot find in them much satisfaction for the immortal part of man.

Those glossy millenniums are infinitely remote from the realities of life. They offer no comfort, no way of escape, to struggling humanity, with its load of sickness and sorrow and sin. They seem to me to be sadly like a new Vanity Fair, with Mr. Talkative as the chief figure on the town council.

We need a quickened sense of sin; we need a profounder realization of the majesty and purity of God, that realization which was the support of Oliver Cromwell in his difficult life. I cannot but feel that the chaos of the world in recent years is bringing about this revival. We find it in the teaching of Karl Barth, which, though we may differ from many of its details, is firm in the fundamentals. We see it in certain popular religious movements, which may be fantastic in many ways, but which sincerely emphasize the meaning of sin. We are less inclined perhaps to be at ease in Zion. Our watchword should be those words of Cotton Mather about a famous New England Puritan, "the character of his daily conversation was a trembling walk with God."

### Broader Conception of State Envisioned

Lastly there is the problem of the society in which we live. With the growth of population and the interweaving of economic interests we have developed to-day problems of great complexity and urgency, problems which reveal, along with many potentialities of hope, many dark certainties of evil. Our view of the State has moved far to-day from the old Victorian detachment. We realize that the nation in its corporate character must do more than keep the lists clear for individual effort; that it has in certain matters a direct duty, which it alone can fulfil, to supplement, and in some cases, override the private activities of its citizens. Whatever our political affiliations may be, this is a



fact to which we cannot be blind. We have to-day a richer and broader conception of the State. This conception, I think, is accompanied by a quickened conscience in the individual. We no longer believe that human misery is the result of some mysterious decree of the Almighty; we realize that it is mainly the consequence of human bungling. Nor do we consider that we can shoulder off the whole burden of this realm upon any Government; we recognize a personal obligation. This seems to me, among so many losses, a solid and indubitable gain.

Now in this duty the Church must be the inspirer and the interpreter. Our business is not only with eternity but with time, to build up on earth the Kingdom of God, to enable men to live worthily and not merely to die in hope. There have been periods in our history when what is called "other-worldliness" was carried too far in the Church's life. That was not the fault of our greatest men.

Thomas Chalmers, for example, in Scotland in the last century, desired to apply the spirit of the Evangel to the whole economy of the land. But unhappily his breadth of view was not common. In the early days of Victoria, in Scotland, there was much reality in religious life as is shown by a great episode of self-sacrifice like the Disruption, which led to the foundation of the Free Church. Yet it is a significant fact that at that very time Scotland was suffering from what we call the "Industrial revolution" in its worst form. The balance of town and country was wholly upset, and one-half of the population was crowded into the valley of a single river. The Scottish Midlands became a hive of industry, villages grew into towns, towns into cities, and cities into sprawling wens.

There was no foresight, no conscience; and men, who on the Sabbath day were props of their kirks, were blindly busy all the week in activities which took hope and sunlight out of human life. The housing conditions thus created were among the most hideous in the world. Men and women were herded into insanitary new barracks, or into the old overcrowded tenements of Glasgow and Edinburgh, and to-day a Scottish slum is one of the grimmest sights of Europe. The result was sickly children and stunted men and women. That is an example of what happens when the Church is too much concerned with its own affairs and forgets its duty to the world around it.

This is not an argument for the Church acquiring a political character. Robert Baillie, a famous Scottish Presbyterian divine in the 17th century, wrote:

"I am more and more of a mind that

churchmen, be they never so able, are indifferent statesmen."

We dare not give our Christian faith any narrow political or economic interpretation. The Gospel is concerned primarily with spiritual redemption not with social reform, and those who draw from it any special political creed do violence to its majesty. We have a right to demand the Christian spirit in politics, but we have no right to call this or that creed specifically Christian. Christ, as Dean Inge has truly said, did not teach that wealth was badly distributed but that it was over-valued. He called the rich man not a knave, but a fool. To paint the Founder of our faith in colors drawn from our own personal preferences is a danger to which we are all prone, and one against which we must jealously guard. Let me quote again from Dean Inge:

"We have had the Prince of Peace depicted as a conqueror in terms borrowed from the art of war. We have seen Him who walked among His countrymen as a lay prophet decked in the robes of a high priest. We have seen Him, who refused to arbitrate in a dispute about property, and who never showed any interest in economic questions, portrayed as a Socialist agitator. These and other distortions, natural and pardonable as some are, are obstacles to the real understanding of the Gospels."

At the same time, while it is wrong to pin Christianity down to any social formula, it is most necessary that the Christian spirit should interpenetrate our public life. We have a responsibility to our fellows as members of society, and that responsibility is quickened and enlarged by our Christian duty. You remember Cromwell's words:

"If any whosoever think the interest of Christians and the interest of a nation inconsistent, I wish my soul may never enter into their secrets."

In the past there has been a tendency among many of the best men to withdraw themselves from the turmoil of common life into a world of their own, a world of mystic contemplation. To-day there is perhaps, less danger of that fault. It is fair to say that it has been the greatest religious leaders, men like John Wesley and Thomas Chalmers, who have been most insistent upon the practical duty to society of the spiritually minded.

They never held that a belief in the Kingdom of God permitted them to shirk any of the prosaic duties of the natural man, and the greatest found the true realization of the Divine Will not in mystic contemplation, but in the effort to see that that Will was done upon earth as it is in Heaven.

There is a famous passage in Plato's *Re-*



public which is well worth recalling to-day. Socrates discusses the relation between the life of contemplation and the practical business of politics which he calls the "Cave".

Philosophers must return to the task of governing. They must realize that it is a duty which they owe to their city for the opportunity which it has given to them to become philosophers. No doubt it will be hard to leave the clear air of ideas for the darkness of the Cave; but they must, if they are right-thinking men.

It is an interesting passage, for in it the philosopher is enjoined to surrender a better life for a worse one. Socrates says that the rulers must be philosophers returning consciously to the Cave. That is to say, they must be men who have already known a better life than the life of the world.

Here you have a clear foreshadowing of the Christian doctrine. It is the duty of those who have visions of a higher life not to stand aloof from the workaday world, but to take an honest part in its affairs. They will, says Socrates, be all the more effective if to the dimness of the Cave they bring the memory of the luminous upper air.

#### Clear Mission for Church is Seen

There is one problem in public life in which it seems to me the Church of Christ has a clear mission. To-day there is universal danger of a kind of State-idolatry establishing a tyranny over the human soul. It may be a mere blurring and crushing of the personality by a ponderous mechanism, or it may be a definite policy aimed at killing free speech, free thought and all the appurtenances of liberty. Here the duty of the Church is beyond doubt. The Gospel of Christ is, above all things, a Gospel of freedom, and it is the Church's duty to testify at all times against anything that will cramp and confine the human spirit.

Once before in the world's history, let me remind you, it made this stand. The Roman Empire, in spite of the wishes of its founder, became in time a stiff bureaucracy—a mechanical thing, which was immensely efficient, and which gave on the whole, peace and a reasonable prosperity, but which fatally blunted and sterilized the personality of the citizens. It was the Christian faith which broke this bondage, since as part of its gospel it taught the freedom of the individual, and the transcendent worth of every soul in the sight of God.

One word in conclusion. It is hard in these times to forecast the future of any institution, but we can proclaim our hope. It seems to me that to-day our Presbyterian communion is called upon to play a greater part than ever before in its history. Let me take as a definition of Presbyterianism Dr. Rainy's words:

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## Among the Churches

Toronto, Ont.

St. Andrew's Church lately honored a member and an official who has had a somewhat unique record both from the standpoint of extended service and the nature of that service. Mr. Francis Calvin Tisdell has been a member of this church for fifty years and for forty years a member of Session on which he served as Clerk for twenty-eight years. His Christian name is significant and prophetic of the fidelity to the Presbyterian Church which is the outstanding feature of his career. A similarly suggestive name was borne by his father, Francis Bunyan Tisdell whose career was very brief for he died at the age of twenty-six, having just completed his studies in Knox College, Toronto, in preparation for the ministry. In announcing the vote of the congregation in connection with the proposed union with the Methodist and Congregational Churches, Mr. Tisdell stated that the number of votes against union was 700 and those who favored the union numbered nineteen, which he said constituted "a very stalwart continuing Presbyterian Church."

On November 24th a large gathering of Mr. Tisdell's friends, over which Dr. Stuart C. Parker, the minister, presided, paid tribute to this valued and beloved servant of the Church. Dr. Parker gave a brief sketch of Mr. Tisdell's life, noting in particular his constant attendance in the vestry on Sunday, and the special consideration accorded visiting ministers occupying the pulpit. (His consideration invariably extended to seeing that the managers bestowed the honorarium due the visiting minister.) The congregation's recognition of Mr. Tisdell was in the form of a portrait to be hung in the Session Room, and a bank draft for \$550. Mrs. Tisdell, though absent, was not forgotten, and the ladies sent flowers in testimony of their regard. Mr. Tisdell was born at Beamsville in 1860 and spent his boyhood in Port Hope. He attended two years at the University of Toronto. He had special gifts for clerical work and made a most efficient Clerk of Session.

Mount Pleasant, Ont.

Within two months of attaining her 100th birthday on New Year's Day, 1938, Mrs. James Gibson attended Communion Service in the Presbyterian Church of which she is a member. Tall, erect, and with all her faculties, though hearing and sight are somewhat impaired, she might easily be taken for a much younger woman. Of pioneering stock Mrs. Gibson was brought up in the county of Peel where her husband died many years ago, and she has a clear recollection of life in the early days. She is still able to do a little in the home and maintains her interest in the work of



the church. Her great aversion is publicity, and when speaking of herself or old times she will sometimes get suspicious and say "You are not going to put that in the paper, are you?" She sees no reason why any 'fuss' should be made over her. Mrs. Gibson makes her home with her daughter, Mrs. McDonald and grandson, Mr. J. D. McDonald, at The Mill, near Burford, Ont. It is the fervent wish of her many friends, including those at Cheltenham where she lived for so long, that she will see many more years.—Com.

#### Port Hope, Ont.

St. Paul's Church observed on the 14th of November, 1937, its 110th anniversary, services morning and evening being conducted by Rev. Gordon Taylor, M.A., at present lecturing in Knox College, formerly of Kincardine, Ont.

#### North Battleford, Sask.

St. Andrew's Church, declared by the minister to be the most northerly Presbyterian church in the province, celebrated its anniversary in November with the Moderator of the General Assembly, Rev. Dr. Hugh Munroe as the preacher for the day, a privilege which the congregation greatly appreciated. Large congregations greeted the Moderator, Presbyterians coming from far and near for the occasion.

Over thirty years ago when the town was in its infancy a mission was established by our Church, being one of the first to minister to the community, and for thirty-one years this church has been an important factor in the development of the community. The first church was erected on Edward Street and after a few years it was sold and a beautiful and commodious building erected on Third Avenue during the ministry of Rev. Donald Munro who still resides here and is one of the veterans of our Church. In 1925 following the vote on Union the property went into the United Church and the Presbyterians continuing were compelled to build anew, both with respect to property and organization. By splendid self-sacrificing effort they purchased the former Methodist church which they now occupy and which is situated on King Street in the heart of the city, and the former Presbyterian manse. This property this year became entirely free of debt. Notwithstanding these heavy demands upon them and the total failure of crops this year with its consequent loss of income, the congregation is energetically endeavoring to balance its budget. The ministers since Union were Rev Peter Fisher, Rev. D. K. Perrie, and Rev. Thomas Murphy, now in charge.—Com.

#### Montreal, Que.

The Ephraim Scott Church recently lost two of its most esteemed members, Mrs.

Martha Lindsay and Mrs. Daniel Currie. Mrs. Lindsay was a loyal supporter of the church both in attendance and interest and a most faithful worker in the W.M.S. Mrs. Currie who passed to her reward in her home while the congregation was singing Peace, Perfect Peace, was one of the first members of Scott Church. For many years she was President of the Ladies' Aid and an office-bearer in the W.M.S. and was honored this year with a Life Membership Certificate and Pin. She was most regular at all the church services and was beloved by all.—W.J.M.

#### Toronto, Ont.

Morningside Church of which Rev. E. Foreman is minister, celebrated in November its 48th anniversary. The present building was opened in 1916. The anniversary services were conducted by Rev. W. Hardy Andrews, D.D., Queen St. East Church in the morning and Rev. John Taylor, Ph.D., formerly of Prescott, in the evening. Mr. Foreman's ministry has now extended over thirteen years.

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St. Matthews Church which occupies a very favorable situation in the east end of the city has shown marked progress under the care of Mr. Ross Thomson, student in Knox, and son of Rev. J. B. Thomson of Dufferin Church. On Sunday morning, November 28th, services were conducted by Dr. Rochester taking the place of the Interim Moderator, Dr. J. G. Inkster, and four men were ordained and inducted to the eldership. The Young People's Society has an average attendance of about twenty-five and the Bible Class, forty. The congregation proposes to make very substantial improvements upon the church this winter and very shortly the work will be under way.

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Two Sundays, November 21st and 28th, were set apart by St. John's Church of which Rev. R. G. Stewart is minister, for the celebration of its 49th anniversary. On the first Sunday Rev. Charles H. Stewart, D.D., of Buffalo preached morning and evening, and on the next Sunday the Moderator of the General Assembly, Rev. Dr. Hugh Munroe, officiated at both services. The congregation was asked for an offering of \$1,700 and at the close of the second Sunday's services \$1,460 was reported, indicating that the full amount would easily be reached.

#### Belleville, Ont.

St. Andrew's celebrated its fiftieth anniversary on Sunday, November 21st, the services being conducted by Rev. Joseph Wasson of Calvin Church, Toronto. The offering for the day amounted to \$1,200 and the Every-Member Canvass showed an increase over the preceding year of \$1,000 for congregational support. For this latter



effort very careful preparation had been made in which all the organizations of the church co-operated. The canvassers numbered sixty-four and six weeks were occupied with this task.

#### Lunenburg, N.S.

On the evening of November 25th Senator and Mrs. Duff, as an expression of their appreciation, invited the Choir of St. Andrew's Church to a banquet in the Church Hall. This was provided by the W. M.S., the society benefiting thereby by a gift of \$25. With the Choir of forty members were the members of Session, Board of Managers, Trustees and their wives, a company of sixty. The newly inducted minister, Rev. Alexander Allen, addressed the dinner party on behalf of the church congratulating them on their excellent and inspiring part in the church program.

On the following Sunday morning the Lunenburg Girl Guides were presented through the kindness of Mrs. Kinley, wife of Hon. J. J. Kinley, M.P., with their company flag which was dedicated by Mr. Allen.—Com.

#### Grand Valley, Ont.

Knox Church, observed its 63rd anniversary on Sunday, November 21st, when former members and friends gathered from far and near. Rev. N. R. D. Sinclair of Allandale, ex-Moderator of the Synod of Toronto and Kingston, and Clerk of Barrie Presbytery, a brother-in-law of the minister, preached to congregations that filled the church both morning and evening. The anniversary supper and concert on Monday evening were an unqualified success. The Ladies' Aid is planning to redecorate the church auditorium in the near future and is energetically raising funds for this purpose. Since the induction of the present minister, Rev. C. Graham Jones, the congregational debt has been reduced by almost \$500.

#### Tillsonburg, Ont.

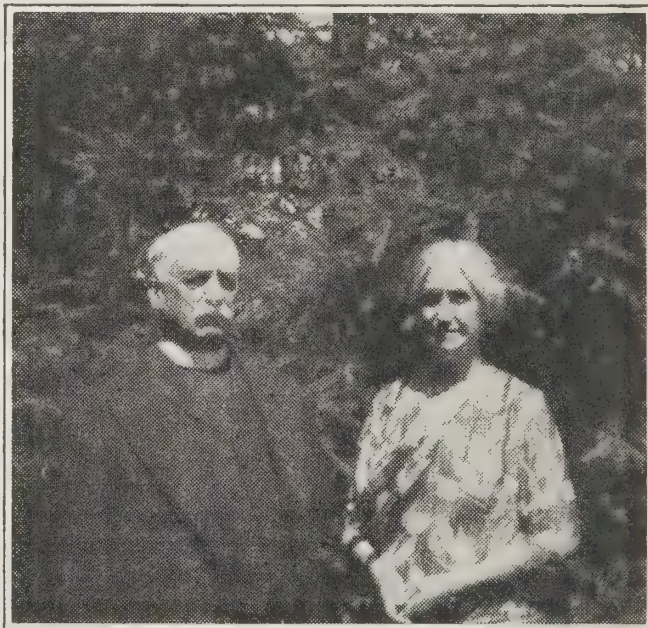
At a congregational meeting of St. Andrew's Church, presided over by Rev. A. R. Fergusson of Simcoe, Interim Moderator, a resolution was placed on record of the deep sense of loss in the death of Mr. John A. Darrow on September 23rd, 1937. The late Mr. Darrow was born in Tillsonburg eighty years ago and resided here all his life. He was the senior elder of the Kirk Session having served forty-five years faithfully in that position. He had been a member of St. Andrew's over sixty years during which time he took part in the building of three Presbyterian churches in town and ten years ago he assisted in cutting the sod for the present fine edifice on Brock Street. Mr. Darrow was a man of sterling quality and of high repute and only serious illness ever interfered with his attendance upon church

services. He was the son of Mr. and Mrs. William C. Darrow who located in Tillsonburg in 1825, the same year as George Tillson, the town's founder, and through these 112 years both families have been prominently identified with the Presbyterian Church.—Com.

#### Port Credit, Ont.

An event of unusual interest took place on Wednesday evening, November 24th, 1937, in St. Andrew's Church, when Rev. Samuel Lundie and Mrs. Lundie celebrated the fiftieth anniversary of his ordination by holding a reception for the congregation and friends.

Born in County Cavan, Ireland, in 1863, Mr. Lundie was educated at the Royal Academical Institute, Belfast, and Queen's and Edinburgh Universities. Ordained in 1887, the year of Queen Victoria's Golden Jubilee, he has been active in the ministry in the reigns of five British sovereigns. His first charge was McKelvey's Grove, County Monaghan, Ulster. His second was Greystones, a fashionable watering-place near Dublin, where he spent over twenty years as minister. During his term there, the church was greatly enlarged. Here also Mr. Lundie met and knew many outstanding Irish statesmen, among them John Redmond and Parnell, who fought bitterly for Home Rule. During his term at Greystones, Mr. Lundie married Elizabeth, daughter of Mr. and Mrs. John Walker, Shrute Castle, County Carlow, Ireland.



Rev. and Mrs. S. Lundie.

In 1912 Mr. Lundie decided to leave the comforts of the Old Land and came to Canada, where he engaged in missionary work for some time before being inducted as minister in the Presbyterian Church, Qu'Appelle, Sask. In 1918 he accepted a call to Grand Valley, Ont. Seven years later he was inducted as minister of St. Andrew's



Church where he is still actively engaged. The present beautiful, stone memorial church, with its excellent appointments was erected during his pastorate.

The hall with its floral decorations of beautiful golden chrysanthemums and roses, the huge anniversary cake surmounted by a miniature model in sugar of the church, perfect in every detail, made an interesting and beautiful setting. Telegrams from friends in former charges, greetings from the large number of brother ministers of Toronto Presbytery present, and his co-workers in the village, a most appropriate reading by Mrs. MacDonald (L. M. Montgomery) character impersonations from Dickens by Rev. Norman MacMillan of Norval, Ont., and musical numbers from an instrumental trio, a vocalist and pianist, comprised the program, long to be remembered by those present. This was followed by the cutting of the anniversary cake, of which all partook, along with other dainty refreshments, and the singing of Auld Lang Syne brought this memorable evening to a close.—Com.

#### St. Thomas, Ont.

Knox Church celebrated its 100th anniversary in November last and the history of that long period is embodied in an attractive booklet prepared by the minister, Rev. J. M. Laird. Such records are of great value not only for the congregation but as a contribution to the permanent records of the Church as a whole. Organization was effected in the year made noteworthy by the accession of Queen Victoria to the Throne. Much preliminary work however was done of which formal organization was the result. As early as 1833 occasional services were held, the old Grammar School serving as a church. Rev. Wm. McKillican, a missionary to Canada from the Church of Scotland, who came to this country in 1834, and who in the following year was ordained and inducted in West Gwillimbury, north of Toronto, became the first minister of Knox Church, or, as it was called then, St. Andrew's. In the line of most capable ministers who served the congregation were not a few outstanding preachers and servants of the Church at large. Of one, who became a national figure, indeed who was as well known in the United States as in Canada, the following is taken from the Sons of Canada and reproduced in the Centenary Report. It has respect to Rev. J. A. MacDonald, subsequently Editor of the *Toronto Globe*:

"No Canada Southern train rushing through St. Thomas ever flung the miles over its boiler with finer ecstasy than MacDonald chucked behind him the verbiage of a grand sermonizing discourse. . . . The congregation was dumbfounded with awe and the minister visiting a sick lady on Monday told her what a glorious time he had had in the pulpit yesterday."

In the early part of the ministry of Rev. J. M. Macgillivray the congregation took its share, and very honorably, in the great Forward Movement, subscribing to the Peace Thankoffering the sum of \$15,000. This period was one of advancement along all lines.

The congregation has had in its history three churches. The second, a brick structure, was opened in 1861, and the third, a splendid building, was dedicated on the 1st Sunday of March, 1883. Extensive improvements have been made upon the present building and its equipment. The organ has several times been enlarged and improved and in 1936 was rebuilt and the church now has a modern electro-pneumatic instrument unsurpassed for its size in Western Ontario. A new heating system was installed in 1935 and new hardwood floors placed in the vestry room and church parlors at an approximate cost of \$7,000.

Many beautiful memorial windows have greatly enriched the appearance of the church. During the war the congregation furnished eighty men of whom eleven gave their lives. A tablet has been erected both to those who have fallen and to all who served. One church officer, Mr. J. P. Moore, had a splendid record of forty years and his services were recognized at his retirement by a banquet in his honor and a purse.

When the vote on Union was taken the congregation decided by a vote of 585 to 181 to remain with the Presbyterian Church in Canada.

The congregation too has expanded. In 1887 work was opened in the east end where now the congregation of Alma Street serves the community. A further extension was the Forest Ave. School opened in June, 1889.

The present minister, Rev. J. M. Laird, was called in 1925 and has therefore had a ministry of fifteen years. The membership of the congregation as now reported is 1040.

Practically the whole month of November was devoted to the celebration in varied form of this 100th anniversary. On the first Sunday of the month Rev. J. M. Macgillivray, a former minister, occupied the pulpit, the service taking the form in vogue 100 years ago. No organ was used and praise was confined to the Psalms and Paraphrases, the congregation remaining seated while singing and standing for prayer. The organist, Mr. E. V. Heal, acted as precentor. The following Sunday Rev. Wm. Barclay of Central Church, Hamilton, occupied the pulpit and Rev. C. E. Evans of Philadelphia, a former minister, conducted the services on November 21st, and Rev. Dr. Stuart C. Parker of St. Andrew's Church, Toronto, was in charge for the final Sunday, November 28th. Large congregations greeted the ministers at every service.



On the first Sunday of December the celebration was brought to a fitting close when 534 were present at the Communion Service. During the month the Male Choir of London under the direction of Mr. Geo. Lethbridge, a former organist of Knox Church, gave a series of concerts under the auspices of Knox Church Choir. The young people shared in the celebration by providing a social evening at which they presented a drama, *The Lost Church*, with musical numbers. The Missionary Society brought its special interest before the congregation through Rev. C. L. Cowan of St. Andrew's, Hamilton, as the speaker. The congregational banquet was provided by the Ladies' Aid and at this Rev. Dr. Parker was the speaker. The birthday cake was cut by Miss Barbara Cameron, a member of sixty-five years standing. The success of the celebration was due chiefly to the painstaking and energetic efforts of the minister.

#### Winnipeg, Man.

Mr. Geo. D. Sinclair, for many years a devoted and faithful worker in St. John's Church passed to his eternal reward on the 3rd of December. He was active in forming the first church of St. John's which was lost in 1925, and the congregation is largely indebted to him for the beautiful building they now worship in, in the planning and erection of which he took a leading part. For many years he was chairman of the Board of Managers, and was at all times foremost in all work for the progress of the Kingdom of God. Many a young man brought under his genial and kindly influence is sorrowing to-day for the friend who in his life-time used his power and influence in helping others. He was a devoted and faithful attendant of the church he loved so well. The community has lost in him a Christian gentleman, and one of the salt of the earth, a doer of the word of God.—A. Renshaw.

#### Vankleek Hill, Ont.

Knox Church which celebrated its 113th anniversary this year, has just completed a thorough renovation of its church building. All the stonework has been repointed and the auditorium of the Sunday School redecorated to make a most attractive and cheerful interior. The Board of Managers undertook the outside of the church whilst the Ladies' Aid Society took charge of the interior work, and, following the principle of "pay as you go" all the work has been paid for as done. Knox Church is in a flourishing condition with 416 members and one of the best Sunday Schools in the Presbytery. Rev. E. E. Preston has been the minister for eleven years.

#### Millbrook, Ont.

Grace Church celebrated its 103rd anniversary on Sunday, November 13th. Rev.

Wm. Thomas of Cooke's Church, Toronto, delivered the message in the morning and Rev. J. B. Rhodes in the evening. These messages will long be remembered by the large congregations present. The minister, Rev. H. R. Williams conducted the service in the evening and was assisted by Rev. A. L. Sisco, of St. Andrew's United Church. Over 1200 people were in attendance. The choir was assisted by Mr. and Mrs. A. Chisholm of Toronto, and Miss Vanetta Ingram of Millbrook. On the Tuesday evening following the annual supper was held and proved a most successful gathering, at which about 500 attended. The offering on Sunday amounted to \$255 and proceeds of the supper \$210.

#### Eden Mills, Ont.

Sunday, November 21st was devoted by the congregation to the observance of its anniversary, Rev. T. W. Goodwill of Hillsburg occupying the pulpit for the day. The choir provided special numbers and were assisted by a male quartette from Rockwood. The usual supper on the Monday evening was not provided, the young people having conducted successfully a booth at Fergus in connection with the Provincial Plowing Match and were rewarded by generous returns for their efforts.

#### MISSIONARY NOTES

In a book by Dr. S. M. Lambert, Director of the Rockefeller Health Board, U.S.A., *The Depopulation of the Pacific Races*, there occurs this statement:

"Tanna, Paama, Tongoa and certain villages in the vicinity of Vila, which have been under the medical care of the Presbyterian Mission, are now increasing in population. One of the most valuable pieces of work ever done in the Pacific by missions is, in my opinion, that of the Presbyterian Mission in the New Hebrides. For the past seventy-five years the mission has fought tooth and nail for the welfare of the native races, and during most of that time was the only bulwark against exploitation and degeneration."

\* \* \*

#### An Advance

The Paris Evangelical Missionary Society which was founded in 1822 illustrates in its experience the duty and the happy consequences of advance at a time when a forward movement seemed least possible. At a time when the society was already overtaxed by the burden of six other mission fields, it felt called upon to do its utmost to save the situation in Madagascar when that great island with its 15,000 Europeans and 3,000,000 natives came under the sway of France. The purpose of the Society when it became known that this extension was undertaken was approved by its constituency for its revenue increased from \$96,100 in 1896 to \$140,000 in 1898.



### Synod of the Maritime Provinces

The Assembly report comments upon the MacGregor celebration: "From different angles, various speakers emphasized, the serious difficulties under which these pioneer missionaries toiled, the pitiful ecclesiastical handicaps they encountered, the comparatively meagre remuneration they received." Then a word is spoken for "the faith that never wavered under the strain of circumstances." Amazement is expressed over the silence of the Church by way of adequate appreciation of the work during that period of 150 years.

The commendable missionary spirit of our students is indicated by a quotation from a letter from one in his second year theology:

"If you have a difficult field, one that requires experience, with your approval, send me to that field, and I will do my best."

Better Presbyterian oversight bears fruit as indicated in the following statement of results:

"The membership of the Maritime Congregations and Mission Fields during 1936 was increased by 435. The previous year there was a decrease of 241, which shows an advance over 1935 of 676. The contribution to the Budget for 1936 stands at \$25,364, an increase of \$2,476 over 1935. The increased interest and responsibility of our Presbyteries has certainly stimulated interest in the congregations and fields. Compared with those fields specially supervised, the result is most satisfactory. The experiment has saved the Church at least the salary of a superintendent, and only one convener received even a postage stamp by way of remuneration. His honorarium was \$9.50 which I presume was something very special."

Attention is drawn to two needy districts:

"There is the congregation of Grand Falls, Nfld., (Now occupied by Rev. H. J. Scott) situated in a very thriving industrial centre, which includes the Harmsworth Pulp Mill, the Buchan Mine, and the commercial life of the town of thousands supported by them. There are only 45 families in the congregation, but they are composed of officials in the industries referred to. They have a fine manse, raise \$1,000 and have hitherto been augmented. Although we have not a few unemployed ministers, some of whom would be suitable, but seemingly you might as well ask them to go to Timbuctoo. Then there is that large scattered area in New Brunswick often referred to, and peopled by many good Presbyterian families. There is certainly great need for administrative consideration right here."

Intensive congregational work is reported in the following:

"Cottage prayer meetings have been re-

vived in some centres. A strong Bible School has been established in Sydney Mines under the leadership of Rev. Mr. McDowell, our H. M. Convener for Cape Breton and Nfld. Presbytery. Last season the membership reached 200. A Bible reading circle has been established by Rev. Wm. Verwolf in the Pictou Presbytery, through a weekly bulletin, containing special Bible readings for the week. The effort is to restore the family altar, and give the Bible its true place in the home."

The good work of one recently deceased is called to mind. Rev. D. O. MacKay, Elmsdale, N.S., was a tower of strength to our cause. He never wearied in visiting mission fields and helping vacant churches. Whatever strength our cause enjoys in that Presbytery is, in large measure, due to his personal interest, self-sacrifice, and unselfishness. Quiet, persevering, thorough, unassuming, he erected a worthy monument for himself within the Maritime Synod.

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### Synod of Montreal and Ottawa

The following extracts are taken from this report:

"From 1925 until last spring, we have had no Chinese preacher in Montreal. The W.M.S. (W.D.) has conducted a Junior Day School with Miss Dickson in charge. This has been conducted in the Chinese Y.M.C.I. for which rent is paid. Almost alongside of the Y.M.C.I. the United Church has its Chinese Church Building, which was assigned to it by the Federal Church Property Commission.

A little over a year ago, the United Church authorities in Montreal, approached us for a conference on the Chinese work. After conference and discussion had taken place, the Presbytery of Montreal, United Church of Canada, offered us the use of their Church Building on condition that it would no longer be a charge upon them in any way. The idea was that they would withdraw completely from the Chinese work in Montreal. With this offer before us, the Board of Missions appointed Mr. Solomon Leung as missionary among the Chinese in Montreal, and he has been preaching in the Y.M.C.I. since then. But the offer of the United Church has not yet been implemented."

### French Work

"Mr. J. A. Smith continues his mission in Fairmount Taylor Church, holding services at 9.30 a.m. and 8.30 p.m. with a Sunday School at 11 a.m. The attendance steadily grows and through his efforts in the last ten months of the year 100 persons were brought into full communion with the Church.

"A new preaching station has been opened at Cote St. Paul in a private house. It is in another and distant part of the city. At the opening meeting in January, sixty



were present. A Sunday School has been organized and a preaching service is conducted on Thursday night in a private house.

"A year ago Mr. Giguere was carrying on his services in a sort of theatre which he rented for a few hours on Sunday afternoon. In April last we bought what was formerly known as the East End Methodist Church. This is a building 75 feet long, 50 feet wide, with a number of extensions. It was in a most ruinous condition when we bought it, but it has been put in a good state of repair throughout from the floor of the basement to the roof of the auditorium. It makes an excellent building for our purpose.

"Mr. Giguere conducts a Bible Class and Prayer Meeting on Sunday morning with about 50 present, a Sunday School in the afternoon, an evening meeting with from 200 to 400 present, a Thursday night meeting with from 100 to 200 present, a lantern slide lecture, Bible pictures on Friday evening for the children with from 400 to 500 present. He holds a clinic on Tuesday and Friday afternoon when dozens come to consult with him. Possibly this is the greatest opportunity for missionary work that we have before us to-day.

The Italian mission is the oldest Protestant Italian Mission on the continent. Since they were compelled to abandon their church in 1929 they have worshiped in rented halls. There are three branches of the work in the city. The centre group has worshiped in a hall in the East End Y.M.C.A. They had the use of this room for Sunday morning only, no place for week-day activities. They are now worshiping in the church bought for the French work. They have the use of this building for Sunday morning and as often through the week as they may require it.

"At the North End Branch we are proceeding with a building program. Recently, a site has been purchased for \$2,800, and paid for by the Italians themselves. We have about \$4,000 in cash on hand, but shall need \$25,000 to erect and complete the building.

"The Welsh Presbyterians carry on their church services regularly. They have fitted out a hall on St. Catherine Street, with pews, organ and piano. They have a gentleman who preaches to them in Welsh. They have a Session of which your Synodical Missionary is the Moderator. They are asking for a small amount of assistance, but are prepared to assume a certain responsibility towards the Budget.

#### **Northern Ontario and Manitoba**

"In the Presbytery of Brandon there is an important centre known as Flin Flon in the mining area. The Mission Board finding it impossible to procure supply for this place during last winter, one of the younger Presbyterian business men of the place con-

ducted meetings as opportunity permitted.

"At Cranberry Portage ours is the only Presbyterian Church building in the place and whilst the prospect seemed dark for the town, indeed that it was likely to disappear the situation is now changed and the Federal Minister of Lands and Mines declared that this is likely to be the greatest city in Northern Manitoba.

"In The Pas our work has been more promising especially through the winter months than at any previous time. Suitable accommodation for church services and Sabbath School work provided in the building which was formerly a Hudson's Bay store opened by our Church four years ago is a great advantage to the prosecution of the work. The building was recently thoroughly renovated.

"In the Presbytery of Winnipeg work has been well maintained and at Gonor, East Selkirk, Lockport and Ashfield, has been very satisfactory with a promise of extension. "In the Presbytery of Superior the first step necessary for the erection of a building for the minority group in Kenora has been taken, one of the members having presented to the congregation a lot judged to be the best site in the town. Lack of suitable supply has prevented the expansion in Geraldton and adjacent points as was anticipated. Nevertheless we have been able to hold this post. In this area ours is the only Protestant church conducting services regularly in this great and growing mining region.

"In Algoma the station opened at Hawk Junction indicates good promise. Though work was opened but a year ago a church and manse have been erected at a cost of \$2,600. The lot was the gift of the Algoma Central Railway. Opportunities of expansion are presenting themselves in this area.

"At Cochrane for two years the Presbyterians have been able to maintain their regular services, keeping the Sunday School at full strength and last year splendid work was done in the Magnetawan field under the leadership of Mr. Troyer."

#### **Bhil Mission**

We have a letter from Rev. C. P. Young of Mendha, India, in which is enclosed a report of the Mission. It is not possible to give this report in this number but we hope to present it to our readers in an early issue. In the meantime Mr. Young's letter to the Editor is of interest:

On Monday morning of this week Mrs. Young and I had the privilege of welcoming back to India Mr. and Mrs. Wood and Miss Douglas. We also were able to welcome the Quinns for their first arrival in India. We hope they may be very happy with us here. We also met Miss McGee who has gone to our Jhansi field. They are all heroes and heroines to face this climate for the sake of the Kingdom. I think they had a very



good journey out, and were all very fit when they arrived in Bombay.

Our rainy season is now over and we are getting our camping outfit on the road today. We, ourselves, shall not be able to be in camp much until December, as I have to attend the meetings of the Mid-India Representative Christian Council in Jubbulpore, and that will take me from November 19th to 30th.

Materially the people in these parts of India are much better off this year than they were last. It will make them a little more independent, and they will many of them not listen so well, but those who do will do so from truer motives. We are looking forward to having a very happy touring season again this year.

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#### British Guiana

A bulletin giving the order of service at the opening of another church in connection with this mission has just reached us. The building is known as Muktibhowan Church, that is House of Salvation, and is at Port Mourant, Corentyne. The dedication services were held on November 21st, the first feature being the opening of the building by Mrs. I. Gibson. The order of service is most interesting and includes seven baptisms as follows:

Amal Amernath Tilak Dharry; Jane Sohodra; Ruth Basmati; Paul Sonny; Peter Prabhudas; Venus Annie; Beatrice Selo-chani.

One hymn appears in the order in the Hindi language.

Mr. Dunn who forwarded this states that the building is furnished throughout with pews, pulpit, communion table, etc. It was erected at a cost of \$1,000 of which the Mission Board paid \$400, the people having raised \$600. This he says is a far cry from the days of a few years ago when the people would not have dreamed of helping to build but would expect the Mission Board to do all. Mr. Dunn's letter concludes with an order for the same number of Records for 1938 as for 1937.

#### BOOKS

##### The Lord of All

By John Brown Maclean. Published by Presbyterian Publications, 75c.

In *The Lord of All* we have a gem of the publisher's art and of English undefiled; a sample of the just play of the historic imagination and the embodiment in brief compass of fundamental and evangelical truth. We would suggest that for all these reasons, particularly the last, we might well extend the circulation of this attractive volume.

#### Goforth of China

By Rosalind Goforth. Published by McClelland and Stewart. Price \$2.25.

A great piece of work has been accomplished and both a Church and a public service rendered by Mrs. Goforth, in publishing the life of her devoted husband, the late Dr. Jonathan Goforth. For one at her age and with her infirmity, not to speak of other difficulties, to undertake this was an act of heroism and now she may exclaim joyfully that the task is finished. The story of his life is supplemented by a very generous list of tributes paid to him by various classes. This constitutes the appendix and extends over twelve pages. The thanks of the Church are due Mrs. Goforth for her perseverance in this worthy task. In this volume is enshrined the life story of one of the greatest of modern missionaries. We very heartily commend Goforth of China to all throughout the Church, especially missionary organizations.

#### SERMONS — REV. W. G. BROWN

The idea seems to prevail among some that copies of Rev. W. G. Brown's sermons are no longer available. Whilst it is true that they are no longer in the hands of the publisher, Mr. Brown has still quite a supply and would be glad to receive applications. Address Rev. W. G. Brown, 535 24th Street East, Saskatoon, Sask.

#### BOOKS AVAILABLE

As the supply of the book, *McQueen of Edmonton*, is now reduced to the number in possession of Mrs. McQueen, all orders should be sent to her. Address, Mrs. D. G. McQueen, 9912 104th St., Edmonton, Alta.

#### THE RECORD FOR 1938

We have been greatly encouraged by a number of letters from secretaries in charge of the Record telling of their earnest purpose to extend the circulation of the Record in their respective congregations. If all will combine to assist these faithful workers there can be no question about the issue with a method which has not yet been generally tried, namely the method in which enterprise, energy and urgency have a place.

For the encouragement of all concerned we present the following taken from one of our exchanges in the United States:

In the South (In U.S.A.) it is becoming the habit of the churches to have their denominational paper go to every home in



the congregation at the expense of the church. This expense is a part of the church budget just as the pastor's salary. The churches have found that this expenditure **PAYS AND PAYS WELL.**

It is a splendid opportunity for the Presbyterian Church in Canada to demonstrate what can be done for the wider circulation of its official publication and to exemplify the benefits arising therefrom.

### KNOX COLLEGE ALUMNI ASSOCIATION

Last April the Knox College Alumni Association decided to prepare for publication a biographical catalogue containing the names of all professors and alumni, including those receiving the degrees of Bachelor and Doctor of Divinity. In each instance if the information is available a brief biographical sketch will be given. This is to be completed before the centenary of Knox College is celebrated in 1944. Forms are being sent to alumni whose addresses are known, irrespective of denomination, and it is hoped that these will be filled in and returned promptly. Information is also needed with respect to graduates who are deceased or who have left Canada and for this reason the co-operation of widows, sons and daughters, is earnestly sought.

All information should be sent to Mr. T. G. M. Bryan, Knox College, Toronto, Ont., now a student in the graduating class, who was appointed by the Alumni Association to compile this catalogue. In this work we have been greatly helped by the gift of minutes of the General Assemblies and Synods from the library of the late Rev. J. J. A. Proudfoot, D.D., by his daughters, Mrs. Davidson and the Misses Proudfoot. However the gift or loan of copies of the Minutes still lacking would be greatly appreciated as follows:

Minutes of the Missionary Synod and the United Presbyterian Synod, 1844-1861  
Minutes of the Canada Presbyterian Church.

Minutes of the Synod of the Presbyterian Church of Canada (Free Church) 1844-1861.

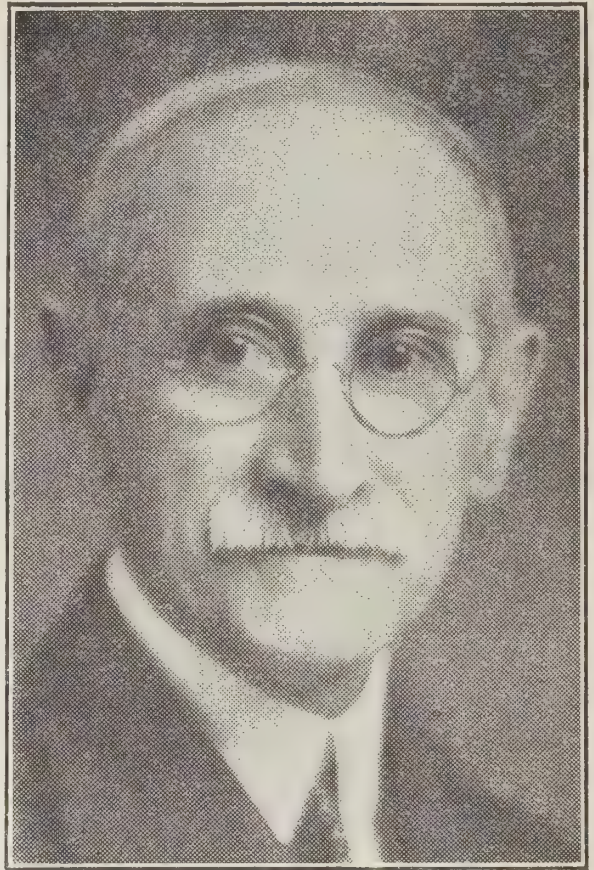
Minutes of the Canada Presbyterian Church, 1863 and 1873.

Minutes of the General Assembly of The Presbyterian Church in Canada, 1900-1935.

Any able to assist in this are requested to write to Mr. Bryan.

### Clerk of Presbytery

We are advised that the Clerk of Kingston Presbytery is now Rev. Charles E. Dougan, Trenton, Ont.



**DR. JOHN STENHOUSE, M.A., B.Sc.  
(Edin.), M.B. (Tor.)**

### The Beloved Physician

In no instance could the designation be more aptly bestowed than when applied to Dr. Stenhouse. In his bearing and in all his relations he was not the professional man merely but chiefly the friend and but a short acquaintance was necessary to supply ample testimony to his ability both as physician and surgeon. Perhaps it was because he was of their class, having taken a full theological course and been licensed to preach the Gospel, that he was specially the intimate and friend of ministers. Whatever the reason for this intimacy it was a fact, and the friendship thus formed was universally prized. How often did he respond to the appeal of some hard-pressed minister of the Gospel in the city or vicinity. The benevolent spirit commanded him and his services were most generously placed at the disposal of the poor and destitute. The large throng that attended the last service of respect to his memory in Calvin Church, indicated how wide was the area of his interest and how varied in person and estate were his patients.

In the Church he showed a never-failing interest and shared in its work to the full measure of opportunity. No face was more familiar in the regular service than his. He gave liberally also of his means to the support of the Church and to its missionary and benevolent schemes, not forgetting other philanthropic enterprises. We remem-



ber his deep interest in the preservation of the Lord's Day and his generous support of the organization whose chief interest this was. How greatly indebted the various civic institutions were to him, two especially in our own Church, Yorkville Home and the Missionary and Deaconess Training Home.

In such labors he wore down his wiry, but not too strong, frame. He was a choice reader and a most interesting conversationalist, bringing out his treasures both old and new, and more so in the matters pertaining to his Church in the home land, Scotland.

Classing him for the time being among the laymen of our Church no one was more deeply interested in its preservation than he. At the time of his death he was a member of the Session of Calvin Church, Toronto, and a just tribute was paid to him at the funeral service by the minister Rev. Joseph Wasson. Our public tribute to him would not be complete without the special emphasis made in behalf of some of our organizations expressed in the tribute of the Missionary and Deaconess Home, Volume 5, Four Corners.

"Of the many who have been associated with our Training Home there is no one whose name will so stir the memory and touch the heart as that of Dr. John Stenhouse. Vainly have we searched the annals of the School to find the beginning of his generous friendship, and just as vainly have we sought a graduate who cannot speak of his unfailing kindness.

"As instructor in Health and Hygiene, as expositor of the Scriptures, as physician and surgeon, as patron of scholarship and as councillor and Board member—like the Master whom he so faithfully serves, he has gone about doing good.

"But more than the deeds themselves is the manner of their doing. Illness is but an excuse for an adventure in friendship. Clinics, free patients, and hospital wards? Never. Rather a fairy godfather attending a languishing princess, a royal ride in the sweet morning air, a gracious entry, a sweet oblivion, a waving of the magic wand, and an awakening to health and happiness. For Dr. Stenhouse is a gentleman of the old school and a distinguished son of Scotland. He is an honor graduate of Edinburgh University and a graduate in Theology of the United Presbyterian College, Edinburgh.

"Offering to the Presbyterian Church in Canada his student laurels, Dr. Stenhouse became first minister of Dovercourt Presbyterian Church, Toronto, in 1890. Convinced, far in advance of the thought of his time, of the inter-relationship of the body, mind and soul in the science of healing, he took his degree in Medicine at Toronto University in 1894. It is this happy com-

bination of minister-doctor, or doctor-minister, which is the secret of his universal place in our hearts. For not one person is the author of this appreciation—it is the expression of ONE AND ALL."

Dr. Stenhouse's illness was of brief duration and he died at midnight on Thursday, November 25th in his seventy-seventh year. Born in Cupar, Fife, Scotland, he later pursued his studies in Edinburgh, graduating from the university there in Arts and Science, and in Theology from the United Presbyterian Theological Hall. Before undertaking work which subsequently developed into Dovercourt Road Presbyterian Church, Toronto, he served at Collingwood. Interested from boyhood in medical work he decided to complete his studies along that line and on graduating from the Toronto Medical School settled in practice forty-five years ago. His sympathies were broad, his convictions strong and his loyalty to friends or any cause he espoused unswerving. He is survived by Mrs. Stenhouse and four sisters, two in England, one in New Zealand, and Mrs. A. F. Maclean in Toronto.

#### REV. R. J. DOUGLAS, D.D.

Death has invaded the ranks of our missionary workers in the home field and the Church mourns the passing on the 27th of October, 1937, of Rev. R. J. Douglas, whose field was the Province of British Columbia and Southern Alberta. His death took place at Edmonds, Burnaby, B.C., in his seventy-second year. The Presbytery of Westminster, of which he was a member, embodied in a resolution a sketch of the deceased and its high estimate of his personal work and the service he rendered to the Church:

"Robert James Douglas was born in Earlstown, Colchester, N.S. Fifty years ago he taught school in this province. Six years later, recognizing the religious and spiritual needs of the pioneering west, he decided to dedicate his life to the preaching of the Gospel of Jesus Christ. Graduating from Montreal College, and after a short ministry in Nova Scotia and Ontario, he returned to British Columbia. Here for thirty-four years he labored at Michel, Trail, Chilliwack, St. Columba, Vancouver, and Gordon-St. Aidans, New Westminster. For a time he occupied the post of chaplain at the Port of Vancouver. During the last eleven years of his ministry he acted as Synodical Missionary for British Columbia and Southern Alberta, retiring from active service in 1936.

"During thirty-three years he never missed a meeting of this Synod. As Clerk of Synod, and also as Clerk of the Presbytery of Westminster, he proved himself a diligent and devoted servant. In 1925, following the disruption, when our Church in her need was anxious to select a minister to serve, whose experience, tact, and mission-



ary zeal specially commended him, it was to Dr. Douglas she turned. From that time till illness laid him aside from his labors, Dr. Douglas, with fine patience, kindly dignity, and solemn determination, went about the work of rebuilding the shattered walls. In the name of the Master and the Church he loved and served and amid many difficulties and disappointments, he carried to the outlying mission-fields, and scattered congregations of our province, that sympathy, sincerity, and kindly helpful advice, for which his memory will ever be cherished. His faith in our Church's continued place and power in the land inspired a holy confidence, and a quiet courage to go on. Truly we can say, he fought a good fight; he kept the faith."

Of his family one, Miss Ellen I. Douglas, serves as a teacher in our Bhil mission at Jobat. She sailed from Montreal on her return from furlough just about three weeks before her father's death.

The Provincial Executive of the W.M.S. has placed also in the minute book of the Provincial Society the following resolution:

"With profound sorrow we record the death on October 28th of the Synodical Missionary of the Synod of British Columbia of The Presbyterian Church in Canada, Rev. R. J. Douglas, D.D. The Provincial Executive desire to place on record their thankfulness to God for his consecrated life and service.

"As a W.M.S. we would acknowledge the many unrecorded kindnesses of the late Dr. Douglas and the gracious tributes he paid in his official addresses throughout the Synod."

#### REV. D. A. ROBERTSON

Mr. Robertson's demise took place on the 8th of September, 1937, at the early age of forty-eight years. He was born in Dundee, Scotland, and came to Canada in 1909 to serve as a missionary under our Church, his first field being Theodore and Orcadia in Saskatchewan, in which he served both as public school teacher and minister. He was a graduate of the Glasgow Bible Training Institute and completed his theological course in St. Andrew's, Saskatoon, in 1926. Following his ordination he served in Meadowvale, Rockglen, Sask. In 1929 he came to Ontario and served for six years in Bolton, and in 1935 was inducted into Kirkhill, Ont. He was deeply interested in work among children and youth and was most successful in that sphere. His joyous disposition readily won for him esteem and friendship, and greatly contributed to his success as a minister, particularly among the young, a phase of work which was to him a hobby. The exacting demands of his last ministry were a heavy drain upon his energy and he passed away after a brief illness of three weeks. He is survived by Mrs. Robertson and five children.

#### STEWARDSHIP

This article appeared in the September Record, 1928. We appreciated it very much and have had reason since to value it more highly. It is now reprinted by request of the Convener of the Committee on Church Life and Work and Evangelism, and almost at the same time by the Convener of the Budget Committee. Would all our readers be good enough to accord it careful attention?

A paper read to the Synod of Hamilton and London by Mr. Henry Strang, Exeter, Ontario.

Stewardship is defined as the management of affairs for others.

Stewards in worldly affairs are often entrusted with interests of great value and their fidelity to the trust reposed in them is the requirement which, above all others, is to be met. They are not managing their own affairs, but those of others. Sometimes men are recreant to the trust thus committed to them, and such cases of dishonesty are reported far and wide. No such publicity is given to the faithful. Loud condemnation is pronounced upon the few who betray their trust, but commendation is withheld from the many who remain faithful.

The Church occupies the position of a steward and the trust committed to its care is immeasurably higher, its concern being with spiritual things and not material. To its care has been entrusted the well-being of the world, so far as this is bound up with the progress of the Kingdom of God.

In the early history of the Old Testament such repeated mention is made of tithes and offerings and such is the response as to indicate that this idea of stewardship constituted a profound conviction in the minds of men. Compliance with the law of tithe was perhaps then an expression of one's sense of duty rather than of spontaneous and generous benevolence. There were many exceptions no doubt, but the motive of duty seemed to prevail.

In the New Testament, of which Christ is the centre, love which is the law of His Kingdom, becomes the impelling motive in giving. Under the new covenant the requirements of the old are not discarded, but rather intensified.

In the need of the world to-day and in the failure of the Church fully to discharge its responsibility in this relation, notwithstanding that it possesses the means to do so, the call to the Church to rise to its opportunity is very loud indeed. The liberty of love does not mean license, but calls upon us to substitute sacrifice for selfishness.

Jesus had much to say, for example in the parable of the talents, by way of impressing upon men the fact that in their gifts for service and in their possessions a great trust had been committed to them, the faithful discharge of which would meet with generous reward, and on the other hand, the neglect of which would merit and receive strongest condemnation.

The Church recommends and requires of



her members systematic, regular, and liberal response to her appeals. In all these particulars the members of the Church should be examples of fidelity. As system prevails in other realms, it ought not to be excluded from the sphere of the Church. It ensures an income for God's work and brings unspeakable comfort to the giver. Manifestly system is commended not only in the Old Testament but also in the New.

Whatever the proportion decided upon, a definite proportion of our income should be devoted to the work of the Lord. Regularity also should prevail because those charged with carrying out the commissions of the Church should not be left in uncertainty with respect to support. Liberality is suggested both by the need and by gratitude to Him through whom we possess what we have and whose gifts to us have been so great. This is a day of generous spending in other directions. The Church should share in this liberality. A little less on ourselves and a little more for God should be the governing principle in every life.

God has commanded His blessing upon liberality. I would rather have nine-tenths with His blessing than ten-tenths without it. Many and exceeding great are His promises in this connection. For example:

**Honor the Lord with thy substance and with the first fruits of all thine increase.—Prov. 3:9.**

**Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. 3:10.**

Thomas Kane, the great apostle of tithing, and other writers, have much to say about worldly prosperity as a reward for liberality in the Lord's work, but I should like to lift the matter to a higher plane. Let us not look so much for material return as for spiritual reward. The great Father heart ever wills to bless His obedient children. He wishes to develop in us all that is good. Character is the attainment which He has ever in view for us and all His gifts and His discipline are disposed to that end. He sits as a refiner of silver and is patient until all dross is removed and His image is reflected in His children. The highest reward then of giving is personal development with its accompanying satisfaction of conformity to the will of God. Unstinted prosperity has its dangers and among them indifference to and forgetfulness of God. Honoring the Lord with our substance will save us from this evil. The potent influence of liberality is not to be overlooked. Members of the church look to their elders and minister for in-

spiration and leadership, and children look to their parents. An example of fidelity in the use of our means for God's work is a legacy to our children greater than that of stocks, bonds, lands or money. Such an example teaches them to put first things first. Millet, the great French painter who preached with brush and canvas and produced such paintings as *The Gleaners*, *The Angelus*, etc., stands in marked contrast with another whose talents had been debasingly employed and who at the end of life cried: "Burn my pictures, burn my pictures". Millet confessed that he painted for eternity. The same exalted spiritual aim should animate us all, and giving should be an act of devotion to God for the uplifting of men and the extension of God's Kingdom.

God does not need our gifts, for did He not inspire one of old to say:

"The cattle on a thousand hills are mine. If I were hungry I would not tell thee."

In our own highest interests giving is a necessity. The changing of a miserly, grudging life into a generous soul places one in so receptive a spirit that God, in addition to the higher good, can safely bestow the lesser blessing of worldly prosperity.

The time is ripe for another reformation in Christendom. Three centuries ago the Bible was unchained and left open to men of every rank that each one for himself might learn the way of life.

Not less notable was the revival of a century ago in missionary enterprise that unfettered the Church and sent her forth anew on her great mission to preach the Gospel to every creature.

Now to complete and give fuller effect to these two reformations, we need another to unlock the Lord's money in the hands of men using it solely for their own ends and thus allow it to be devoted to its proper use.

If all members of the Church were to adopt systematic and proportionate giving, what a wealth of money there would be for the Lord's work and the givers would themselves be transformed.

Travelling one evening from Portland, Oregon, to Tacoma, Washington, we witnessed the transformation of Mount Rainier whose snow-capped peak was turned to gold by the rays of the setting sun. Thus was seen the transforming influence of the natural sun. How much more glorious the transformation in men's lives under the influence of the sun of righteousness! Earth's dross is thus turned into gold and the perishable becomes the imperishable.

In conclusion we advocate the setting apart by every one of a definite proportion of income for religious purposes to be regarded as a sacred trust and an offering to



God in that spirit of worship. God's rule is not that we give what we happen to have or what the impulse of the moment suggests; not the leavings of our income or the crumbs after we have satisfied ourselves, but the first-fruits.

Our business is not the making of a living, but the making of a life, placing first things first and returning to God that which is His own.

### IF I HAVE EATEN MY MORSEL ALONE

**Dr. Alexander, Bishop of Derry**

If I have eaten my morsel alone,  
The patriarch spoke in scorn:  
What would he think of the Church, were  
he shown  
Heathendom, huge, forlorn.  
Godless, Christless, with soul unfed,  
While the Church's ailment is fulness of  
bread,  
Eating her morsel alone?

I am debtor alike to the Jew and Greek,  
The mighty apostle cried,  
Traversing continents, souls to seek,  
For the love of the Crucified.  
Centuries, centuries since have sped,  
Millions are famishing; we have bread;  
But we eat our morsel alone.

Ever of them who have the largest dower,  
Shall heaven require the more;  
Ours is affluence, knowledge, power,  
Ocean from shore to shore;  
And East and West in our ears have said:  
"Give us, give us your living Bread",  
Yet we eat our morsel alone.

"Freely as ye have received, so give",  
He bade who hath given us all;  
How shall the soul in us longer live,  
Dead to their starving call,  
For whom the blood of the Lord was shed,  
And His body broken to give them bread,  
If we eat our morsel alone?

### RESOURCES UNDEVELOPED

#### Bulletin Toronto Congregation

Only one in every six persons in our congregation uses the blue envelope. That means, probably, if every non-contributor gave in the blue envelope a little each Sabbath as God has blessed them, the congregation would raise not only seven thousand, but seventeen thousand dollars for the Budget, each year.

## Children and Youth

### ON WATCH

Whenever what we hold dear, life or property, is endangered we take steps to protect it. The sentry on the battlefield stands steadily to his post for at any moment and from any quarter, the enemy taking advantage of slackness would press in. The duty of a sentry is regarded as one of the most important and a man on guard who does not stand true to his trust may pay for his neglect with his life. Particularly is it regarded as the greatest offense that a sentry should fall asleep at his post. So great are the hazards to which an army is exposed all on duty must do their utmost for its protection against needless risk.

We are equally careful in time of peace where property is in danger. Every factory, warehouse, and large store, has someone in the hours of the night on duty when prowlers would break through and steal.

However faithful men are they are subject to human weakness and limitations. We cannot expect perfect service from anyone. For instance it is impossible for one to be everywhere at once and a human being can only see so far and hear so much. Even though it be his great desire to be faithful to his trust, sleep, or weakness of some kind, may overcome him. It is too much to expect one who has been long on duty to maintain watchfulness with all his senses at their best.

We have therefore learned to put our trust in some mechanical means to serve as a watchman. In some of these large department stores with which you are familiar there are fixtures all alike attached to the ceiling. These are called automatic sprinklers. As soon as the temperature of that room rises above a certain point these open of their own accord and water is sprayed in every direction quenching a fire at its beginning. No human weakness belongs to this piece of mechanism. To save ourselves labor we have installed a watchman in our homes to attend to the furnace. It is not necessary with this appliance doing the work to go down two or three flights of stairs looking to the furnace and then supplying it with fuel. The little watchman on guard perhaps in the hall downstairs or in the dining room, knows whenever the heat is lower than it should be and immediately starts the machine that will furnish both fire and fuel. The same is true when the heat is at the desired figure, the little watchman sees that the power is shut off. So whether it be night or day, whether one is in the house or out of it, or maybe out of the city, sick or well, this little contrivance does its work for us because it is ever



watchful. As long as the machine is in working order it will do its duty. We can say of it that it neither slumbers nor sleeps.

Something new in this line attracted our attention in a restaurant in a certain city. You know how the waitress going out with a great trayload of dishes has to use her foot or the unoccupied hand to shove open the door ahead of her. Now they have so arranged it that the door opens itself. Indeed when going into the restaurant you are surprised to have the door open without your touching it and without anyone being near for that purpose. As soon as you pass a light that you see showing about the height of the knee, the door is opened. If you were to put your hand in front of that light or pass your hat before it, it would have the same effect. None need be anxious then as to whether anybody will be close at hand to open the door if your arms are full of parcels. Just go right ahead and the door springs open in front of you.

We have said that these contrivances never slumber nor sleep. They are always on duty and exactly that language is used about God and this is one of the most comforting and strengthening thoughts we have about Him, that He cares for us, that He sees everything and knows everything and there is no difficulty in which we find ourselves which is beyond His help. He never slumbers nor sleeps. He is never off duty in His care for His children. He is likened to an earthly father as it is written:

"Like as a father pitieth his children so the Lord pitieth them that fear him", with this difference however, that earthly parents can not always be with us and even when they are near they may not understand or may be unable to help. As God is infinite in knowledge and tenderness we may rejoice in that He knows us altogether and His ear is never heavy that He cannot hear nor His arm shortened that cannot save.

We can never learn this great truth too early in life and we should not be without the confidence that one watches over us ever in tenderness and helpfulness. We should get this thought early in life and cherish it carefully through youth, young manhood and maidenhood and mature life, that God is near, that He is ever awake to our needs, ready to help us in every necessary way.

We have entered upon a New Year, 1938. To begin that year with some worthy thought about God, to be held steadfastly, we cannot do better than memorize:

Psalm 121.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—R.

## THE MAN WHO WORE A CLOTH CAP

By Lucy W. Bellhouse

The Presbyterian Messenger

**I** SUPPOSE of all countries in the world to-day our own country of Great Britain is the one where people have the most freedom and liberty and happiness. But it has not been always so. There have been times in this country, not so very long ago, when such cruel and unjust things happened that make one's hair stand on end to think of! That these things have to a large extent disappeared is due to the work and the example of one great and good man—the man who wore a cloth cap.

This man's name was Keir Hardie; and he was born in a mining village in Scotland about eighty years ago. His father and mother were very poor indeed, and often enough little Keir Hardie had scarcely sufficient to eat. In those days there were no free schools where working men who did not get a big wage could send their children, and at six years old the little Keir Hardie had to go out and do what he could to earn some pennies to bring home to his mother.

When he was only ten years old he had to go and work in the mines. When he ought to have been reading and learning as you do, and playing about in the open air as you do, he was away down the dark pit from six o'clock in the morning until half-past five in the afternoon. Saturdays were just the same, and even Sundays he had to go down for four hours. In the winter-time, if you just think for a minute, you will see what happened. The boy Keir Hardie would never see the sunshine or the daylight for months on end.

As he grew older Keir Hardie soon saw that there were lots of other things wrong with the mines, and the life that a miner had to lead. He saw that the men who owned the mines often made a lot of money



out of the mines, but never bothered to spend even a little of the money on making the mine safer and healthier for the men. He saw accidents sometimes happen which needn't have happened. He saw little children having their health ruined with the long hours down the mine. He saw the miners getting such poor wages that they could hardly feed and clothe themselves or their families. Deep down in the dark mine Keir Hardie noticed all these things, and felt something inside him getting hot and resentful. "It is not fair," he said to himself. "Children of richer people do not have to leave the sunshine when they are only ten! Why should we? And no miner should have to work all these long hours for so little money. Instead of spending money on their fine houses, the mine-owners ought at least to make the mines safe for the men."

All the time he was a miner these thoughts kept chasing each other in and out of Keir Hardie's head; and all the time he was a miner Keir Hardie was doing his best to read books and learn all the things he ought to have learned if he'd had the chance of going to school. Soon he found a new power coming into his heart and mind that made him feel that he might one day do something to help his fellow-miners.

After a little while he found himself able to speak at meetings and able to write articles for the papers; and soon the other miners found that in the man Keir Hardie they had a leader and a friend; and presently he left off working in the mines, and gave up all his time to the business of helping the miners to win fairer and happier conditions for themselves and their children.

After some years of this kind of work the miners elected Keir Hardie as their Member of Parliament, and Keir Hardie went off to London to see what he could do there for the miners.

In those days the members of Parliament used to be very particular about the kind of clothes they wore; and nearly all members of Parliament used to go in and out of the Houses of Parliament wearing their very important-looking top-hats. But Keir Hardie said to himself, "I am here to help the miners. I am a working man myself. I shall wear what I have always worn. I shall wear the cloth cap of the working man." So he went through the great gates that lead into the Houses of Parliament, the only man among all the members who wore the cloth cap of a working man on his head.

You can imagine how shocked the top-hats were! They never got over it for weeks. In fact, they never did get over it; for the cloth cap of Keir Hardie was the beginning of a new and great movement that gradually brought brighter and hap-

pier days into the homes of all working-class men and women. The speeches of Keir Hardie in Parliament, and his articles in the daily papers soon opened people's eyes to the injustices done to the miners and the miners' children; while his continual help and advice to the miners themselves soon showed the men how best to fight against long hours and poor pay, and how best to bring their injustices and grievances to the notice of the men who govern the country.

Keir Hardie became a very famous man. But all his fame never changed him or made him conceited or proud. He could have lived very comfortably if he wanted to; he could have got to know lots of interesting people; he could have lived among well-bred, comfortably off people, and forgotten all about the days when he was a poor, working miner. But no! Keir Hardie put all these temptations away from him. To the end of his life he lived in the greatest simplicity. When he was in London he used to stay in one big room in Fleet Street. He always made his own bed, cooked his own meals, and cleaned his own boots. The thought was never far away from his mind that there were many people in the world who had scarcely enough to eat, and hardly enough clothes to keep themselves warm.

Many people do not agree with all that Keir Hardie said and did; but no one would deny that he was a great and a good man. He is the hero of all men who work with their hands; and he has told us himself that what first of all set him thinking about things away down in the mines was the teaching of Jesus that all men the world over should treat one another like brothers; and the thought, also, that Jesus Himself had been a working carpenter in Nazareth.

It seems a pity, sometimes, that the men who built our churches, and the artists who made the stained-glass windows in our churches, have so seldom shown us Jesus as the Carpenter of Nazareth. They have given us lovely pictures of Jesus walking by the Lake of Galilee with His disciples; or Jesus teaching the people from the boat; but they have left out almost entirely the picture of Jesus as a working man, and to leave out that is leaving out something very important indeed.

If we had had in our churches in Keir Hardie's day more pictures of Jesus as a carpenter, more stained-glass windows of Jesus with His workman's tools around Him, of hammer, chisel, plane and saw, perhaps the workmen of Keir Hardie's day would never have been so unkindly and thoughtlessly treated, and perhaps Keir Hardie's work for the miners would not have been so hard and so difficult as it was.



## COURAGE

A youthful soldier in an English barracks was not to be deterred from his duty as a Christian because he had heard that his comrades would make it hot for him. He knelt by his cot to pray and was assailed by a shower of boots and shoes. These attacks were kept up for three nights; but on the fourth, when they were about to begin again, a rough voice cried out, "Let him alone; he stands fire." He who relates the story adds, "and we came to think that perhaps it would not hurt us to have a bit of prayer before going to bed".

## MYSELF

I have to live with myself, and so  
I want to be fit for myself to know;  
Always to look myself straight in the eye.  
I don't want to stand, with the setting sun  
And hate myself for the things I've done.  
I want to go out with my head erect,  
I want to deserve all men's respect;  
But here in the struggle for fame and pelf  
I want to be able to like myself.  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.  
I can never fool myself, and so  
Whatever happens I want to be  
Self-respecting and conscience free.

—Author unknown.

(Continued from page 14)

"It means," he says, "organized life, regulated distribution of forces, graduated recognition of gifts, freedom to discuss, authority to control, agency to administer. It is a system by which the convictions and the conscience of the Church can constantly be applied, by appropriate organs, to current affairs. It means a system by which quickening influence, experienced anywhere in the Church, can be turned into effective form and transmitted to fortify the whole society. It means a system by which anyone, first of all the common man, has his recognized place, his defined position, his ascertained and guarded privileges, his responsibilities inculcated and enforced, and feels himself a part of the great unity, with a right to care for its welfare and to guard its integrity. From the broad base of the believing people, the sap rises through Sessions, Presbyteries, Synods, to the Assembly, and, thence describing, diffuses knowledge, influence, unanimity through the whole system. Presbyterianism is a system for a free people that love a regulated, a self-regulating freedom."

These are wise words and they may be applied, with some slight difference in phrasing, to every Reformed Church. In the world to-day, if the Church is to carry its banners to victory, it must discard the irrelevant and concentrate upon realities. There is a movement towards unity, and in

that movement I think Presbyterianism has a great part to play. For consider. Its confessions are firmly based upon the Evangel of Christ. It is long-descended, with a famous ancestry. Its polity is no casual, atomic thing, but an organism richly differentiated. May not Presbyterianism play in the future the part of what the Germans call a "bridge Kirk" between churches rich in historic accretions and churches which lack them, since it has been resolute both to discard and to retain? There are many problems to be solved before we are in sight even of Protestant union, and many more before there is hope of a united Christendom; but the impulse is there, and I do not think that it will weaken, since it is in accord with a universal impulse in secular life. It dare not weaken, when the Church has to face so many foes. That ideal of Christian unity, and of the part which our Church can play in attaining it, may well give us a fresh inspiration.—"I shall see it, but not now; I shall behold it, but not nigh."

## For Outgoing Missionaries

### A Prayer

Keep them in memory, O Lord,  
Our brethren sent to preach Thy word,  
In sickness, hunger, heat, and cold  
Them with Thy tender love enfold.

Lord, we beseech Thee, evermore  
Grant unto them an open door;  
That they may find in every place  
Room to declare Thy boundless grace.

Go Thou before them all the way,  
Their fire by night, their cloud by day;  
Till, all their journeying perils past,  
They reach their home and rest at last.

—From an Old Moravian Hymn. W.M. Magazine.

## INTERNATIONAL S. S. LESSONS

### LESSON—JANUARY 9

#### Preparing for a Life of Service

Mark 1:1-13

Golden Text: Prepare ye the way of the Lord.—Mark 1:3.

### LESSON—JANUARY 16

#### Beginning a Life of Service

Mark 1:14-28

Golden Text: The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel.—Mark 1:15.

### LESSON—JANUARY 23

#### Ministering to Physical Needs

Mark 1:29-45

Golden Text: And he healed many that were sick.—Mark 1:34.





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# MUTUAL LIFE

OF CANADA

HEAD OFFICE: WATERLOO, ONT.

### LESSON—JANUARY 30

#### Ministering to Spiritual Needs

Mark 2:1-12

Golden Text: Son, thy sins be forgiven thee.—Mark 2:5.

### LESSON—FEBRUARY 6

#### Challenging the Social Order

Mark 2:13-22

Golden Text: I came not to call the righteous, but sinners.—Mark 2:17.

### OUR CHURCH CALENDAR

#### Vacancies

Amos, Dromore, Ont., Mod., Rev. M. G. Court, Holstein, Ont.  
 Brigden, Bear Creek, Dawn, Ont., Mod., Rev. W. R. Adams, Corunna, Ont.  
 Brussels, Ont., Mod., Rev. W. A. Williams, R.R. 3, Brussels, Ont.  
 Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.  
 Chatham and Newcastle, N.B., Mod., Rev. F. R. Meredith, New Mills, N.B.  
 Chesley, Ont., Mod., Rev. A. H. Wilson, Paisley, Ont.  
 Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.  
 Deseronto and Sunbury, Ont., Mod., Rev. J. W. Macdonald, Roslin, Ont.

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Halifax, N.S., Knox Church, Mod., Rev. H. S. Graham, Musquodoboit Harbor, N.S.

Kinburn, etc., Ont., Mod., Rev. Wm. Paterson, Westboro, Ont.

Kintyre and Wardsville, Ont., Mod., Rev. Fred D. Douglas, Glencoe, Ont.

Kirk Hill, Ont., Mod., Rev. S. M. Kerr, Lancaster, Ont.

Kitchener, Ont., Mod., Rev. James Fleming, 6 Young St. W., Waterloo.

Malpeque, P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.

Manotick and Kars, Ont., Mod., Rev. A. Newton Reid, Richmond, Ont.

Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. S., Prince Albert, Sask.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Milton, Ont., Mod., Rev. C. K. Nicoll, Oakville, Ont.

Ottawa, Ont., St. Andrew's Mod., Rev. Robert Johnston, D.D., 179 Carling Ave., Ottawa, Ont.

Pictou, N.S., First Church, Mod., Rev. W. L. MacLellan, Scotsburn, N.S.

Picton, Ont., Mod., Rev. W. J. Walker, Belleville, Ont.

Prescott, Ont., Mod., Rev. A. R. Gibson, Cardinal, Ont.

Rothsay, Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Tillsonburg, Ont., Mod., Rev. A. R. Ferguson, Simcoe, Ont.

Toronto, Ont., Chalmers, Mod., Rev. J. A. Mustard, 265 Havelock St., Toronto.

Toronto, Rogers Church, Mod., Rev. Dr. R. G. Stewart, 32 Bayfield Cres., Toronto.

Toronto, Ont., Westminster, Mod., Rev. J. A. Mustard, 265 Havelock St., Toronto.

Tryon, etc., P.E.I., Mod., Rev. E. O. White, Tyne Valley, P.E.I.

Victoria, B.C., St. Andrew's Mod., Rev. P. McNabb, 1490 Ocean View Rd., Victoria, B.C.

Windsor, N.S., Mod., Rev. R. S. Quigley, Elmsdale, N.S.

#### Calls

Dalhousie, N.B., to Rev. Claude E. Hayward.

Durham, etc., Ont., to Rev. S. W. Hirtle.

Medicine Hat, Alta., to Rev. W. D. Grant Hollingworth.



# THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND

Central Office: 16 College St., Toronto 2

## New Year Precepts from the Bible:

"We also should walk in newness of life." Romans 6:4.

"We should serve in newness of spirit." Romans 7:6.

## New Year Opportunities for the Bible Society:

In spite of "wars and rumours of wars" and prohibition and restriction of the circulation of the Scriptures in certain lands, the Society has still growing opportunities for sending forth the Written Word, already circulated in 713 languages.

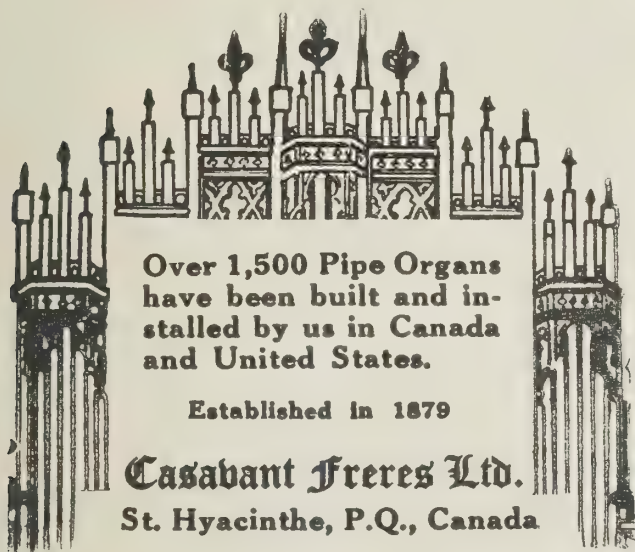
The growth and maintenance of its work depends solely on Christian liberality, and in recent years decreased support has hampered its activities.

## New Year Resolutions for All Christian People:

To read the Bible regularly and through the light of its revelation of God in Christ to walk and serve in newness of life.

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Midland, Ont., Rev. A. C. Stewart, Dec.  
30th.  
Streetsville, Ont., Rev. R. H. M. Kerr, Dec.  
6th.  
Summerside, P.E.I., Rev. Wm. Verwolf,  
Dec. 3rd.

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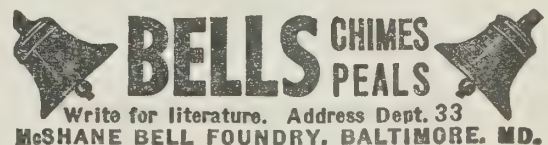
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5	2	" 2 and 3 years old
1	1	" 3 and 4 years old
4	0	" 4 and 5 years old
3	2	" 5 and 6 years old
8	1	" 6 and 7 years old
6	0	" 7 and 8 years old
6	1	" 8 and 9 years old
5	2	" 9 and 10 years old
2	0	" 10 and 11 years old
2	0	" 11 and 12 years old
1	0	" 12 and 13 years old
59	23	Total of 82 Children.

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God is ever at work for our good.  
Time wasted is existence; used, is life.  
The courageous course is oft the safest.  
Goodness and happiness are inter-twined.  
One of our highest duties is to be of good cheer.  
Education is a life-long process of development.  
We should use the instruments we can handle best.  
We are all called daily to the adventure of faith.  
A hearty laugh may accomplish more than many tears.  
Truth is the revealer of souls as seed is of soils.  
The gracious life of love can never lose its power.  
Life is vain unless controlled by a unifying purpose.  
Great institutions have their beginning in great men.  
Long delay in kindness takes the kindness all away.  
The God who could change Jacob can do the same for us.  
Christian experience is as individual as thumb prints.  
If one will have new friends he must keep old friends.  
What we lack in our church life is passionate interest.  
The great test of life is whether or not we have grown.  
Pour religion into business and business into religion.  
Love all round the world would be the dawn of a new age.

Put thou thy trust in God;  
In duty's path go on.  
Nothing good or bad can come without a start.  
True sacrifice regards neither cost nor reward.  
Our quest for truth should be ardent and sustained.  
The Church, as the individual, must reflect Christ.  
Duties transcend rights both in number and importance.  
Truth is given, not to be contemplated but to be done.  
The Church needs men who will venture all in its behalf.  
The happiest antidote to rampant emotion is outdoor activity.  
The most effective sermon is a consistent Christian life.  
Old age pensions have the sanction of Christian principle.  
Within the Church the care of individuals must be central.  
Few persons have the moral stamina requisite for pioneering.  
What is so weak and dim in us is strong and clear in Christ.  
Our Church can do anything she wants to do, if she wants to.  
This self which is ours is that which thinks, feels, and wills.  
To help ourselves we must take advantage of the help of others.  
The Kingdom of God is that state in which love is the law of life.  
To think about problems is necessary; to worry accomplishes nothing.  
Good guides love learning, care for men, and are led by the spirit of Christ.  
A statesman's single aim should be the security and well-being of the people.  
Devotion is concerned only with the person or the cause and is indifferent to fortunes.



NEC TAMEN

CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, FEBRUARY, 1938

No. 2



ST. ANDREW'S CHURCH, COBOURG, ONT.



## FORM OF BEQUEST

### The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

\*Note:—Specify whether for Home or Foreign Missions, or both.

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### PRESBYTERIAN ALLIANCE Western Section

Intimation has been given that the meeting for 1938 will be held in Miller Chapel, Princeton, New Jersey, February 23-24.

### CHINESE CHILDREN

The Canadian Committee of The Save The Children Fund has issued an appeal in behalf of the destitute and suffering children in the stricken areas of China. This distinctive relief work is undertaken in Great Britain by a joint committee representing the British Red Cross Society, the China Association, and the Conference of British Missionary Societies, and this or-

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### Minister's Son Invents Invisible Ear Drum

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## A Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

ganization is represented in Canada by The Save the Children Fund.

"The children who are victims of the Far Eastern conflict are now engaging the attention of those whose sympathies extend to the unfortunate at home and abroad. In China, children suffer even in normal times because of great poverty. Their condition now is appalling. Thousands of homes in Shanghai and other cities have been destroyed; panic stricken people have swarmed into places of supposed safety; and there has been created an overwhelming problem, due to overcrowding, shortage of food and the prevalence of epidemic diseases. In such situations, children are the first and chief sufferers."

Here again is provided opportunity for Christian ministrations, and to this appeal we are sure many will respond. Direct contributions to the Honorary Secretary, Mr. R. J. Dilworth, 588 Huron St., Toronto.



# The Presbyterian Record

VOL. LXIII.

TORONTO, FEBRUARY, 1938

No. 2

## BY THE EDITOR

### STEWARDSHIP CONFERENCE

THIS was held under the auspices of the United Stewardship Council, representing twenty-three religious bodies in the United States and Canada. In this organization we are represented, the Editor of the Record being a member of the Council. These conferences are held at least annually, and have been the means of deepening and expanding the interest in individual responsibility for the use of our substance.

In the Council are a number of men and women who have done splendid service in their respective denominations in promoting the consecration of its members in this particular, and whose influence has extended far beyond the bounds of their respective churches.

In the promoting of stewardship the Presbyterian Church in the U.S.A., as some others, has established a special department with Rev. H. C. Weber at the head. This Board has created a very valuable body of literature which may be obtained, if not free, at least at reasonable prices, by application to the Church's headquarters, Witherspoon Building, Philadelphia.

The last conference was held in Arch Street Presbyterian Church in Philadelphia, on November 22nd and 23rd, 1937. The program was well arranged with a view to making the presentation of the theme and the discussion of its various aspects as helpful as possible. A noteworthy feature was that stewardship was not considered as an unrelated subject, but as one expression of the Christian life, an aspect of the commitment of one's self to Jesus as Master and Lord. This was indicated in the concluding address by that eloquent leader in the Methodist Episcopal Church, Bishop Edwin H. Hughes, who presented Stewardship and Personal Commitment, and in another by Dr. Pierce, a Baptist clergyman of Minneapolis, who spoke upon The Giver and His Money. This was true of all other papers and addresses but the titles did not so definitely indicate this characteristic of the conference. Whilst it was necessary to deal with specific aspects of practical responsibility in this regard, the background of whole-hearted surrender to Christ was never overlooked.

By some the tithe was emphasized, but the major emphasis was upon a proportion of one's income worthy of the Christian dispensation. A layman, the vice-president of one of the leading financial institutions in Philadelphia, laid great stress on the practice of giving one-tenth, supporting his plea by citing the results in the denomination to which he belonged in which this practice prevailed. At no time have financial difficulties hampered their Christian enterprise. This practical advantage to the Church was brought to the front again and again as the fruit of tithing.

One speaker rather heavily scored against those who in their contributions to the work of the Lord fell below the standard of the tenth by comparing them with the Pharisees whom Jesus so vigorously denounced, to the advantage of the latter. With all their hypocrisies and the badness concealed by a life of formal devotion, they were ahead of the majority of Church people of our time in this respect. If they passed by judgment and the love of God, they at least tithed mint, anise, and cummin. They could at least be commended for strict compliance with the Jewish law in tithes and offerings.

Another speaker, Dr. Pierce, the Baptist clergyman whom we have mentioned, who dealt in general principles, exalted whole-hearted consecration of one's self in his integrity to the Lord, and supported his argument from his ministerial experience. He had never been in any but struggling churches, burdened with debt and discouraged, and that by preference he had fixed his career among them. Yet under this type of teaching they discovered their resources and triumphed over difficulties which seemed overwhelming. In particular he said the congregation in which he now was, was not rich, yet the average annual contribution of its members was seven times that of the average in the denomination to which he belonged, the Northern Baptist Church. We can readily understand some such fruit of his ministry as this from the character of his address from which we give these brief extracts:

"The giver's money is himself, for money is coined or concentrated manhood. . . If one will keep his money, he



must lose it, for he passes from this world as he entered it, without any of his treasured worldly possessions. . . The money given to God becomes primarily an investment, and one motive to liberality is that of the highest self-interest."

These messages will shortly be available in pamphlet or book form.

### FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

**F**OR the first time this Conference was held in Canada, the place of meeting being the Royal York Hotel, Toronto.

The Committee on Women's Work assembled the day previous with Miss Edna B. Beardsley, Assistant Secretary of Women's Auxiliary, National Council of the Protestant Episcopal Church, in the chair. The afternoon was given to reports of officials and of commissions, and the evening, with Mrs. Grace Loucks Elliott leading, to a discussion of The Personal Life and Problems of the Missionary.

The sessions of the Conference opened on Tuesday morning at 9.30, and continued with three sessions daily, excepting the last day, to the afternoon of the 6th. The Editor, who usually attends these gatherings, was denied the opportunity on this occasion on account of illness. It is our expectation, however, in the next issue of the Record, to devote some space to this important gathering. Meanwhile we give in the following article the impressions of one who was present.

\* \* \*

### FOREIGN MISSIONS CONFERENCE

Wilfred F. Butcher

**F**OR forty-five years the Secretaries of the Foreign Mission Boards of this continent, with a few members of those boards and missionaries on furlough, and also, whenever possible, outstanding members of the younger Churches, have met in annual conference each January in order to take counsel together on problems and policies of mutual concern. These gatherings have always been held in the neighborhood of New York City. This fact, added to the great population of the United States as compared with that of Canada, has led to a lack of recognition of Canada among many Americans, and a lack of knowledge of the Foreign Missions Conference among ourselves. So this year the meetings took place in Toronto, in order that American missionary leaders might come to know Canada better, and also that more Canadians might be able to attend to reap the great benefits which were to be gained by thinking with others about missionary matters.

The **world-setting** of all missionary work was the first consideration. This led to the making of plans for the meeting of the International Missionary Council in the Orient next December. Originally planned for Hangchow in China, it has been necessary to hold it in India, at Madras. There, for the first time, the churches which have sprung up in Asia, Africa, Latin America, and Oceania are to be represented by fully as many of their leaders as are those of Europe and North America. The "younger churches are growing up", and are increasingly able to take responsibility, initiative, and leadership in plans and policies. The North American delegation to Madras was elected. The Canadians who will be present are Miss Laura Pelton, of our own Women's Missionary Society, Dr. J. H. Arnup and Mrs. H. D. Taylor of the United Church, Canon Gould of the Church of England in Canada, Mr. Frank Inrig, an outstanding Baptist layman, and Rev. Philip Beattie of the Student Christian Movement.

The crisis in the Orient cast a cloud over the gathering, as more and more news came of the distress among the Chinese, and the problems and difficulties of the Church in both Japan and China were realized. There was a humble recognition of the fact that our North American churches had failed sadly during the last war, and that we must not be too harsh in judgment on others now, also that we are ourselves responsible in part for the conditions which have resulted in this invasion. There was a strong feeling, too, that we are not doing our share to alleviate the sufferings of the millions of Chinese who have been rendered homeless and destitute. Plans were made for appeals to the public in both Canada and the United States to give as generously as possible to this cause. In this country contributions will be received at any branch of any bank.

Consideration was given to the new emphases which are necessary and essential in the missionary enterprise. It must be fully recognized that, in many countries, the Christian Church now has a firm hold among the people themselves so that, though relatively few in number, they have their own native ministry and leadership, and they look to missionaries to aid them in special needs, rather than to "father" them in every way. This means that the older churches are on the same plane as they, and have no right to exercise dictatorship, or to adopt an attitude of superiority. But it is also clear that there is a great need for more competent specialist missionaries, as well as for an increasing number who will pioneer among the yet unreached three hundred millions, who have never had a chance to hear the Christian message.

Grave concern was felt over the lack of

(Continued on page 38)



## OUR WORLD MISSION

**T**HERE is an ancient Persian tale regarding a magic carpet which would carry anyone sitting on it whithersoever he would in a moment of time, according to his wish. In a sense imagination is such a magic contrivance, but only if it is given wings. To hear authoritative speakers at the recent conference of North American Mission Boards in Toronto describing the plight of millions of Chinese, destitute of food and clothing, homeless in winter cold, making their pitiful escape from the Japanese guns and bombs, at once in imagination carried the hearer in spirit across the world to view in sympathy this sorry plight. Probably no one ever takes a true part in the worship of his Church but imagination is stirred to carry him out of himself until he is beholding, both near and far, his human kind who share with him a filial relation to God. Is it possible, sitting in your pew and seeing in imagination God's sorrowing love on Calvary which brought our Churches into existence, to escape hearing a voice in your conscience saying, "Go ye therefore and teach all nations"?

In the Public Pronouncement of our world Presbyterian Alliance at Montreal last June these words occur:

**We believe that God's purpose of Grace extends to the whole world, and that the Church is His instrument for bringing the Gospel to all men.**

This has been said many times, but the above pronouncement affirms that certain circumstances of our day are touching our imaginations to a better apprehension of the Church's world-wide mission:

1. **"Atheism has become militant and missionary."** There have always been those who, by definite word or by manner of living, proclaimed lack of belief in God, but Anti-God movements were not organized as to-day. Children were not gathered in classes designed to destroy faith in God, and governments did not make the repression of religion a part of their policy.

2. **"Nationalism is coming to be a supreme rule of faith and life."** There were patriots in the past and often their numbers and enthusiasm sent them out on a conquering course. But there has been nothing to equal to-day's "patchwork of sovereign states", jealous and suspicious and selfish and war-minded.

3. **"In some religions the Church is being actively persecuted."** This is a real, but tragic tribute to the Gospel. You don't flog a dead horse, nor do you persecute a dead church. It was Micaiah, son of Imlah, not the time-serving prophets, who roused King Ahab's wrath. "He doth not prophesy good concerning me, but evil." Thus for this brave prophet, on the king's command, "the bread and water of affliction."

4. **"The supreme need is for men and women whose life has been renewed and consecrated."** Obviously, if the world is not to go mad altogether, there must be a counter-challenge to the forces of unrighteousness. This brings every Christian into the matter. **"We must embrace the Gospel in simple faith and yield ourselves to Christ in order that our repentance may issue in new life for our-**



selves and for society." The world needs moral leadership and he is blind who does not see that Christ meant His Church to give it. "By the world's distress the urgency of the missionary command is intensified, that in the name of Christ His followers should go into all the world and preach the Gospel."

WILLIAM BARCLAY,

Budget Stewardship, Convener.

P.S. When this appears the Treasurer's books will be open to receive contributions earmarked for 1937 Budget, and they will be credited for that year to the congregations concerned.—W.B.

(Continued from page 36)

interest in missions among so many, especially ministers and young people. Due partly to a lack of realization of the full implications of the Christian faith, it is also due to ignorance about what missionary work actually is, and the truly wonderful things which are happening through the "mighty acts of God" in distant parts of the world. So consideration was given to means by which such people may be informed.

Two impressions. — A student worker, a charming young Negress from the Southern States, commented, "I didn't know that there was so much living thought about missions." A well known Toronto minister remarked, "For years I have been dubious about the value of Foreign Missions but now I am persuaded."

#### MODERATOR'S TITLE

WE have been struck by a rapidly developing change in the form of title accorded the Moderator of the General Assembly and ex-Moderators. This has been specially prominent in reports of anniversaries and of other congregational functions in which the Moderator has appeared, which have been forwarded to us, and also in reports in the press. The Moderator is now by many designated as Right Reverend, and an ex-Moderator as Very Reverend. Since this matter was the subject of a resolution of the General Assembly in 1925, and this recent development is not in accord with that resolution, it seems proper that general attention should be drawn to the matter.

In the Book of Rules and Forms no guidance is afforded in this connection, and it would seem, therefore, reasonable that we should look to the General Assembly for direction, and that such direction should be regarded as authoritative.

We drew attention to this change in 1933, and think it proper again to bring before our readers the resolution of the Gen-

eral Assembly made in St. Andrew's Church, Toronto, in June, 1925:

That this Assembly . . . would also reaffirm the Presbyterian ideal of parity in the ministry, and its disapproval in the Presbyterian Church of the titles, Very Reverend, Right Reverend, etc., as sometimes given to Moderators of Assembly.

#### A WORD IN SEASON

COMFORT and encouragement were unexpectedly afforded a party of missionaries from the Church of Scotland whose vessel, The Duchess of Bedford, docked at Halifax and gave them an opportunity of spending a little time on Canadian soil. The Record was the medium through which this encouragement came and the story is told by Miss Lena Fraser, Port Secretary, W.M.S. (E.D.) Halifax.

"On the Duchess of Bedford docking here last week we had a party of fifteen Church of Scotland missionaries going to Kobe, Japan, four medical, two of the number women medical graduates, Dr. Jean McNim and Dr. Janet MacLeod. I fortunately had the November issue of the Record which carried on the cover page, A Prayer for Missionaries, a wonderful prayer! I gave the ten copies to these splendid people. One of the number came to me afterwards and said, "Thank you for the Church Record with that wonderful message. A providence I believe it was sent it to us. Anyway we shall take it with us as a 'shield and buckler' for the days ahead."

The incident again illustrates the truth that we really never can tell how far-reaching our words are and to what helpful end they may be used. We recall that we hesitated not a little about placing those verses on the cover page, but in view of this incident reported by Miss Fraser we are thankful they were given such prominence.



## THE JEWS

By Rev. M. Zeidman, B.D.

**T**HERE is hardly a Presbyterian Church in any country in the world that has not among its missionary enterprises a mission to the Jews. The Presbyterian Church is no exception to the rule, and in Toronto our Church has one of the most effective on the North American continent. Our success varies with the fortunes and misfortunes of our people throughout the world. For instance, anti-Semitism in Europe makes a profound impression on the Jews in America. During the last few years, as missionaries to the Jews, we have had to engage, not only in preaching the Gospel to the Jews, but also in combatting anti-Semitism among Christians. Of late several half-baked Bible teachers in the United States of America, as well as in Canada, under the pretext of prophetic studies have been guilty of vile, anti-Christian teaching of hatred against the Jewish people, accusing them of plotting the overthrow of Christianity and the world in general. It never seems to occur to these false prophets that if the Jews succeed in destroying civilization and the world, they will destroy themselves at the same time. But to credit these neo-evangelists with any thinking capacity would really be attributing to them something which is entirely foreign to their make-up and character.

The Jews are accused of being communists, and at the same time, it is pointed out that they are the greatest capitalists. They laugh at the Jews for being rag-pedlars, and with the next breath indict them as the world's greatest financiers. They accuse the Jews of being ignorant, and also as moulding public opinion and the morals of the world; of being strongly nationalistic, and also foremost among internationalists. The Jews are scorned for segregating themselves in ghettos, and also are rebuked for moving into Gentile districts and driving the Gentiles out of respectable neighborhoods. The Jews are upbraided because they assimilate too much and pollute Aryan blood.

It is really marvellous how people can be worked-up about the Jew, who has been, and is at the present time, the most hunted, the most persecuted, and the most helpless creature in the whole of Central Europe.

In Poland, he is the most miserable of all beings. On a visit last summer to that country, we came away broken-hearted at what we had seen. Animals in Canada are treated with more consideration than the Jews in Poland. About one third of them are on direct relief; the rest just exist. Living conditions are indescribable. They live in hovels, and on bread and water; often there is not sufficient bread, and the water is polluted.

In Germany, in Roumania, and even in Palestine, while living conditions are undoubtedly better than in Poland, yet the lot of the Jew is not much happier, and in these countries, too, he is subjected to physical violence and persecution.

Amidst the torrent of calumnies the Christian can always turn to the Bible for guidance. Jesus said: "Salvation is of the Jews." If salvation is of the Jews, then it is hard to conceive that the destruction of the world is going to come by the hand of the Jew; and St. Paul, in Romans 11:11 says:

"I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

In other words, if God has made the Jewish unbelief a blessing to the Gentiles, what blessings must then follow upon the world when they shall see Him Whom they have pierced, and shall say, "Blessed is He that is coming in the name of the Lord." We believe that these promises and assurances of the Word of God smite at the root of all the slanders and accusations of Jew-haters and professional agitators.

### Jews Loyal Britishers

There are no people in our Empire who are more loyal to the King and the Throne than are the Jews. On June the 19th, 1936, David Lloyd George, who was Prime Minister of Great Britain from late in 1916 until 1922, speaking in the House of Commons on the origin of the Balfour Declaration of November, 1917, promising a national home for Jews in Palestine, declared that the promise of the national home by Lord Balfour, then Lord President of the Council, "was made at one of the darkest times in the war. The French army had mutinied, the Italian army was on the verge of collapse, America had hardly started to come in. There was nothing left for Great Britain but to confront the most powerful military combination the world has even seen. We came to the conclusion it was most vital we should have the sympathy and co-operation of that most remarkable community, the Jews throughout the world. They were helpful in America and even in Russia. We proposed this to the Allies. France, Italy, the United States and all the others accepted. I bear testimony to the fact that they responded to the appeal which was made. I do not know whether the House realizes how much we owe to



Dr. Chaim Weizman, that marvellous scientist." Weizman was director of the British Admiralty laboratories from 1916 to 1919, and now is President of the World Zionist Congress.)

"He absolutely saved the British Army at a critical moment when a particular ingredient, essential for our great guns, was absolutely exhausted. This great chemical genius solved the problem, and he was only one of many who rendered great service to the Allied cause."

The Jews not only enlisted in the Army, Navy, and Air Force of the different parts of the Empire where they happened to live, but they also organized a Jewish battalion in connection with the Egyptian Expeditionary Forces under the late General Allenby. The Jewish battalion was nick-named the Jordan Highlanders, and they helped to wrest the Holy Land from the "Unspeakable Turk."

Should Britain ever need the Jew, he will be ready, as he was ready in 1914 at the first call of the Empire that affords freedom and protection to all her citizens, irrespective of race, color or creed.

The Jews at the present are passing through a very critical time in their long history of suffering. They will survive, as they have survived many other terrible persecutions, and have seen God's just retribution heaped upon the heads of their persecutors, individuals as well as nations. Jesus said that offences must needs come, but woe unto them through whom they come.

#### The Church's Opportunity

The Presbyterian Church has now the great opportunity of acting the good samaritan, the friend-in-need to the Jews. Being tossed to and fro, being hated and calumniated, the Church should stretch out the hand of friendship with the Glad Tidings of our Lord.

Since 1926 we have worked among the Jews in Toronto; we have broken down prejudices, we have made friends, we are received into the homes and greeted kindly in the streets. We must go forward in faith sowing the seed, and in due time God will bless us with a harvest of souls. Our immediate need is at least two workers, one young, consecrated lady, and one evangelist.

**"Pray for the peace of Jerusalem, they shall prosper that love thee."**

Failure, with its consequent discouragement, is one of the commonest and sorest trials in human experience; and Christ's remedy, for He is more interested in failure than success, is to resume toil, carry on, and so in obedience to Him, labor on in His Name and for His sake.

#### KENT ESTATE

##### Robert Laird versus James MacKay

Copy of Reasons for Judgment of Makins J. delivered November 26th, 1937 (London, Ontario).

R. L. Kellock, K.C. and J. D. Arnup, for plaintiff.

Glyn Osler, K.C., and J. G. Gillanders, K.C., for defendant.

AT the beginning of this trial the plaintiff caused to be filed a consent by the United Church of Canada to become a party plaintiff, and they were consequently added as plaintiffs.

The plaintiff Laird is the Treasurer of the United Church of Canada, and the defendant is the Moderator of the Session of St. James Presbyterian Church at Oxford and Wellington Streets, in the City of London.

The late Thomas Kent of London, died on or about the 2nd of March, 1912, having made his last will and testament dated the 11th November, 1909, probate of which was issued by the Surrogate Court of the County of Middlesex to the executors therein named, on the 5th day of August, 1912.

By the said will the said Thomas Kent devised as follows:—

"Thirty-thirdly: I GIVE AND DEVISE to the Moderator of the Session of the Presbyterian Church on Oxford and Wellington Streets in the City of London, and to his successors in office, in trust whom I name my residuary legatee, all the dividends as they may be declared from time to time upon all the residue of my estate after all debts, duties, legacies, bequests and other legal claims and demands whatsoever have been fully paid and discharged, and all such sums of money as may legally pass into the possession of such residuary legatees by virtue hereof are to be fully and faithfully devoted to Domestic and Foreign Missions in connection with or favoured by the Presbyterian Church of Canada, all such available funds to be expended at the discretion and under the direction of the Session of the said Church on Oxford and Wellington Streets, and such disposition of the said funds is to be continued during the Divine pleasure.

By an order of the late Chief Justice of the Common Pleas, that section of the will was construed as a good and valid bequest of the said residuary estate, and that the executors of the estate could safely forthwith assign, transfer and make over to the said Moderator the said residuary estate.

By another paragraph of the same order, it was reserved to the Board of Trustees of the Presbyterian Church in Canada, and to the Moderator of the Session of the said Presbyterian Church in London, to raise at any time hereafter for adjudication by this



Court any and all questions which might arise between them, and which they or any of them might see fit to raise for adjudication in reference to the disposal of the said residuary estate, and that the other clauses of the order were without prejudice to the rights of the Board and the Moderator as between themselves.

The said residuary estate consequently was transferred to the said Moderator, and has been and still is held by him.

The action was brought by the Treasurer of the United Church and by the said Church for recovery and payment to them of the said fund for the purposes of distribution, and for an accounting by the defendant of his dealings with the said fund.

By 63 Vict. chapter 135 (Ont.) section 2, I am of opinion that the fund in question became vested in the Board of Trustees of the Presbyterian Church in Canada. The salient parts of section 2 are as follows:—

“All . . . gifts and bequests of personal estate which have been or shall hereafter be made to or intended for the Presbyterian Church in Canada and any of the trusts in connection with the said Church, and any of the religious or charitable schemes of the said Church . . . shall vest in the said Board of Trustees as fully and effectually as if the . . . gift or bequest had been made to it.”

It is argued by counsel for the defence, that the subsequent Acts of Church Union, United Church of Canada Act, (1924) 14-15 George V, chapter 100, known as The Dominion Act, and the Act of the Legislature of Ontario (1925) 15 George V, chapter 125, were in their nature confiscatory and should be construed strictly. I cannot agree with this, as the Acts were passed to enable three principal denominations, each of which own substantial property, to amalgamate into one church, and to divide the property equitably, and also for the protection of the non-concurring congregations of the Presbyterian Church in Canada, of which the church in question was one.

According to the evidence, prior to the enactment of the United Church of Canada Acts, the missionary undertakings at home and abroad of the Presbyterian Church in Canada were administered by two Boards, one the Foreign Mission Board and the second the Home Mission and Social Service Board, while all property including that administered by these Boards to which the Presbyterian Church in Canada was entitled, and not held by any other incorporated body was vested in the Board of Trustees of the Presbyterian Church in Canada under the provisions of 63 Victoria, chapter 135 (Ontario).

It will be noted, therefore, that there was no ambiguity about the Board of Trustees

of the Presbyterian Church in Canada holding for the above mentioned two Boards, it was the real beneficiary and that the local Presbyterian Church in London had no beneficial interest in the fund, the Session merely having the right to designate the particular missionary object under the administration of these powers, to which the trust funds should be devoted.

By section 5 of the Dominion Act, it is provided as follows:

“Save as hereinafter provided, all property, real and personal belonging to or held in trust for or to the use of the Presbyterian Church in Canada, the Methodist Church and the Congregational Church or belonging to or held in trust for or to the use of any corporation, board, committee or other body whether incorporated or unincorporated, created by or under the government of control of or in connection with any of the said churches, shall from and after the coming into force of this Act be vested in the United Church to be held, used and administered subject to the provisions of this Act, in accordance with the terms and provisions of the basis of Union.”

Section 3 of the Ontario Act is almost in identical words, so that the objection raised by counsel for the defence that these Acts are ultra vires, is not tenable.

I am of the opinion, therefore, that the bequest left by the paragraph of the will quoted, first of all vested in the Presbyterian Church of Canada, and by the subsequent Acts of Union, Dominion and Provincial, again vested in the United Church of Canada.

By a Commission of which the present Chief Justice of the Supreme Court of Canada is Chairman, these Acts were recognized, and at pages 33 and 34 of Exhibit 4, which includes the orders of the said Commission, which was appointed pursuant to the above mentioned Acts, that part of the estate of Thomas Kent under the heading of Home Missions and Foreign Missions, is treated as property passing to the United Church.

There will be judgment, therefore, for the plaintiffs for payment over and transfer of the said trust fund to the plaintiffs for the purpose of distribution according to the proportions provided for in the orders of the said Commission and for an accounting by the defendant of all his dealings with the said fund, and of all disbursements of both principal and income made in respect thereof, and if the parties cannot agree with this accounting, there will be a reference to the Master at London to take the accounts.

I am of the opinion that the costs of both parties after taxation, should be paid out of the fund.



## SYNODS

Saskatchewan, November 2-4, 1937

THE place of assembly was St. Andrew's Church, Saskatoon, a very central meeting place. The Moderator, Rev. J. Allan Munro, having in the interval following the last meeting been called to a congregation in British Columbia, Rev. W. G. Brown, minister of St. Andrew's, in his absence conducted public worship and Rev. H. R. Horne, Synodical Missionary, served as acting Moderator. Notwithstanding his absence, Mr. Munro sent a message reporting his activities as Moderator during the past year.

When nominations were called for a successor to Mr. Munro and the vote taken, Rev. James Evans of Indian Head was called to the chair. Rev. Thomas Murphy of North Battleford, who had been acting Clerk of Synod, was now appointed Clerk.

Rev. Dr. Munroe, Moderator of the General Assembly, and Dr. Kannawin, Secretary S. S. and Y. P.S., being present, were invited to sit and correspond. The following ministers having recently entered upon service within the bounds of the Synod were welcomed: Rev. A. J. Gowland, Rev. S. MacDonnell, Rev. James Hagen, Rev. K. MacCreary, Rev. Malcolm Ransom, Rev. Frank Hutchison, and Rev. John Brent. The Synod made note of the Synodical Missionary's faithful and helpful service, and by resolution expressed its deep appreciation. The communion service was in charge of the Moderator of the Synod, Dr. Munroe administering the sacrament and Dr. Kannawin giving the address.

Following careful consideration of the matter, the Synod decided to co-operate with the other synods in fixing the time of meeting, and accordingly the third Tuesday in October was chosen.

The Statistical Report afforded considerable encouragement in view of the adverse conditions that have so generally prevailed, and substantial increases in a number of districts were reported both in finance and in numbers.

The Synod had the privilege of hearing Miss Lamont, Field Secretary of the W.M. S. (W.D.). Following this the Synod expressed thanks for the address, and appreciation of the earnest work done.

In expression of its interest in outside benevolence the Synod afforded opportunity to Mrs. Spence, of the Protestant Home for Orphans at Indian Head, to lay before the members the work in which the institution she represented is engaged, and passed a resolution of thanks and commendation.

The readers of the Record have had their attention directed to the series of sermons published by Rev. W. G. Brown of St. Andrew's Church, Saskatoon. These have had

an unexpectedly wide circulation, and in recognition of the value of this literature expressed its conviction that in this connection Mr. Brown had rendered a very great service to the Church.

At the public meeting held on the evening of the 3rd, two addresses were given, the first by the Moderator of the General Assembly, Dr. Munroe, and the second by Dr. Kannawin. Dr. Munroe spoke a very earnest word on behalf of the ministry, that it should be accorded co-operation on the part of the laity. Dr. Kannawin's theme was the World Conference of Sunday School Workers in 1936.

The report of the Committee on Church Life and Work and Evangelism having been referred to a special committee was again before the Synod, and with the following recommendations was adopted:

1. That the Presbyteries hold conferences to deal with some vital aspect of Church Life and Work and Evangelism and that the arrangements for these conferences be in the hands of the presbyterial committees of Church Life and Work.

2. Where at all possible that the practice of Presbyterial visitation be revived in this Synod.

The report of the Treasurer was eminently satisfactory showing a balance of \$158. It was recommended that the names of Presbyterial treasurers be printed in the Synod minutes, and that all congregations should pay the Presbyterial levies respectively to these treasurers.

The Pension Fund report was presented by Rev. James Wilson. This was gratefully received, for it showed an increase of interest by the ministers in the Fund, a number of new applications having been received and others pending. The report urged the early connection of all young ministers with the Fund.

The report on colleges was presented by Rev. W. G. Brown, who introduced the following overture, which was approved and ordered to be transmitted to the General Assembly:

Whereas the Christian Ministry in our Church and country is faced with a unique opportunity to inspire the understanding and to quicken the conscience of the people who constitute the Church in the acknowledgment of Jesus Christ as Saviour and Lord and in the application of the principles of the New Testament to all relationships in life;

And whereas a Church so aroused would be in a position to understand the crucial problems that face all men and women of this generation in all departments of life, especially the younger men and women of our country;



And whereas the Presbyterian Church has always recognized the necessity of genuineness and reality in the national as well as the personal testimony for the sovereignty of God in Jesus Christ;

And whereas, in our opinion, this generation is facing the most radical changes in the whole structure of the social order making it imperative for the people who constitute the Church in both pulpit and pew to direct and establish these changes on sound foundations;

And whereas the course of training for our students preparing to enter the ministry of The Presbyterian Church in Canada is along substantially the same lines as it has been for the last fifty years;

Therefore the Synod of Saskatchewan respectfully overtures the Venerable the General Assembly at its approaching meeting in the city of Toronto to appoint a carefully selected committee to revise the curriculum of theological education in our colleges with a view to a more adequate training of our future ministers for the increasing difficulties and opportunities that they must face in their high calling; that such a committee having revised the curriculum shall recommend to the General Assembly the number and type of men needed to give the necessary training in this curriculum and call upon the General Assembly through the Presbyteries to secure such men to the end that the future ministers of The Presbyterian Church in Canada be the best equipped men that our Church has ever trained and that through them the truth as it is in Jesus Christ may dominate the lives of the people within the Church, that the Church may make its proper contribution to the national life and to the Kingdom of God among men.

In connection with the report on Missions, which was presented by Rev. Gordon Baulch, Rev. W. G. Brown reported that he had secured contributions in London, in the interest of extension work in the central section of the province, and Rev. James Murphy of North Battleford reported a preliminary survey he had made of the territory north of that town, stating that there was evinced on the part of these new settlers a great eagerness for the work of our Church among them. The Synod in this connection adopted the following resolutions:

1. That the application from the Presbytery of Moose Jaw for a grant of \$600 for the church in Swift Current from the Ephraim Scott Estate be approved by this Synod.

2. That the Synod empower the Synod's Home Mission Committee to deal with all applications from Presbytery

conveners for aid from the special fund for Saskatchewan; that all such applications be made through Presbytery conveners and be submitted to the Synod convener and sent forward by him.

3. That all applications for aid from the special Synod fund for church extension work be paid on recommendation of the Synod's Home Mission Committee (page 15 Assembly minutes 1936).

4. That the committee views with approval the efforts of the W.M.S. to make contact with isolated Presbyterian families throughout the Synod and is glad to know of its desire for closer co-operation with the Synod in devising some plan of co-operation and recommends that a committee composed of Rev. Samuel Farley, Rev. H. R. Horne, Rev. S. MacDonnell and Mr. Stuart Muirhead be appointed to confer with a committee of W.M.S. in working out an effective plan.

5. That we tender thanks to the General Board of Missions for the kindly reception and consideration given to the request of this Synod's Home Mission Committee for special aid for Saskatchewan during this difficult year.

The report on S.S. and Y.P.S. was presented by Rev. A. Roskamp, when the Synod again had the privilege of hearing Dr. Kannawin. The Synod adopted the following resolutions:

1. That this Synod encourage the movement known as Sabbath School by Post. We understand that by this means a large number of children are being reached who cannot be contacted personally, and whom the minister cannot reach at all during the long winter months.

2. That Vacation Bible Schools be held in every congregation if at all possible. The minister has in this a wonderful opportunity to get near to, and speak personally with the children of his church.

3. That this Synod approach the next General Assembly with a view to the appointment of a missionary-at-large to follow up the large number of people who have left the drought-stricken areas for the North or other parts, lest large numbers of these be lost to us.

4. If at all possible to get our share of the money ordinarily given to the delegate that attends the Board of S.S. and Y.P.S. meeting held in Toronto from this Synod for the purpose of getting some prominent speaker from the East, or wherever possible, for our Summer Y.P. Conference in Saskatoon.

5. That instruction in the Primary and



Shorter Catechisms be given a larger place in our Sunday School work.

Following an invitation to confer with other denominations to study the question of Bible teaching in public schools, the Synod resolved:

Your committee recommends that this Synod accept the invitation to attend a meeting in Regina to study this question and that Rev. James Evans, Rev. S. Farley and Mr. Stuart Muirhead be the representatives from this Synod.

Attention having been given to the report of the Budget Committee, the Synod also accepted the following allocations to Presbyteries:

Regina, \$3,040; Moose Jaw, \$1,030; Saskatoon, \$1,650; Prince Albert, \$1,000.

The Historical Committee, through Mr. Stuart Muirhead, reported that material was steadily coming from Presbyteries and congregations covering the period 1925-35. These records are kept in a fire-proof vault in First Church, Regina, where the archives of the Synod are preserved.

Among the resolutions of thanks was one recognizing the response of other provinces to the need of Saskatchewan:

That this Synod record its gratification at the splendid response, so general and generous, made by the people in other provinces to the appeal for food and clothing for the drought-stricken areas.

A concluding resolution was passed dealing with the world situation, with particular reference to Spain and China, urging the people of our Church:

To identify themselves with every constructive movement that seeks to establish the principles of Righteousness, upon which the foundations of lasting and honorable peace may be laid.

\* \* \*

#### Maritime Provinces—October 5-8, 1937

The Synod opened its session in St. Andrew's Church, New Glasgow, N.S., on Tuesday, the 5th day of October, at eight o'clock in the evening. Public worship was conducted by the Moderator, Rev. N. D. Kennedy, B.A., M.C., assisted by the minister of the church, Rev. William Ooms, B.A., As the basis for his message Mr. Kennedy chose 1 Cor. 12:5-6:

There are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

After the submission and adoption of the roll, the Synod proceeded to elect a Moder-

ator, the choice falling upon Rev. A. D. MacKinnon, B.A., of Little Narrows, who was immediately escorted to the chair by the mover and seconder of his nomination.

The introduction of new members was the next feature in the order of business, and all rights and privileges of the Synod were accorded to Howard A. Doig, Alexander Mills, John F. Nute, Dr. S. Davies, F. R. Meredith, F. G. Purnell, A. S. MacLean, Charles Foote.

The presence of Rev. Dr. Hugh Munroe, Moderator of the General Assembly, being noted, it was ordered that he be escorted to the platform. This was done, the Synod standing to receive him, and Dr. Munroe then briefly addressed the Synod, congratulating the Moderator on his election, emphasizing the duty of maintaining a high standard of contribution to the support of religion, high ideals for the ministry, and appealing for the maintenance of the general work of the Church.

The thanks of the Synod were accorded Miss Isabella McCulloch for the gift of fifty unbound copies of the life of her grandfather.

A visitor was welcomed in the person of Rev. F. Clarke Evans, B.A., of the Presbytery of South-West Oregon, Presbyterian Church in the U.S.A., and he was asked to sit and correspond.

The Synod, on suggestion of the Clerk, passed a resolution of sympathy, to be forwarded to members of the Court laid aside with illness: Rev. C. H. Kennedy, Rev. P. W. Murray, Rev. F. W. Tingley.

A welcome was extended to the Chairman of the Board of Administration of the Church, Mr. Clarence M. Pitts, who set forth clearly the financial situation of the Church, and the extent of its present obligations, appealing very strongly for a more pronounced expression of devotion to the work of the Church by increasing the contributions. The Moderator assured Mr. Pitts in thanking him for his address that they would respond to the utmost to his fervent appeal.

The report on the Budget was presented by Mr. St. Clair Jeans. This was adopted as a whole, with the following recommendations:

1. That fully realizing the present great need in the Church the Synod loyally accepts the allocation of \$38,000 as sent down by the General Assembly.

2. That the allocations for the various Presbyteries be as follows:

Cape Breton and Nfld. \$8,500; Pictou, \$11,450; Halifax, \$5,515; St. John, \$3,515; Miramichi, \$1,660; Prince Edward Island, \$7,360.

3. That the recommendations of the Budget and Stewardship Committee (p.



153, General Assembly, 1937) be carefully and prayerfully studied.

4. That a special fall offering be taken on some suitable Sunday in November and that due and earnest preparation be made to this end by every session within the bounds.

5. That all ministers be asked, through preaching and other methods of instruction, to endeavor to quicken amongst our people a true sense of Presbyterian Churchmanship and a fresh appreciation of the significance of our heritage.

6. That we express our hearty thanks to Mr. Clarence Pitts, of Ottawa, the Chairman of the Board of Administration, for his presence and his inspiring address, assuring him of our complete confidence in the Boards of our Church and our loyal and energetic support.

Two of our missionaries from abroad being present addressed the Synod, Rev. Allan Reoch of Manchuria, and Rev. David Marshall of British Guiana. These two missionaries, distinctive in personality, were also individualistic in their messages, but equally impressive and forceful.

Note was made that Dalhousie University, Halifax, would celebrate its centennial next year, and in view of the relations sustained in early days by the Synod to the University, it was agreed that the Moderator and Clerk of Synod, with Rev. S. J. Macarthur and Dr. C. M. Kerr, be a committee to express the good wishes of the Synod to the University, and to offer co-operation in the fullest measure in the celebration.

The ancient Scottish tongue having still a large place in the Maritime Provinces, devotional exercises at the opening of the Synod on the 7th were conducted in Gaelic, those taking part being: Rev. M. N. MacDonald, who led the service, Rev. J. W. Smith, Mr. N. D. Carmichael, Rev. J. D. Gillies and Mr. M. D. MacDonald.

In presenting the report on Home Missions the Convener, Dr. W. McCulloch Thomson, asked that the Presbytery conveners be heard, and accordingly the following addressed the Court on behalf of their respective Presbyteries:

Cape Breton and Nfld., Rev. Q. A. McDowell; Pictou, Rev. F. G. MacDonald; Halifax and Lunenburg, Rev. George M. Dix; St. John, Rev. Dr. George E. Ross.

Upon request of the W.M.S. (E.D.) the Synod agreed to act as custodian of certain important documents in possession of the Society.

The financial report of the Synod, presented by Mr. E. A. MacKay, showed a balance to credit of \$191.87. The Moderator

and Clerk were authorized to act for the Synod with respect to finance in any matters requiring attention in the interval between meetings of Synod.

The report of S.S. and Y.P.S. was presented by the Convener, Mr. McDowell, and in this connection the Synod was addressed by Messrs. Ooms, Verwolf, and Jeans. The following recommendations were adopted:

1. That this Synod places on record its sincere appreciation of the faithful service rendered by the Sabbath School teachers and officers who give so freely of their time and talents.

2. That this Synod commends to all our Sabbath Schools and Young People's Organizations the greater use of the Scripture Memory Courses of our Board, and the Catechisms.

3. That real courses of Bible study be given a more prominent place in the program of our week-day organization for children and young people.

4. That this Synod hereby expresses its appreciation of the value of Young People's Rallies in furthering and unifying our work.

5. That we recommend the use of Presbyterian Publications in all our Schools.

Consideration was given to the restoration of representation of the Synod on the Board of the Maritime Home, and upon the recommendation of the trustees it was agreed that action in this connection should be no longer delayed, and the whole question was referred to a committee consisting of Dr. Hugh Munroe, Dr. McCulloch Thomson, Dr. Frank Baird, Sheriff MacVicar, and Mr. Don F. Fraser, to confer with the Board of the Home and report to the Synod next year. This lapse in representation was owing to the Board's action in refusing to recognize the Presbyterian representatives on the Board as acting for the Synod of the Maritime Provinces in connection with The Presbyterian Church in Canada. In other words, the question of our proper name was involved.

Church Life and Work came under consideration upon report of the Convener, Rev. William Verwolf. This report emphasized the duty of closer co-operation between the various organizations of the Church for fostering spiritual life.

Following the presentation of the report on the Pension Fund, the following recommendations were adopted:

1. That the Synod bring pressure to bear on all young men entering the ministry to the end that they shall affiliate with the Pension Fund as provided by the rules of the General Assembly.

2. That Presbyteries at all inductions



into charges do likewise, emphasizing the duty of joining the Fund.

3. That the Synod record its hearty approval of the Assembly's deliberations on overture number 8, page 61 and 62, minutes of 1937, with respect to older ministers in active service.

The Clerk was authorized to acknowledge a telegram from Principal MacKenzie of the Presbyterian College, Montreal, intimating therein the Synod's interest in and loyalty to the College.

Appreciation of the action of the Pan-Presbyterian Alliance in eliminating from its records the asterisk and note in connection with the name "The Presbyterian Church in Canada" was recorded.

A considerable portion of the Synod's time was devoted to an appeal by Rev. A. A. Murray from the decision of the Presbytery of Cape Breton and Newfoundland suspending him from the ministry. This case was before the General Assembly upon petition from Westminster Presbyterian Church, Sydney, and was referred back to the Presbytery, with an injunction to deal with the said Alexander Murray in accordance with the rules of the Church, and injunction to the Presbytery to deal with the petition of Westminster congregation in accordance with the rules of the Church. The case now came before the Synod upon appeal by Rev. A. A. Murray. The matter was dealt with by the Synod in committee of the whole, with Rev. N. D. Kennedy as Chairman. Mr. Murray was heard at great length and was followed by the Presbytery the defendant in the case. After protracted deliberation the Synod in committee reported and the report was adopted:

1. The Synod neither sustains nor dismisses the appeal.

2. The Synod affirms that the Presbytery of Cape Breton and Newfoundland acted in accordance with the law and procedure of the Church in suspending Dr. Murray.

3. It recommends that the Synod require Dr. Murray not only to confess to breaking the law of the Church, but that he also express his sorrow for having so done; and that he be required solemnly to promise his obedience to the laws of the Church for the future.

4. That the Presbytery of Cape Breton and Newfoundland be instructed to lift the suspension as soon as Dr. Murray has implemented the promise of obedience above indicated.

5. The Synod solemnly enjoins all parties to this dispute to refrain from any further controversy regarding the matter, and earnestly pleads with all concerned to study the things that make for peace and do edify.



DR. A. J. MacGILLIVRAY, M.A., B.D.

Since 1925 death has taken from us not a few stalwart ministers of ability and devotion, the loss of whom our Church has keenly felt. Among those of whom a number might be named, not the least was Rev. A. J. MacGillivray, minister of Knox Church, Guelph. The blank he has left is particularly noticeable because he was with us in counsel at the General Offices but a short time ago, and then, quite before it could generally be realized, he was gone, his final sickness lasting but a few short weeks.

For almost twenty-five years he occupied this pulpit, and locally rendered great service to the Church. So wide were his sympathies and the circle of his acquaintance and friendship that his loss is felt greatly by the community as well as by the congregation.

At the funeral service the company that gathered and overflowed the church was in part an indication of the place he occupied and the affection he had won.

His death took place in the afternoon of the first day of 1938 at the General Hospital, Guelph, following very severe experience of physical pain, and along with the New Year's greetings exchanged throughout our Church this sad event was announced. Dr. MacGillivray was in his seventieth year. He was born in Bruce



County, near Port Elgin, in 1867, and was of a distinguished family with respect to the ministry, three brothers having devoted themselves to that calling. One survives, Rev. John K. MacGillivray, living at Ashfield, Ontario, and the other, Rev. Angus MacGillivray, died in 1919, the minister of St. John's Church, Hamilton.

His early education was obtained at the local schools and at Ridgeway High School. Later he entered the University of Manitoba, and completed his Arts course in Princeton University, New Jersey. At the Theological Seminary there he prosecuted his studies in theology. Very shortly after graduation he undertook home mission work in the state of Oklahoma just after it was opened for settlement. So primitive were conditions then it is noted that the city of Tulsa was a mere crossroads in the wilderness of the Indian territory. He spent three years of energetic labor there, and then accepted a call to New St. James Church, London, where he served from 1898 to 1905. The present church edifice was erected during his ministry. Accepting a call to St. John's Church, Vancouver, he served there until 1911. Again his work was marked by the erection of a splendid church building.

While on the Coast he had an active part in establishing Westminster College at Vancouver, and received from that institution in 1910 the degree of Doctor of Divinity. His services to our Church immediately prior to and subsequent to disruption were such that in 1926 he was chosen Moderator of the General Assembly which met at Montreal. The service he rendered to the Church at large could not well be estimated. He was always prominent on her committees, and frequently entrusted with responsible tasks. That intimate activity in the management of the Church marked his life to its very close. It would be difficult to find one who in a similar period spent more time on the councils of the Church, small and great, than he. His work during the period of reconstruction following 1925 was invaluable. Few if any knew the Church, ministers and laity, its problems and its prospects, better than he. He had an acute mind and a disposition which made him a very effective and welcome co-worker. As a counsellor he was relied upon, being keenly discerning and with marked judicial capacity. He was the most companionable of men, and usually the centre of a circle, and many will cherish of him the warmest recollections who have enjoyed his intimate friendship. His success in his various ministries is a tribute to his ability as a preacher, and to his warm-hearted, sincere and helpful pastoral ministrations.

Quite shortly after graduation he was

married to Miss M. G. Sheridan, who survives with one daughter, Jean, Mrs. H. G. Barker, and one son, James, in the Department of English, University of Toronto. Two sisters also survive, both of Detroit.

The funeral service was conducted by the Moderator of Presbytery, Rev. Dr. M. B. Davidson, Galt. Rev. Dr. Malcolm Campbell of Montreal, former Moderator of the General Assembly, a boyhood friend and associate of Dr. MacGillivray, who enjoyed intimacy with him through the later years, also delivered the address. Dr. Campbell in his tribute stated that Dr. MacGillivray was the product of a home where God was revered, and a community where men lived honestly and uprightly. He was modest, retiring, yet vigorous, and without pretence. . . . He was a trusted leader and a wise minister, whose experience and wide knowledge gave him the opportunity for leadership, and his personal charm was appreciated by all who had the privilege of his acquaintance. He was always at home with children and youth, and was most loved by those who knew him best.

Many messages of appreciation and sympathy were received, one being from the Prime Minister of Canada, the Honorable W. L. MacKenzie King, and many tributes were publicly paid by his fellow-ministers and those of other denominations.

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#### **Dr. A. J. MacGillivray's Funeral** **C. L. Cowan**

There were many there—poor, learned, rich, ignorant. It was a tribute that he least of all would have expected, for he had no suspicion that he was a great ecclesiastical leader in Canada. Dr. Malcolm Campbell in an excellent, yet restrained, address touched on the outstanding qualities of our revered friend. As far as a Bruce man could show emotion, Dr. Campbell did, and he spoke of "Alex's" humility, his scholarship, his humanness, and his devotion to the Kirk. Tenderly, and with full knowledge, the speaker remembered his helpmeet and the children. That home he knew well and the memories would abide.

But to me, the least of all his friends, was given a memorable experience. After the service was over, and even before the cortege had left the church, I slipped out to a nearby house of suffering. There for fourteen years lay a lady uncomplaining, yet enduring greatly. I cannot give all, but this I must put on paper. We talked of the dear minister who had gone. Tears rained down her face as she said: "I've lost my best friend." Only in December he had come to give her Communion. "He was suffering much pain," she added, "but it was not mentioned. He knew that was to be our



last Communion together. We wept. I do not know who will be our next minister, but I am going to like him for Dr. MacGillivray's sake. He would want me to . . ."

And so he would. In time Knox will get another leader in spiritual things. He, doubtless, will be beloved for his own sake; but some of the overflow of the affection that went from loyal souls to the late under shepherd will come to the new.

Aye, he would have it so!

Therein lay, in part, his greatness.

### MISS MORTIMER CLARK

A distinguished figure in the social and religious life of the city of Toronto, a gracious personality and a lady bountiful, the charm of whose presence irradiated every circle and whose good works could not be hid, was to the pained surprise of the citizens of her home city, where she was universally known, and to the great grief of her intimate friends, called by death after a brief illness. The announcement of her demise was indeed the first intimation to the public that she had been ill.

She was the elder daughter of the late Sir Mortimer Clark, a former Lieutenant-Governor of Ontario, and an outstanding member of the Presbyterian Church. Ministers and elders of the whole Church who attended the last General Assembly in Toronto, had the privilege of enjoying her generous hospitality and will cherish grateful memories of her. She will be greatly missed in the Church, but particularly by Knox congregation, to which she belonged. She is survived by an invalid sister.

### AMONG THE CHURCHES

Cobourg, Ont.

On New Year's Sunday, January 3rd, 1937, St. Andrew's Church was totally destroyed by fire. On Sunday, November 21st, forty-six weeks later, the Sunday School Hall of the new building was opened for public worship, and on Thursday, December 16th, and Sunday, the 19th, fifty weeks later, the church itself was dedicated, and opened for public worship.

The building itself is of simple Gothic design, of Credit Valley stone, completely modern, expressing dignity, beauty, and simplicity. Under the chairmanship of Mr. R. T. Mohan the Building Committee, loyally and enthusiastically supported by the congregation, has been able, under the good hand of God, to build a church of which Presbyterians may well be proud. The amount received through insurance was less than \$20,000, and it is needless to say that even with many generous gifts from out of town the congregation has sacrificed greatly to make the new church a reality. Such sacrifices, however, are more than worthwhile and the Treasurer of the

Building Fund, Mr. A. R. Dundas, is able to announce that the church has been completed with a mortgage of but \$6,000.

All the chancel furnishings were gifts, many of them memorials, as follows: the communion table, Rev. Dr. and Mrs. A. B. Winchester in memory of Mrs. Winchester's father, Rev. James Douglas, sometime minister of St. Andrew's and the first missionary of our Church to Central India; the choir pews, chancel panelling, with other gifts, Mr. and Mrs. R. T. Mohan; the pulpit, Mr. and Mrs. F. J. McArthur; the lectern, Mrs. M. Graeme Cameron of Palm Beach, Florida, in memory of her husband, His Honor Judge Cameron; the lectern screen, Miss May and the Messrs. McCaughey in memory of their parents, Major and Mrs. McCaughey and their sister, Mrs. Wood; the font, Mrs. William Burnet and family in memory of her parents, Mr. and Mrs. Murray; the Bible by the Upper Canada Bible Society.

Three stained glass windows have been presented, and will be installed in the spring: the large chancel window, Mr. A. K. Whitelaw of Louisville, Kentucky, in memory of his parents, Mr. and Mrs. John Whitelaw; a window in the nave, Miss Euphemia Feir, in memory of her aunt, Miss Agnes Vair to whom credit is given for having saved the church to the Presbyterian cause in 1925; another window in the nave, Mrs. Ewart and Miss A. Robertson, Toronto, in memory of their parents, Mr. and Mrs. William Robertson; these windows are in medallion form.

On Thursday evening, December 16th, 1937, in the presence of a distinguished gathering of clergy and citizens of the town and district, the church was dedicated to the glory of God and the service of The Presbyterian Church in Canada. Shortly before eight o'clock a procession, led by Rev. A. J. Preston, Moderator of the Presbytery of Peterborough, and comprising the officiating ministers, members of Presbytery, Choir, Kirk Session, Building and Finance Committees, approached the entrance and there, as the bell in the tower ceased to ring, the Moderator knocked upon the door, which was opened by Mr. R. T. Mohan, Chairman of the Building Committee. The procession then moved to the inner doors leading into the nave of the church, where Mr. Mohan presented the key of the church to the Moderator of Presbytery who received it thus:

On behalf of the Presbytery I am happy to receive this key at your hands as a token of your desire that this building shall be dedicated to the glory of God and the service of The Presbyterian Church in Canada.

Then to the singing of "All people that on earth do dwell" the procession moved to



the front of the church where divine service was conducted, the Moderator of Presbytery, Rev. A. J. Preston, presiding. The Act of dedication was performed by the minister, Rev. J. B. Rhodes, the prayer of dedication was offered by Rev. John Lindsay, Clerk of the Synod of Toronto and Kingston, and the sermon, Essentials of The Presbyterian Faith, was preached by Rev. Dr. A. T. Barr. The lessons were read by Mr. R. T. Mohan and Mr. James Dutton, and prayer was offered by Rev. J. W. Foote. Special musical features in the dedicatory service were a contralto solo, He Shall Feed His Flock, by Mrs. Bruce Brown, wife of the architect, and soloist of Park Road Baptist Church, Toronto, and the rendering of Maunder's Te Deum by the Choir. The hymn sung immediately preceding the dedication was, "Spirit divine attend our prayers."

At the reception following, greetings from the Synod and the Presbytery were brought by Rev. John Lindsay and Rev. A. J. Preston respectively, and the minister expressed appreciation of the service rendered by Mr. J. Francis Brown and Son, architects, and of Thomas Isbister, the masonry contractor, an elder of the Presbyterian Church, as were several of his fellow masons.

Sunday, December 19th, the opening services were held. Rev. Dr. John Gibson Inkster of Knox Church, Toronto, preached in the morning on The Inspiration Of The Spirit and in the evening on The Greatest Need of the World. Assisting the minister in the service was Rev. Dr. William Beattie, now of London, Ontario, who for nearly twenty years was the minister of St. Andrew's. He brought messages of congratulation, and gave interesting reminiscences of his ministry. The Baptist Church withdrew its morning service, and the United Church its evening, to unite with the Presbyterians. The soloist was Mr. Terry Doane of Toronto.

The special services continued on Sunday morning, January 2nd, 1938, the anniversary of the destruction of the old building, and took the form of a memorial service. On the 9th, Rev. Canon T. Stannage Boyle, D.D., of St. Alban's, Toronto, and formerly rector in Cobourg, preached, and on the 16th a communion service was held, Rev. Dr. A. B. Winchester of Toronto being the speaker at which a large addition to the membership was received. On the 23rd the minister exchanged pulpits with Rev. W. P. Woodger of Trinity United Church. With the advent of spring the spacious grounds will be attractively laid out and a hedge planted to enclose the property, with probably a memorial lych gate.

The feeling uppermost in the hearts of all St. Andrew's folk is one of deep thank-

fulness to Almighty God that he has permitted them so soon to realize their dream of a lovely new church that should arise out of the smoldering ruins, all that was left of the former building when the disastrous fire had done its work.

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Guelph, Ont.

St. Paul's Church, Rev. S. Johnston, B.A., minister, observed recently its 24th anniversary as a congregation. Services were conducted morning and evening by Rev. S. Lawrence, Moderator of the Synod of Toronto and Kingston. On Monday evening the elders and their wives entertained the congregation at supper after which music was provided by the Knox College Quartet, assisted by Mr. Gordon Mallion, violinist. Messages of greeting were brought by Rev. H. L. Bennie of Acton, and Rev. D. P. Rowland of York Presbyterian Church, Toronto.

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Chippawa, Ont.

The congregation here observed its 106th anniversary in November, 1937, the services being conducted by Rev. Dr. D. T. L. McKerroll of St. Andrew's, Niagara-on-the-Lake. In the morning two memorial windows were unveiled and dedicated, one by the Ladies' Aid through the grace of the late Maria C. Moyer, in memory of devoted workers of the Society, the other by Mary Morrison Orr, in memory of her husband, Mr. James Orr, for many years a beloved elder of the Crowland congregation. As usual, the congregation assembled for supper on the Monday evening, and afterward enjoyed an interesting program.

Some time later the congregation was presented with a beautiful oak pulpit and chairs to match; this was given, in loving memory of Mary A. Riexinger, by her sister and brothers; the pulpit Bible by Mrs. Lillias Beam in memory of her husband, Horace H. Beam, pulpit books of praise in memory of Helen Orr Gray by her daughter Ann; Bible markers in blue and gold in memory of Thomas and Phoebe Morrison by their daughter Marguerite; choir rail to match the pulpit by the descendants of the pioneer families and founders of the congregation.

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Belfast, P.E.I.

Several memorable services were held during the past autumn in recognition of important additions to the equipment of St. John's Church. Four new windows have been unveiled, and special lights installed for evening worship, a special committee earning in this connection the appreciation of the congregation. Two dark oak hymn boards were donated by Miss Belle Gillis, and a fine silver communion set by Miss Mary McRae. The Ladies' Aid presented the minister, Rev. Wallace Wadland, with a beautiful silk pulpit gown.





**ST. ANDREW'S (THE OLD STONE CHURCH), LANCASTER, ONT.**

St. Andrew's, Lancaster, is the oldest congregation of the Presbyterian Church west of Montreal, and Lancaster and vicinity is the cradle of Presbyterianism in upper Canada. The first services were held here in 1787 by Rev. John Bethune, a retired chaplain of the Revolutionary War. Later he settled at Williamstown and preached at Lancaster, Martintown, Cornwall, and Williamstown.

During the first years the services were held under a canopy along the river by the tannery, but in 1796 logs were brought across from Fort Covington, N.Y., and what was to be the first Presbyterian place of worship in Ontario was erected close to the old cemetery. Mr. Bethune ministered here till his death in 1815. His successor, Rev. J. McKenzie, served until 1822, when Lancaster was organized into a separate congregation. The first minister of Lancaster was Rev. A. McNaughton, who was inducted in December, 1833, and remained till January, 1842.

The next minister was Rev. T. McPherson, who was inducted in 1843 and who remained its minister until his death in 1884. Familiarly known as Minister McPherson he served his congregation long and faithfully, acting not only as minister to his scattered flock but doctor and lawyer as well. His daughter and grandson are still members of St. Andrew's, the latter acting as Secretary-Treasurer of the congregation.

In 1851 the frame church was torn down, and the present stone building erected at a cost of \$6,500. The interior was not finished until four years later, when the building was dedicated. The deed of the church was brought from Toronto by Mr. J. McDougal, a United Empire Loyalist, native of Scotland, great-grandfather of Mr. and

Miss McDougal of Lancaster. On this errand, Mr. McDougal walked the entire distance both ways.

With several other congregations St. Andrew's in 1875 remained with the Church of Scotland. Difficulty was experienced after the death of Mr. McPherson in obtaining a minister from the Auld Kirk, and for several years the work was conducted by Congregational students. Then Rev. C. Ross from Scotland was secured, and since that time there has been a succession of six ministers, the present minister, Mr. Kerr, having been inducted in April, 1936. In 1899 the congregation severed its connection with the Church of Scotland to enter The Presbyterian Church in Canada, and in 1925, following the vote on church union, that connection was maintained. A very worthy distinction is therefore enjoyed by this congregation, and it has a fine record.

At the anniversary services held in the autumn of last year Rev. Malcolm A. Campbell, D.D., a former Moderator of the General Assembly, preached at both services.

The congregation recently secured a valued addition to the church furnishings. Following the demolition of a notable church, the American Presbyterian Church, Montreal, the beautiful solid rosewood pulpit installed seventy-eight years ago at a cost of \$3,500 was secured. In its new surroundings it seems very appropriate.

#### Niagara-on-the-Lake, Ont.

The restoration of that historic structure of Presbyterianism in the Niagara Peninsula, St. Andrew's Church, was completed in the second week of December last, a consummation eagerly awaited by the congregation and a great company of deeply interested friends within and beyond the district; and the result of the designing and labor were eminently gratifying constituting a fine tribute to the architect, workmen, and all who had in any way a share in the enterprise. The features and extent of the renewal were set forth in the December Record and need not further mention save to say that the building is now in perfect condition and beautiful without and within.

No wonder then that on Sunday, the twelfth of December, a delightful winter day, there was great rejoicing when a company quite beyond the accommodation afforded by the building assembled for the re-dedication. Among the distinguished visitors was the recently appointed Lieutenant-Governor of the Province, Hon. Albert Matthews, who assisted in the service by reading the lesson. The minister, Dr. D. T. L. McKerroll, presided, and was assisted by Dr. Beverley Ketchen, who repre-



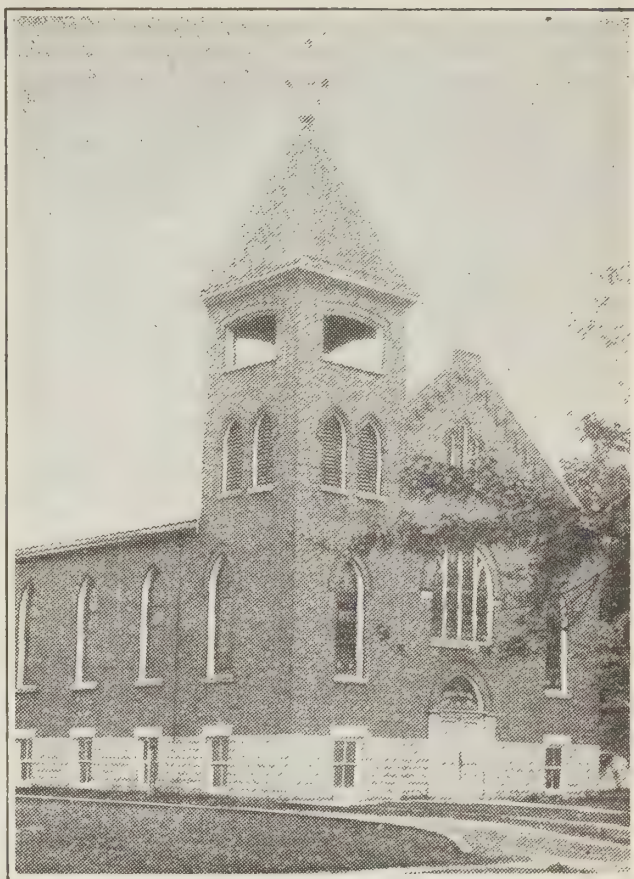
sented the Moderator of the General Assembly, Dr. Hugh Munroe, Dr. G. P. Duncan, Moderator of the Synod of Hamilton and London, Dr. Frank Morley, and Rev. Donald McQueen, Moderator of Presbytery. Rev. Jason Graham conducted the dedication service. Two tablets were then unveiled. The first is in commemoration of the restoration, and bears the name of Mr. Thomas Foster, a former mayor of Toronto, through whose generosity the work was possible. For the ceremony Mr. Foster was conducted to the marble tablet by two officials of the church and tribute there paid him by the minister. His Honor the Lieutenant-Governor unveiled the memorial. On the second were inscribed the names of three architects: Mr. Cooper for the building in 1831, Mr. Kivas Tully for the restored structure of 1854, and Prof. E. R. Arthur for the present renewal. This unveiling was by Mr. F. D. L. Smith of Toronto, the son of a former minister, who was a moving spirit in the present enterprise. The sermon was preached by Dr. J. G. Inkster, actively interested in the work now completed and chairman of the Toronto committee. He was the preacher in the evening also, giving a special address to youth.

The morning service of the nineteenth was devoted to the Communion conducted by the minister. At its conclusion the congregation proceeded to the cemetery, where the plot set apart for ministers of the church was dedicated. The evening service took the form of a conventicle and was conducted by Rev. A. L. Budge.

For special and much appreciated assistance in the service of praise at the rededication the congregation was under obligation to Mrs. Jeanne Pengelly, soloist, and Mr. Edwards of The Heintzman Co., who presided at the Hammond organ. Two visitors who were welcomed at this service because of their connection with the congregation were Mrs. N. Smith, widow of a former minister, and Miss Mary MacGregor, daughter of a former minister.

Rodney, Ont.

For the observance of their diamond jubilee, St. John's Church had the privilege of welcoming Rev. Dr. George P. Duncan, Moderator of the Synod of Hamilton and London, formerly of Stratford, now retired, living in Toronto. In the morning he delivered an impressive message on The Influence of Memory, and in the evening greatly stimulated the congregation, dealing with the subject, The Nobility of Service. Special attention was given to the musical part of the services both morning and evening, a quartet contributing gen-



ST. JOHN'S CHURCH, RODNEY.

erously. The church was beautifully decorated for the occasion, the pulpit draped in flags and banked with a beautiful variety of chrysanthemums. The minister, Rev. Charles Carnegie, was in charge of the services for the day.

### PRESBYTERY'S GREETINGS

Editor of the "Record":

Dear Sir,

The Presbytery of Glengarry wishes you and all readers of the Record a good year, now hopefully begun. All our congregations have ministers except two—those of Kirk Hill, vacant through the death of Rev. D. A. Robertson, and Moore Creek, through the translation of Rev. A. D. MacLellan to Scotstown and Lingwick. At our last meeting we had the pleasure of welcoming two new presbyters, Rev. J. G. Berry of Martintown and Williamston, and Rev. G. S. Lloyd of Cornwall. For most of our congregations the winter season reduces the attendance at Sunday services, but winter conditions are confined chiefly to two months, January and February. The Young People's Societies formed a Presbyterian Association recently that promises well. We wish the Record increasing subscriptions and deserved appreciation.

W. B. MacCallum,

Pres. Clerk.



## MARBHRANN DA MHAC

Le Calum Mac-an-t-Saoir  
Catalone, C. B.

Cha'n ioghnadh sinn bhi muladach,  
'S ar cridhe bhi 'ga chnamh;  
Gu'n deach ar gaol a ghearradh bhuainn,  
'S ar sgaradh leis a bhas;  
An t-aon bha'n comhnuidh maille ru-inn,  
Am mac da'n d'thug sinn gradh,  
Is cha'n eil taobh a sheallas sinn,  
Nach fhaic sinn gnìomh a lamh.

Thug sinne gaol 's gealladh dha,  
Nach dealaich rinn gu brath;  
Bidh iomhaigh a tighinn maille ruinn,  
G'ar gearradh chon a chnamh;  
A smuainteachadh gu'n dhealaich sinn,  
'S nach coinnich sinn gu brath,  
G'un tig an t-am a ghealladh dhuinn,  
An lathair Dhe nan Gras.

'S e Dia tha uile-chumhachdach,  
Thug cuireadh dhuit, a ghraidh,  
Bha t-aite dhuit air ullachadh,  
'Nuair shin e dhuit a lamh;  
Rinn sinne, a ghraidh na b'urrainn sinn,  
Gu t-aiseag a chum slaint;  
'S cha robh 's an fheoil na chumadh thu,  
Gu'n doi troimh Gleann a Bhais.

Cha deanadh feum dhuit lighiche,  
Cha robh e dhuit an dan;  
Bha thu aig ceann na sligh' ud,  
A ni sinn traill gun dail;  
Bha beul na h-uaigne fosgailte,  
Far 'bheil do chorp a tamh,  
'S a mheud 's gu'n deanadh dotair riut,  
Cha toireadh e dhuit Naint.

Gu'm b'aoibhinn leinn do choinneachadh,  
Nuair bha thu fathast slan;  
Ma'n do ghairmeadh dhachaidh thu,  
Gu cathair Rìgh nan Gras;  
Gha bhiodh gruaim no mulad ort,  
Ach aoidheil, coimhneil, blath;  
'S a nis gu brath cha choinnich sinn,  
An taobh so de'n a bhas.

Do bhean 's do mhac gu'n dh-fhag thu iad,  
'S an fhasach as do dheidh;  
'S gu'n deanadh Dia an treorachadh,  
Le throcair anns gach ceum;  
'S ann leis a bhas a sgaradh sibh,  
Le saighead guineach, geur;  
Ach thig an t-am 's an coinnich sibh,  
'S nach delaaich sibh ri cheil'.

Do bhraithrean 's do pheathraicnean,  
Bu duilich iad 'nad dheidh;  
Bu ghoirt a chluinnt' a gearainn iad,  
'S cha deanadh sud dhaibh feum;  
Dh'fhalbh do thim, 's gu'n theirig e,  
Bha Dha ri t-anam reidh;  
'S gu'n robh e-fein na sholas dhuit,  
A soillseachadh do cheum.

Gur coigrich air an talamh sinn  
Air chuairt tha sinn gu leir;  
'S gu'm bheil an t-am a teannadh ruinn,  
'S an dean sinn traill 'ad dheidh;  
Gu'n dean sinn riutsa coinneachadh,  
Aig cathair Rìgh nan speur,  
Gu brath gu'm bi sinn maille riut,  
'S cha dealaich sinn r'a cheil.

Bu ghoirt a bhuaile a bhiulle ud sinn,  
Bu duilich sinn gu leir;  
Cha dean e feum bhi muladach,  
No duilich as do, dheidh,  
Cha toir caoineadh dhachaidh thu,  
Air n-ais ugainn o'n eug,  
'S a nis ar mile beannachd leat,  
Gu'n coinnich sinn r'a cheil.

Gu'n deanadh Dia ar treorachadh,  
'S an t-slighe tha comhnard reidh;  
Bhi sealituinn suas an comhnuidh ris  
'S a cuir a ghloir an geill  
Gur diombhuan dhuin an fhasach so,  
Gu fag sinn e n'ar deidh;  
'S an duslach bho an d'thainig sinn,  
Gu'n cairear sinn gu leir.

I go to church because I want my children to go to church. I want them to know something more of this life than business and sport. I know only one institution that will teach them that they are divine.

There is room for a difference of opinion; but the man who stays out of church entirely, good citizen though he may be, is leaving to others the care of the institution which makes his neighborhood a safer place for his children to play in.—Edgar.

## THE FORSAKEN CHURCH

Iver Donald MacIver

The old church stands beside the placid lake,  
Its white spire pointing toward the opal sky;  
The glassless, Gothic windows seem to make  
Weird faces at the casual passer-by.  
The tunes of psalms and hymns, so sweetly sung,  
Still seem to linger in the fragrant air;  
And in the tower, the bell, once softly rung,  
Lies rusted, silent as a monk at prayer,  
While in the churchyard stalwart trees have grown  
Where feet of saints once travelled to and fro;  
And on the walk the grass is left unmown,  
While by the door sweet-odored briars grow.  
A silence peaceful as the depth of night,  
Like Sabbath calm, pervades the solemn site.

Companionship with God will make  
conscience more sensitive.



## BOOKS

**India Calling**

By Charles Winsland, B.D., Published by Allenson & Company, Limited, 5 Wardrobe Place, London, E.C.4. Price, 3s. 6d.

This is one of the best study books in missions to which our attention has been drawn. To master this would mean a very liberal education for anyone, and it is so written as to engage the interest of youth. The series of questions with which each chapter concludes is a valuable addition, and makes the book particularly helpful. It is marked also by something not usual in such literature, for it is lightened by a number of stories, quite apt, and well adapted to impress the truth under consideration.

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**The Bible Circle**

By Rev. M. E. R. Boudreau, B.A., B.D., S.T.D., Published by Presbyterian Publications. Price, 25c.

We regard this as a most valuable contribution to literature upon the Bible suitable for young people. It deals with the history of the Book as well as with the contents, and enlightens youth in the meaning of certain phraseology used in current religious discussions and literature. It, too, has its questions and its contribution to the spirit of worship. Dr. Boudreau is minister of our Church at Caledonia, Ontario.

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**The Light of Love**

By Joseph Wasson, Published by The Thorn Press. Price, \$1.00.

The book takes its title from the final address of the number which constitute the volume. In this regard it differs from the common practice of arbitrarily bestowing upon a volume of sermons or addresses the title of one which may be wholly unrelated to the others, and thus the author succeeds in conveying an erroneous conception of the book as a whole. The theme here is Love, "The greatest thing in the world," and each chapter is engaged with a distinct aspect or expression of this grace. The sermons are clear and cogent in style, and they set forth the intimate connection between the truth proclaimed and the practical concerns of faith and life.

\* \* \*

**New Light From Old Lamps**

By A. T. Barr, B.D., Ph.D., Published by The Thorn Press, Toronto. Price \$1.00.

This is a volume of sermons by one of our ministers, which were delivered from the pulpit of St. Paul's Church, Peterboro. The title commends the volume, because whilst we regard truth as unchanging it has ever fresh application, and ever carries the impress of the personality presenting it. The author says that in preparing these ser-

mons he had no thought of a series, nevertheless they constitute a unity fittingly entitled *New Light From Old Lamps*. The messages are timely, and show careful thought, wide reading, and the gift of clear and forceful expression. Best of all, their bearing upon everyday life, its experiences and activities, is a guarantee of their helpfulness.

\* \* \*

**What is Christian Faith?**

By William Childs Robinson, A.M., Th.D., D.D., Published by Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00.

These are studies born of contact with individuals and with theological classes and have been the themes of public addresses delivered in many places and in part published in various religious magazines. The answer to the question of the title as given in the book is a strong re-affirmation of the doctrine of the Reformed Faith with respect to our vital personal relation to God in acceptance of the Gospel message.

\* \* \*

**History of Weston**

By F. D. Cruickshank, M.D., and J. Nason, B.A., LL.B., Printed by The Times and Guide, Weston, Ontario. Price \$1.50.

This is a very comprehensive history of a busy town adjacent to Toronto on the west. It shows extensive research, is well written and attractively illustrated. It should prove a treasure, not only to the residents of Weston, but to all throughout the Dominion who have had connection with this thriving community. Public spirit has made possible the first edition, and all receipts from sales will be devoted to founding a scholarship in the Weston High and Vocational School.

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We have received also the following:

*The Resurrection of the Human Body*, by Norman H. Camp, Published by The Bible Institute Colportage Ass'n, 843-845 North Wells Street, Chicago. Price 75c.

*My Human Best*, by Richard Ellsworth Day, Published by Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price 25c.

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**Must We Go To War?**

By Kirby Page, Published by Farrar & Rinehart, Inc., Toronto. Price \$1.00.

We confess that we do not take kindly to this book, and this at the outset is owing to the title. The contents also similarly affect us, but we must commend the author for exhaustive research and for placing at our disposal a mass of valuable information which we may assume is trustworthy.



## THE CHURCH'S WORK DISTANT AND NEAR

### Foreword—India Calling

"Christmas is humbug; a pestilential expensive humbug," said miserly Ebenezer Scrooge. "People who go about saying 'A Merry Christmas' ought to be boiled with their own puddings, and served up with a sprig of holly through their hearts."

And he really believed it, until one night he fell asleep and was haunted by three Ghosts, the Ghost of Christmas Past, the Ghost of Christmas Present, and the Ghost of Christmas Future. They revealed to him the mean, ignorant, and callous man he was.

"Foreign Missionary work is a humbug; a pestilential expensive humbug," wrote a descendant of Ebenezer S. to the Press the other day. "It is a humbug perpetuated by professional parsons and sentimental old ladies." "Why should I be badgered" (he wrote) "to give to this work year after year? I don't believe in Foreign Missions. Charity begins at home, and God knows there is urgent need for it to stay there just at present. Like the immortal Sam Weller I object to supplying flannel waistcoats to young niggers abroad, but I would not mind coming down handsome for strait-jackets for some people at home."

"Missionaries are political nuisances too. Was it not a certain noble Lord of vast experience in Eastern matters who recently declared that the policy of educating the heathen had only resulted in a harvest of mischief? The non-Christian races are very well satisfied with worshiping their own Gods in their own way. Why do we interfere with what does not concern us, etc., etc., etc."

In the many controversies which are now raging about the thorny subject of Mother India and her children, the denunciations of Ebenezer S. have steadily been growing louder. We have heard them even in the semi-religious atmosphere of Church Clubs.

What is badly needed is a vision ("Without the vision the people perisheth") or, better still, a series of visions.

The following chapters are an endeavor to raise the Ghost of India Past, the Ghost of India Present, and the Ghost of India Future.

The author recognizes the limitations of his work. He does not claim that it is either scholarly or original. But he does claim that the visions have grown out of his love for Mother India and his recognition, after long experience, of her many needs.

In case this humble work should commend itself to Study Circles and Debating Societies, he has, at the close of each chapter, suggested a list of questions, etc., for discussion.

### Are Missions a Failure

The first sentence of this article refers to a book, *The Nevius Plan for Mission Work in Korea*, written by Dr. C. A. Clark of Pyengyang, Korea, a pioneer missionary who visited Canada in 1929 and when in Toronto gave his time to conferences with the representatives of our Church. We referred to this under the title, *A Visitor from the Orient*, an article which appeared in the April number of the *Record* 1929. Dr. Clark was then Professor of Theology in the Theological Seminary at Pyengyang. The Nevius system to which he refers, which constitutes the title of this book was also explained in that article, the main features of which are summarized as self-support, the employment of elders, the adoption of the Bible Class System. The last is an outstanding feature of the work in that land and is still an efficient means of work among the Koreans in Japan.

This article refers to pictures which we find impossible to reproduce. They show however very large substantial buildings and one of them furnishes an idea of the size of the Bible classes at which hundreds attend. The Women's Bible Class of which the picture is given in that number of the *Record*, had an attendance of 800 and extended over twelve days. In the pamphlet from which we take this article there is a picture of a similar Bible Class with an attendance of 1,550. Counting the class for city women held immediately before this one, the total attendance was over 2200.

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### Christian Mission Schools and Hospitals The Simon Commission, India

The many admirably conducted schools and hospitals founded and maintained by Christian missionaries of various nationalities and denominations, some of which we visited during our tours in India, compel a tribute to the splendid services they render. It was the missionaries who were among the pioneers to the illiterate; they maintain some of the best medical institutions in the country and their work among women and children and for the depressed classes is of special significance.

Not the least admirable feature of their activities is that they have carried on their labors without offending the susceptibilities either of Moslem or Hindu and have lived at peace with their neighbors. — *India Calling*.

\* \* \*

### Bhil Work Council

The Bhil Work Council was born of the idea that different people require different treatment. The Bhils are distinctive physically, mentally, and spiritually, and should be approached accordingly.

The Council is purely an advisory body



with a double purpose of placing to the advantage of others the combined experience of these members in working among these people, and to be a medium of conferences upon work among the Bhils.

The Council has held two meetings, the first in Ratlam in February, 1937, and the second in Dohad in October of the same year. On both occasions the Council met with representatives of other church bodies who have had experience among the Bhils.

The first committee chosen was assigned the task of investigating the possibilities of training workers, a need which must be faced at once. It was readily conceded that these leaders should be Bhils, for the standards of others on a higher economic plane is an obstacle to the developing of a self-supporting church, and their mental outlook also being so entirely different constitutes a handicap. Arising out of this consideration the Council concluded that Bhils should not be sent away for training. The committee is therefore charged with the responsibility of discovering the possibilities along these lines. The language question is also a problem requiring consideration, for there are two or three distinct language areas.

The Council agreed that for the present advanced theological training should not be undertaken. Few of the Bhils are ready for this. Effort would be centered upon instructing laymen in Bible knowledge and training them to lead in worship, organize and conduct Sunday Schools, train converts and give attention to financial administration in rapidly forming congregations. Then attention would be given to the training of evangelists to cover areas not yet reached, and Bhil ministers to bring congregations up to the stage of self-support.

The second committee is known as the Committee on Literacy and Education. There will be a sub-committee also on literature. This work is of paramount importance, for the education of these people has been neglected for many generations. It is said that they have even lost their own language and what is now spoken has been acquired from people with whom they have been associated. This literature must at the outset assume simple form. In this backwardness the Bhil is in contrast with the Hindu and the Mohammedan who have preserved the learning of their fathers, and in the case of the Mohammedan particularly have pursued knowledge for business purposes. The poverty of the Bhils has been a barrier to education. A great opportunity lies before this committee, for the effort in behalf of education is widespread. At one of the literary conferences held recently, eight language areas were represented. Advantage is being taken of the system devised by Dr. F. Laubach in teaching adults. The necessity of earnest effort in this direction is impressed by the fact

that great numbers of Bhils are coming into the Christian Church.

Two other committees have been appointed, one on Rural Reconstruction and the other on Self-Support. The former will deal with the social and economic problems of the Bhils, so that their material condition may be greatly improved, while the latter will address itself to ways and means to make the Bhil work a self-contained unit without reliance upon outside financial assistance.

Medical work came under review also, and a committee in charge of that was appointed. It was felt that in addition to the hospitals established in certain centers, methods should be adopted to meet the medical needs of the villages. In addition, the Bhil has a strong aversion to being confined within walls and to follow a routine of treatment. Medical effort must therefore be directed to reaching the people wherever they may be found.

The Council gave attention to the field as a whole, and appointed a Committee of Survey to make adjustments in the interests of the work, to indicate strategic points, to reach unoccupied areas, and to co-ordinate effort in districts now occupied.

We who attended these meetings feel deeply indebted to those who prepared the program, opened discussion on the various subjects, and entertained us during the Council. We look forward with confident hope to the Council's next meeting.—Contributed.

\* \* \*

#### Our Foreign Mission Staff

##### BHIL FIELD

Dr. John Buchanan

Miss Christine Maxwell\*

Miss M. H. Williamson

Miss Iris Errey, R.N.\*

Miss Mary Sherrick, B.A.\*

Amkhut, via Dohad, Central India.

Rev. Clarence L. Wood

Mrs. Clarence L. Wood

Alirajpur, via Dohad, Central India.

Mr. A. Earl Toombs

Mrs. A. Earl Toombs

Barwani, via Mhow, Central India.

Rev. Charles P. Young

Mrs. Charles P. Young

Mendha, Bhabra, via Dohad, Central India.

Rev. D. E. McDonald

Mrs. D. E. McDonald

Miss Isabel McConnell, R.N.\*

Miss Ellen I. Douglas\*

Miss Bessie MacMurchy, R.N.\*

Dr. Wm. R. Quinn

Mrs. Wm. R. Quinn

Jobat, via Dohad, Central India.

##### JHANSI MISSION

Rev. A. A. Lowther

Mr. Arthur Hawtin

Mrs. Arthur Hawtin



Mr. Angus MacKay  
 Mrs. Angus MacKay.  
 Mr. John L. Cheshire  
 Mrs. John L. Cheshire  
 Miss Annie Lee Whatling\*  
 Miss Irene Stringer\*  
 Miss Lily A. Simpson\*  
 Dr. Elizabeth Thurrott  
 Jhansi, U.P., India.

## FORMOSA

Dr. G. Gushue-Taylor  
 Mrs. G. Gushue-Taylor  
 Dr. Eugene Stevens  
 Mrs. Eugene Stevens  
 Rev. H. A. MacMillan  
 Mrs. H. A. MacMillan  
 Miss Ada E. Adams\*  
 Miss Margaret M. Ramsay\*  
 Miss Ethel M. Chisholm, R.N.\*  
 Miss Isobel Taylor\*  
 Miss Hildur Hermanson\*  
 Miss Ruth Heighton\*  
 Miss Mildred Weir\*  
 Taihoku, Formosa, Japan.  
 Mr. George W. Mackay  
 Mrs. George W. Mackay  
 Rev. James Dickson  
 Mrs. James Dickson  
 Miss Alma M. Burdick\*  
 Miss Dorothy C. Douglas\*  
 Tansui, Formosa, Japan.

## MANCHURIA

Rev. Allan Reoch  
 Mrs. Allan Reoch  
 Rev. E. H. Johnson  
 Mrs. E. H. Johnson  
 Mrs. Langdon Gehman  
 Miss Helena W. Gibbs  
 Szepingkai, Manchuria, via Japan.  
 Rev. W. G. Davis  
 Mrs. W. G. Davis  
 Taonan, Manchuria, via Japan.

## JAPAN AMONG KOREANS

Rev. L. L. Young  
 Mrs. L. L. Young  
 Rev. Malcolm Mackay  
 Miss Ethel G. MacDonald†  
 Miss Jean C. McLean\*  
 Miss Gladys Murphy†  
 Miss Mary Ellen Anderson\*  
 Nagamine Yama, Oishi, Kobe, Japan.

## SOUTH CHINA

Rev. Z. K. Zia, Christian Literature Society, Shanghai, China.

## BRITISH GUIANA

Rev. D. Marshall  
 Mrs. D. Marshall  
 Rev. James Dunn  
 Mrs. James Dunn  
 Miss Olwen Davies\*  
 Miss Anna Storey†  
 Georgetown.  
 Rev. DeCourcy H. Rayner  
 Mrs. DeCourcy H. Rayner  
 New Amsterdam

\*W.M.S. (W.D.)

†W.M.S. (E.D.)

## Missionaries Returning

Rev. Allan and Mrs. Reoch left Toronto on the 6th of January for Vancouver on their return to Manchuria. On their way west engagements were filled in various centres, and they embarked on the 22nd on the Empress of Canada at Vancouver. They will proceed to Tokio, where Mr. Reoch will devote time to the study of the Japanese language. They had as fellow-passengers from Vancouver Dr. Eugene Stevens of Taihoku, Formosa. Mrs. Stevens will not return for some time.

Rev. David and Mrs. Marshall, with their family, sailed from Boston on the Lady Drake on the 22nd for British Guiana.

Prior to their departure for their home in Manchuria, Rev. Allan and Mrs. Reoch were tendered a farewell in Knox Church, Toronto. At the same time a memorial plaque was unveiled in the church to Dr. Jonathan Goforth.

\* \* \*

## Manchuria

The result of that enterprise begun by Dr. Goforth and the faithful service of those associated with him and who continue the work is in part a church membership of nearly four thousand, with fifty-three centres where work is regularly and encouragingly carried on. This youthful Christian community also has contributed almost \$12,000 in the year to the support of the work, and there have been received by baptism over 800, with several places not reported.

The respect of these converts for the memory of their pioneer missionary, Dr. Goforth, is expressed in contributions to provide a tombstone for his grave. There is, however, another monument to his memory, the mission which he founded and the Church which is the fruit of his early labors.

\* \* \*

## One Hospital's Influence

People come here from scores of miles, sometimes from 300 or more miles, because they have heard of the wonderful American Christian Hospital where folks are cured of terrible diseases and nursed lovingly. Many come from Afghanistan, in spite of the expense and difficulty of crossing the national frontier into a foreign land. There seem to be absolutely no doctors to be seen there. Sometimes we are able to relieve them, but unfortunately not always; but our reputation is such that when we tell them there is no cure for their blindness, they will sigh and say, "Well, anyhow, now I know, and shall not spend any more time and money looking for a cure, for if you cannot cure me, no one can, and I know you are folk who do not flatter or tell lies, but you tell the truth." There is no doubt that such is the reputation of all our hospitals in this land. We cannot make folks become Christians, but have succeeded in convincing



them that the Christian way of life is truth, service, knowledge and skill, with love all through. Thousands who are convinced of this cannot become Christians because of fear of what people would say about them, nor do they go deeper and find the precious privilege of knowing the personal love of Christ. Yet during the past year we had some special services in Meshed for a week, with some twenty-five professions of faith and thirty more in a large village in the mountains where the nucleus of a new church has been found.—Dr. Rolla E. Hoffman, Meshed, Iran (The Presbyterian).

\* \* \*

### A Young Physician

A talented young physician, who was a member of the Class of 1923 of the American School for Girls, Beirut, Syria, went to Iraq in February, called by the Iraq Government to open up health work among the women and girls of that enterprising kingdom. She had classes in first-aid and the care of children in the School of Home Economics in Baghdad, and her students have not only theory, but practice, for Dr. Abushadid has a boarding nursery with five babies and her students have the care of this boarding nursery day and night, so they learn to do by doing. She told me that when it was announced that such a nursery was to be established, there were applications for places for two hundred babies. Dr. Abushadid has the care of the health of the six thousand girls in the Government schools of Iraq, and she travels through the country on this business and checks up on sanitary conditions as well. She has a clinic for women and children in Baghdad also. So a student from a mission school is making good.—The Presbyterian.

\* \* \*

### Dr. (Miss) E. Winchester

First impressions of India? The most thrilling is the demonstration of the power of the Spirit. To see life where there was only existence; to see fear replaced by love; to see purposeful lives instead of futility; to see color in place of drabness; this is the sight to be seen.

\* \* \*

The Generalissimo and I both feel that a religious faith is essential to a well founded life. Without it education is incomplete. The nation is in great need of leaders, in all walks of life, who have Christian ideals of service, and who live up to them.

We must constantly remind ourselves that Jesus' respect for personality did not stop with an interest in individuals. He was deeply concerned with the welfare of society, and talked incessantly about the Kingdom of Heaven, wherein dwelleth righteousness and justice for all.—Madame Chiang Kai Shek.

### Tyndale House

This is our Church's evangelical social settlement in Montreal. It rejoices in unprecedented progress in the recent past. The last year's report states that twenty-one were added to the membership, eight of whom were first communicants and had lived there since childhood. Like other institutions it labors under difficulties. Whilst the Sunday School has an attendance of over one hundred, it is seriously hampered by lack of room, and the congregation frequently overflows the place of assembly into the entrance passage. The total attendance as indicated in the last annual report has increased approximately 15%.

Its week-day activities are an important feature of the work. By these young and old are brought under the wholesome influence of the Church, and for this service the settlement is indebted for much voluntary help. To the week-day work and to those who serve on the Sabbath, including Sunday School teachers, must be attributed much of the success attained. From these contacts, too, many gifts are received, and these are not confined to the Christmas season. So the institution continues, combining its religious teaching and social service to carry on a ministry of great helpfulness.

The camp at St. Andrew's East is a centre where many needy children and adults enjoy for a brief period the benefits of wholesome food, fresh air, and sunshine. The improvement in behavior among the younger members is very marked. All enjoy during these periods the privileges of public worship in the beautiful old church of St. Andrew's, through the co-operation and courtesy of Dr. Ballantyne and the members of the congregation. This centre provides a further opportunity for the investment of money from which returns will be paid in the form of better living conditions for many, and in the fuller development of youth.

The Presbytery still maintains the connection between the institution and the Church of St. Andrew and St. Paul whereby, through the Kirk Session, Communion Service is held at regular intervals, and instruction classes for those desiring to unite with the Church.

\* \* \*

Art thou dejected? Is thy mind o'ercast?  
Amid her fair ones, thou the fairest choose,  
To chase thy gloom. Go fix some weighty truth;

Chain down some passion; do some generous good;

Teach ignorance to see, or grief to smile;  
Correct thy friend; befriend thy greatest foe;

Or, with warm heart and confidence divine,  
Spring up and lay strong hand on Him who made thee.—Edward Young.



## HYMN

God's law is perfect, and converts  
 The soul in sin that lies;  
 God's testimony is most sure,  
 And makes the simple wise.  
 The statutes of the Lord are right,  
 And do rejoice the heart:  
 The Lord's command is pure, and doth  
 Light to the eyes impart.  
 Unspotted is the fear of God,  
 And doth endure for ever;  
 The judgments of the Lord are true,  
 And righteous altogether.  
 They more than gold, yea, much fine gold,  
 To be desired are;  
 Than honey, honey from the comb  
 That droppeth, sweeter far.  
 Moreover, they Thy servant warn  
 How he his life should frame:  
 A great reward provided is  
 For them that keep the same. Amen.

Scottish Psalter 1650.

The Lord is my shepherd"—not was, not may be, nor will be. "The Lord is my shepherd," is on Sunday, is on Monday, and is through every day of the week; is in January, is in December, and every month of the year; is at home, is in China; is in peace, and is in war; in abundance and in penury.—J. Hudson Taylor.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in the day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper, gloominess, touchiness, discontent, irritability—do we not know how catching these are?—F. R. Havergal.

I sometimes console myself with a story from the seventeenth century, Bulstrode Whitelock, ambassador of the Commonwealth to the Hague, was tossing about in his bed, unable to sleep from anxiety. His servant, who slept in the same room, said to him, "Sir, may I ask you a question?" "Certainly," said the ambassador. "Do you believe, Sir, that God governed the world well before you came into it?" "Yes." "And that He will continue to govern it well when you are gone?" "Yes." "Then, Sir, cannot you trust Him to govern it well in your lifetime?" The tired ambassador composed himself to sleep.—Dean Inge.

## Children and Youth

## STAND UPRIGHT

When a boy in our teens attending school in Ottawa, we decided that we should very much like to belong to the body of soldiers known as the Governor-General's Foot Guards, like other boys having been attracted by the splendor of the uniform, the blue trousers with red stripes, the scarlet tunic and towering busby, and the equipment with which a soldier is furnished. Being rather tall for our age we without difficulty gained admission to the ranks and were greatly delighted over our experience in this connection. We always appeared at the opening and the closing of Parliament, in attendance upon His Excellency the Governor-General as a guard of honor. There were many other occasions when we displayed to an admiring public our soldierly qualities, sometimes calling for a visit to a distant city, when we were associated with other regiments of the Dominion and sometimes with one of the United States, such as the Brooklyn Regiment, of which Henry Ward Beecher in those days was the chaplain. However, we never engaged in warfare, except to participate in sham battles. We not only had pleasure in this experience, but profited much by it, for at that stage of physical development we had the advantage of a good physical training. In particular, in those days, the soldier was taught to stand and to march erect, which is a great matter, both from the standpoint of appearance and health.

We had a drill instructor whom we cannot easily forget. He had such snap and energy in all his movements that you would think he was a mass of steel springs. He was a very passionate man, and used to express himself very freely and strongly if one failed to respond promptly to a command and to move smartly. What we remember particularly about him was his erect bearing. He must have been well advanced in years, for he served in the Crimean War, which was in the middle of the past century, yet there was not the slightest suggestion of a departure from the straight line in his carriage. There was no curve upon his back, no stoop or slouch. That splendid bearing probably marked him to the day of his death. We had, therefore, in our training the privilege of a good instructor and a splendid example.

With him there stands out in our memory the picture of another man, a clergyman with whom, for some time, we were intimately associated, serving as his assistant. Although at that time he had snow-white hair and beard, and must have been nearly eighty years of age, he stood straight

(Continued on page 60)





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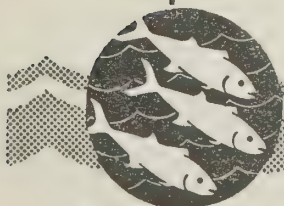
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**ANY DAY A FISH DAY**



(Continued from page 58)

and true, his shoulders square, and not the slightest appearance of bend or incline in his body. He had been an army chaplain in the service of the British forces in India. Since years leave their mark upon us, it was a great tribute to this man that he maintained his upright and fine bearing. Here then is another example of physical uprightness worthy of attention and of aspiring to.

Our physical bearing, if it be of this character, very highly commends us. It is at once, in a measure, a certificate of character, for what we are physically will affect our inner life, our character and habits. We start out well in this aspect of our life, for little children are perfectly erect. As the years pass time tells upon us. Our occupation also, if our work keeps us seated or requires us to stoop much, will have its effect. We need constantly, therefore, to be on the watch, and we shall preserve physical uprightness only with steadfast care. Whatever the price, the results are worth the cost.

Departure from the upright standard may mark other phases of our life, and the physical is a suggestion of what should mark us in every other aspect of our being. Sagging, stooping, slouching, are the result of carelessness, and so in that way we may fall into slovenly dress, rough manners, and even lower our standard of morals; so our life must be one of ceaseless watchfulness. Our associations mean much to us, and the company we keep may raise or lower the tone of our life. As the drill instructor and the clergyman, whom we have mentioned, left such an impression upon our youthful mind, and for good, we all may be affected for good or ill by those who are our frequent or constant companions. Jesus' words, therefore, should have special meaning for us: "Watch and pray, lest ye enter into temptation." We shall find it necessary again and again to offer the Psalmist's prayer, "Let integrity and uprightness preserve me," and to exert our wills when confronted by temptation, paying heed to the counsel given by the writer of the Book of Proverbs: "My son, if sinners entice thee, consent thou not." —R.

#### AN OPEN DOOR

Under the heading Service in The Leader, the publication of the Presbyterian Young People's Society of Ontario, Mrs. H. M. Coulter makes a suggestion, the value of which we can confirm by experience:

The Presbyterian Record is another splendid source of information about our Missionaries, for from time to time they write personal letters which appear in the Church paper. Get your copy. If the sub-

scriptions are down in your Church, why not ask the Session to allow you to get in the subscriptions this year. Aim at a paper in every home in the congregation.

We recall one incident in the Maritime Provinces where by the efforts of the Young People's Society the subscriptions to the Record were doubled in one year.

#### A BOY HELPS

In many of our churches children take a very praiseworthy part in the work, in keeping with their youthful abilities and opportunities. In one case, we have learned, a lad of not more than five years saved his pennies for the Building Fund. In three months his savings amounted to \$2.00, which was put into his little bank to devote to that purpose.



#### CLIMBERS MISSION BAND

St. Andrew's Church, Trenton, Ont.

What seems to be a very interesting and successful work is being carried on by this company of boys and girls with Miss Jones as their leader who is seen standing on the right of the picture. The Band enrolls every January, and this last year opened with thirty-nine, seventeen of whom were boys. They are variously occupied at their meetings, and their interest is steadily sustained. They have been able to make an annual contribution from their regular offerings and the sale of work, amounting to \$16, for mission work, and in addition they have assisted with the work in the congregation. These contributions do not include the money raised for themselves, for example, for the annual picnic in the summer. They give special attention to the gifts of toys at the Christmas season to be placed on the Christmas tree, each of which must not exceed fifteen cents in value and less than ten cents. A bale also was sent to the West valued at \$6.30. The Band won the banner this year, which was presented by the minister, Rev. Dr. Dougan, at the morning service on Sunday, May 30th. The leader, Miss Jones, suffers from a serious handicap, being very deaf, but she has in a wonderful





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way awakened the enthusiasm, not of the girls alone, but of the boys as well.

### NEW YEAR RALLY

The enthusiasm characteristic of the annual rally on New Year's Day held under the combined auspices of the Committee on S.S. and Y.P.S. and the Presbyterian Sunday School Association, Montreal District, as indicated by the large and deeply interested gathering this year in Knox Crescent Church, does not seem to wane. At this gathering Mr. John R. McCallum, President of the Association, presided, and the choir

in attendance was the Junior Choir of Kensington Church. The address was given by Rev. J. M. Kik, whose theme was, Running the Race. Special features were the presentation of prizes to winners for the essay on The Life of Esther, saluting the flag in which the Boy's Brigade of First Church, Verdun, and the Girl Guides of MacVicar Memorial participated, and a selection presented by the Chinese children. Some thirty schools answered the roll call. This annual rally is a most helpful feature in the work among the youth in our Church in that city.





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## INTERNATIONAL S. S. LESSONS

### LESSON—FEBRUARY 13

**Conserving the Sabbath for Man**

Mark 2:23; 3:6

Golden Text: And he said unto them, The sabbath was made for man.—Mark 2:27.

### LESSON—FEBRUARY 20

**Choosing Companions in Service**

Mark 3:7-19, 31-35

Golden Text: For whosoever shall do the will of God, the same is my brother.—Mark 3:35.

### LESSON—FEBRUARY 27

**Measuring a Man's Worth**

Mark 5:1-17

Golden Text: How much then is a man better than a sheep?—Matthew 12:12.

### LESSON—MARCH 6

**Serving With What We Have**

Mark 6:1-13

Golden Text: Such as I have give I thee.—Acts 3:6.

## OUR CHURCH CALENDAR

### Vacancies

Amos, Dromore, Ont., Mod., Rev. M. G. Court, Holstein, Ont.

Beauharnois, Que., Mod., Rev. T. J. Watson, Howick, Que.

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Brussels, Ont., Mod., Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.

Chatham and Newcastle, N.B., Mod., Rev. F. R. Meredith, New Mills, N.B.

Chesley, Ont., Mod., Rev. A. H. Wilson, Paisley, Ont.

Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.

Deseronto and Sunbury, Ont., Mod., Rev. J. W. Macdonald, Roslin, Ont.

Englehart, Ont., Mod., Rev. C. MacKay, Kirkland Lake, Ont.

Kinburn, etc., Ont., Mod., Rev. Wm. Patterson, Westboro, Ont.

Kintyre and Wardsville, Ont., Mod., Rev. Fred D. Douglas, Glencoe, Ont.

Kirk Hill, Ont., Mod., Rev. S. M. Kerr, Lancaster, Ont.

Lethbridge, Alta., Mod., Rev. A. J. Sinclair, Macleod, Alta.

Malpeque, P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.

Manotick and Kars, Ont., Mod., Rev. A. Newton Reid, Richmond, Ont.

Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. S., Prince Albert, Sask.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Milton, Ont., Mod., Rev. C. K. Nicoll, Oakville, Ont.

Ottawa, Ont., St. Andrew's Mod., Rev. Robert Johnston, D.D., 179 Carling Ave., Ottawa, Ont.

Pembroke, Ont., Mod., Rev. Louis H. Fowler, Renfrew, Ont.

Pictou, N.S., First Church, Mod., Rev. W. L. MacLellan, Scotsburn, N.S.

Picton, Ont., Mod., Rev. W. J. Walker, Belleville, Ont.

Prescott, Ont., Mod., Rev. A. R. Gibson, Cardinal, Ont.

Rothsay, Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Seaforth, Ont., Mod., Rev. G. Peddie, Clinton, Ont.

Tatamagouche, N.S. Mod., Rev. Chas. Foote, Wallace, N.S.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Tillsonburg, Ont., Mod., Rev. A. R. Ferguson, Simcoe, Ont.

Toronto, Ont., Chalmers, Mod., Rev. J. A. Mustard, 265 Havelock St., Toronto.

Tryon, etc., P.E.I., Mod., Rev. E. O. White, Tyne Valley, P.E.I.



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3	1	" 5 and 6 years old
7	2	" 6 and 7 years old
7	0	" 7 and 8 years old
6	1	" 8 and 9 years old
4	1	" 9 and 10 years old
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Difficulty is but another name for discipline.

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*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, MARCH, 1938

No. 3



MELVILLE CHURCH, WESTMOUNT, QUE.



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Presbyterian minister in West Virginia, near Pittsburgh, would exchange manse and supplies during August, vicinity of Toronto or lake preferred. Address, The Presbyterian Record.



# The Presbyterian Record

VOL. LXIII.

TORONTO, MARCH, 1938

No. 3

## BY THE EDITOR

### WAR'S HORRIFYING ACCOMPANIMENT

THE whole world was touched early in the Great War by the plight of the children of Belgium and most responded to the appeal for their relief. Mr. Herbert Hoover, later President of the United States, being the head organizer of relief. Not so long ago Britain took pity upon the civilian sufferers in Spain and afforded an asylum to hundreds of children. Now fresh horrors confront us following in the train of the war in China and at these fresh horrors, particularly following air raids, the world is moved with compassion. In this country the Red Cross and the Churches are co-operating for relief. The Red Cross tendered its services to both countries, Japan and China. The response of Japan was that she was independent of outside aid. China on the other hand welcomed this beneficent intervention and now the Red Cross has issued its appeal. This is commended by our Moderator of the General Assembly, Dr. Munroe, in the following words:

"The wounded, the homeless, the children of China need assistance. May every kind-hearted Canadian contribute something according to ability for those who suffer."

A correspondent to the American Press writes from Shanghai:

"The tumult and terror of battle have died down, but a war is still being fought in the refugee camps. It is a war of 1,000,000 humans for existence. There is neither glory nor glamour in their struggle. Only filth, disease, hunger and madness. Shanghai to-day is literally a 'city of sighs and tears'."

The International Red Cross Committee, Central China, presents the situation thus:

"Have you ever seen grief-stricken, half-crazed mothers digging in the debris of ruined homes for the mangled bodies of their little ones? . . . Daily air raids are causing more casualties among the defenceless civilian population than among the soldiers. . . . One hundred and fifty mission hospitals are asking for support to enable them to expand ten to twenty times normal

capacity. . . . The casualties are frightful. . . . In the name of those who live to suffer, we ask your help. Our small Canadian community has urged us to make this appeal to you and we pray that your response will be generous and immediate."

Contributions may be sent to the Red Cross Chinese Relief Fund, Canadian Red Cross Society, 621 Jarvis St., Toronto.

We are confident that Presbyterians in keeping with their worthy tradition will make prompt and generous response.

### THE CONCRETE

THIS play upon words that we are about to mention we have heard several times but we aim to have it serve our own purpose in this instance. The contractor complained to a mother that her little girl had trespassed upon his work in laying a cement sidewalk and had left the imprint of her little shoes in the soft material. The indulgent mother turned upon the contractor saying, "Ah, I see you don't like little girls." "Oh, yes", he replied, "I like them in the abstract but not in the concrete." We are compelled to regard this distinction between the abstract and the concrete in dealing with our benevolent funds. It would seem that many people fail to grasp their significance in the abstract but opinion is changed and feelings affected correspondingly when confronted by an actual case, a living example. In other words the concrete constitutes the most powerful appeal. The thoughtful and the imaginative do not need to be thus constantly stimulated.

A short time ago we heard that the sympathy of a member of our Church was excited by what appeared to be the sad plight of a minister's widow. Indignation was aroused and the Church vigorously upbraided for its callous neglect. It was obviously necessary to explain in these circumstances that the Church ministers to her servants through the Pension and other funds and could only pay out in keeping with what was paid in. Probably it never occurred to this individual to think of the matter in that light and this important fund at least was overlooked in his contributions to the Church. Perhaps the red side of the duplex envelope was



never used but was just torn off and thrown away. If not a contributor in that way this party was directly responsible in part for the neglect he deplored; and the effect upon him in witnessing the sad case should be to stimulate to the practice of regularly and generously contributing to the Budget of the Church as well as to meeting immediate necessity. The virtue of the appeal by Dr. MacNamara appearing in this number of the Record on behalf of the Scott Fund lies in his presenting concrete, or in other words, his citation of instances of destitution which may well touch the hearts of all our people and incite to a generous response. Think of minister's widows and children suffering thus!

Give directly, in view of the present necessity, to this fund but see also that regular weekly contributions are made to our various church enterprises through the medium of the red side of the duplex envelope.

#### OXFORD AND EDINBURGH

THESE names stand for two Christian world conferences held after midsummer last year, the former on Christian Life and Work and the latter on Faith and Order. Both have been the theme of much speaking and writing as might be expected but before giving our attention to them we preferred to await the official reports. To guide us in arriving at conclusions with respect to these conferences we have for the former The Message and Decisions of Oxford on Church Community and State, July 12-26, 1937. Issued by the Universal Christian Council, New York; and for the latter Report of the Second World Conference by the Secretariat of the Continuation Committee, New York.

We suspect that some, a small number, have regarded us as remiss in this particular. If so it will help them to a charitable judgment to reflect upon the limitations of our publication in purpose and space, the fact that one article has appeared in our columns from the pen of one in attendance upon the Oxford Conference, and that we have awaited in vain a third article of which we were reasonably assured. Further we are not so enthusiastic over conferences as some and think that frequently much time and energy expended upon them could be otherwise better employed. We therefore cherished no high hopes with respect to Oxford and Edinburgh as likely to present a final solution of all problems in church and society and our modest expectations seem to have been justified.

They were, nevertheless, notable assemblies being "universal" to adopt their term, and representing many nationalities and re-

ligious denominations, with men of eminence in learning and wisdom in affairs in attendance.

One notes with gratification the opportunity presented by these gatherings for delegates to make fresh contacts and enjoy wider fellowship. In this lies, in our view, one of the chief advantages of the conference. At Oxford there were 800 delegates from "all Christian Churches except that of Rome and of many different tongues." As the Presbyterian Register relates:

"This fact of spiritual unity took on a heightened significance against the background of political crises, economic upheavals, and social tensions in the countries from which the representatives came. Here were young Christian leaders of China, like T. Z. Koo, Francis Wei and T. T. Lew, alongside Japanese pastors and teachers at an hour when the troops of their respective nations were facing a deadly struggle. Here were Russians like Sergius Bulgakoff, in exile from the country where the Marxian experiment has almost destroyed the Church. Here were Orthodox leaders from the troubled Balkan states, like Bishop Ireneus of Jugo-Slavia, called home from Oxford on account of acute political controversy involving the future of his Church. The enforced absence of the delegation from the German Evangelical Church bore eloquent testimony to the struggle between Church and State in the Fatherland of the Reformation.

"There were spokesmen of the younger Churches which have come into being as a result of the missionary movement, like Principal Lucas of the United Church of South India, by the side of black-robed and bearded bishops of the ancient Greek Catholic Church. In larger numbers one saw the representatives of the leading Churches of Europe, the Anglican Archbishop of York, the Lutheran Bishop Norregaard of Norway, the Presbyterian Principal Curtis of Scotland, the Reformed Professor Emil Brunner of Switzerland, and many others of the same calibre. Mingling with them all were the representatives of the "free Churches", Methodist, Baptist, Congregational, Quaker, and many others, and in still larger numbers the appointed delegates of nearly all the major American denominations, both White and Negro, coming out of a background so different as to make it difficult for them to understand the position of many of their brethren from England and Asia."

Edinburgh too, though with a smaller attendance, "414 from 122 Christian communions in 43 countries", presented a like gracious opportunity for the manifestation and enjoyment of brotherhood. It appears

(Continued on page 70)



## OUR NATIONAL MISSION

---

**A** GAINST what a fiery background do we of to-day see the words of Jesus, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." So many countries exalt the State at the expense of the Church. Russia abolishes the Church, Germany shackles it, Spain robs it and Italy tolerates it only because the strong man at the head of the State and the strong man at the head of the Church realize the wisdom of respecting each other.

When ruthless changes are deemed necessary in the State the Church, if vocal in its criticism of them, must face a threat to its very existence. This is not surprising because, if strong men rise in defence of the State and initiate desperate measures for its safeguarding, nothing must stand in the way. Yet it is in time of employment of desperate measures that shades of right and wrong are blindly ignored by so-called saviours of the State, and, since the Church if worthy of the name must witness for right against wrong, it is certain, if true to its function, to become an obstacle in the path. We all know that it is most conspicuously so in Germany at the moment.

Fortunately for us we live in a Country and Empire pledged to all-round justice, where, in the calm light of reason, we can examine the true functions of State and Church respectively. We can get a hearing for arguments that in the storm-centre nations would be rudely brushed aside. There was no difficulty or danger in proclaiming at Montreal last June in the Public Pronouncement of our World Presbyterian Alliance as follows:—**The State exists not for its own ends but for the promotion of the common good by the education of youth, the enactment and administration of just laws, the protection of the helpless, the discipline of the weak and sinful with a view to their reclamation, the right ordering of industrial and political life, and the care of the poor. A nation which professes to be Christian is under obligation to realize the Christian ethic.**" But how abruptly might a Totalitarian State treat this pronouncement! With Dictatorships the efficiency of the whole is everything and the rights of the individual of quite secondary importance. When desperate to re-establish itself the Authoritarian State will claim "to exist for its own ends" and "obligations to realize the Christian Ethic" will meet with short shrift if they assume a deterrent function. We can understand this though we cannot defend or condone it. We live in calmer conditions and are able, therefore, to recognize the advantage, nay the absolute and dire need of an organization within the State, but not part and parcel of it to the extent of being hide-bound to it, which exists to study to apply the standards of right, in the light of the life and teaching of Jesus the Revealer of God. Hence our Pronouncement **"The State can serve these ends only as its life is purified, enriched and directed by men and women who acknowledge also the rule of God. Therefore the Church has a distinctive place within the life of society providing opportunities for the public worship of God, converting men and women to the obedience of Christ, instructing youth in religion and extending within the State a spiritual community which ministers the**



things of God to men." The words would seem to be the echo of the declarations of our early Presbyterian reformers like Knox and Melville and Carstares. They fought the battle for us long ago. It would ill become us to let the dear-won liberties go by default. Let the Pronouncement, therefore, be our bulwark, "The Church claims freedom in Christ to direct and administer her own spiritual life, and to offer to the State her counsels and admonitions. The Church does service to the State by the evangelization of its citizens and by the building up of Christian principles in her own membership. Thus the Church and State render mutual service according to the ordinance of God."

Was not this in essence in the mind of Christ when He said "Render unto Caesar the things that are Caesar's and unto God the things that are God's." If we agree, then all the work we sponsor as a Church in Canada must be for us of first concern and the object of our whole-hearted endeavor in a fashion more manifest than ever now that the evidences of the world's being in transition are so clear, and the ultimate issues of change so obscure.

WILLIAM BARCLAY,

Budget and Stewardship Convener.

N.B.—Late Budget contributions for 1937 are still coming in and are very welcome. Ministers who have not yet sent in the names of key-men are reminded that they are now urgently required.

(Continued from page 68)

that the temper prevailing was highly commendable and a refreshing candor and independence were apparent in discussion and in voting upon all proposals calling for their verdict.

The further value of such assemblies lies in the information and inspiration of the addresses and debates. How to impart a measure of this benefit to the vast constituencies represented by the delegates is a problem since the number of delegates is so small, comparatively. Dependence for this must be placed upon direct personal report and the publication of addresses, rather inadequate substitutes for direct participation in the conferences. Owing to the long intervals elapsing between these world conferences, it is difficult to maintain interest and to make progress. Between Stockholm and Oxford there was an interval of twelve years and of ten years between Lausanne and Edinburgh.

The powers of these bodies were limited. They were in no sense authoritative. Each delegate could but speak and vote for himself and not for his Church and in committing themselves to deliverances delegates were restrained by their denominational vows. The powers of the conferences were therefore restricted to messages, pronouncements, and exhortations without power to legislate or command.

Addresses have their intrinsic value and appeal to all who hear or read them, for they convey the strong convictions, and are influential accordingly. Pronouncements and messages from conferences are different since they are the voice of the many and often for that reason are weak and indefinite.

When it was first proposed in the Western Section of the Alliance of the Reformed Churches to appoint a Committee on Pronouncements we were opposed to the suggestion and experience has confirmed us in that judgment. It is not sufficient warrant for such that an assembly has the urge to say something. Sometimes too the tone of these deliverances does not commend them. However this must be said with respect to Oxford and Edinburgh that their messages and resolutions are "commended to the consideration of the Churches."

#### Oxford

The following grave matters engaged attention, each being under the special care of a section:

Church and Community.

Church and State.

The Church and the Economic Order.

The Church and Education.

The Universal Church and the World of Nations, Christianity and War.

With the message and decisions of this body we confess some disappointment. They



seem to us unnecessarily prolix and somewhat impaired by shopworn, turgid, and indiscriminating phraseology and exaggerated statements, as thus indicated:

"Mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble . . . war threatens to overwhelm us all in its limitless catastrophe . . . the tragedy of our divisions . . . the struggle for social justice . . . the challenging evils of the economic order . . . the chaos and disintegration of the world . . . the church must pronounce a condemnation of war unqualified and unrestricted."

There is too a laboring of the commonplace and obvious. It might be taken for granted that Churches are acquainted with the "principles of the doctrine of Christ." There is therefore in the messages and decisions a somewhat wearisome detail. In thus speaking critically we do not wish to be understood as denying merit to these. They should be carefully studied by all who can obtain access to them. We like one paragraph in the message and would have been content with it without much amplification for it has the merits of brevity, force and comprehensiveness.

"The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church, confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service."

#### Edinburgh

The avowed purpose of the Conference on Faith and Order is to accomplish Church union, but it is wholly at a loss to define in any distinctiveness of outline the character of the organization proposed. This indefiniteness is thus disclosed:

". . . though we do not yet clearly see what outward form it should take." The Conference has confessed also that little progress has been made since the last meeting at Lausanne and that is limited in the main to unions "between churches not previously sundered by the profounder differences of theological or cultural traditions." These unions, it is further acknowledged, actually constitute a difficulty in the path of progress by "strengthening denominational consciousness" and so "postponing ecumenical union."

One delegate, Dr. Zwemer, from the Presbyterian Church in U.S.A. declared:

"Corporate and visible unity under one organization or system seemed as far distant as when we began."

Edinburgh also used much the same extravagant language with respect to "our divisions" as Oxford.

The following paragraph we regard as simply astounding:

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His spirit into fulness of unity."

In this we think there is a savor of hypocrisy. How can they who cherish that conviction live in such placid content in open rebellion to Christ? We heard equally strong pronouncements in the Western Section of the Alliance of the Reformed Churches some years ago by eminent men who perverted the words of Christ's prayer "that they all may be one", as these words are interpreted by the ablest commentators of our time on the New Testament.

The following paragraph suggests that this great body overlooked something which is quite plain to every reader of the New Testament:

"We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take."

Is it possible that they have never read Christ's words:

"By this shall all men know that ye are my disciples, if ye have love one to another."

Though the manifestation of unity be not made in the form of corporate union, nevertheless, according to the judgment of the Master, the world will not be left destitute of convincing manifestation for it will be made in the form indicated in His own words.

Regretfully we note the constant confounding of unity and union which is at variance with the Conference's own definition of unity in other parts of the Report:

"Our unity is of heart and spirit . . . unity (is) love and understanding of one another and respect for one another."

Again we do not wish the critical merely to be in the ascendant in our reference to this conference. Important matters were indeed under consideration as the following list reveals:

The Grace of our Lord Jesus Christ.

The Church of Christ and the Word of God.

The Communion of Saints.

The Church of Christ: Ministry and Sacraments.

The Church's unity in Life and Worship.

Upon these fundamental aspects of faith and doctrine the conference spent much labor in order to arrive at a common understanding. In this they were not wholly suc-



cessful but they faithfully labored to that end. The subjects were divided among four groups who devoted earnest study both before and during the conference to these topics. They presented their reports to the conference which deliberated upon them and then either accepted or referred them again to the respective groups. There was evidently serious difficulty encountered in dealing with the Sacraments and upon these the Conference agreed to disagree.

We conclude by quoting Rev. Principal Curtis as he writes in an article in the December issue of *Life and Work of the Church of Scotland*:

"Looking back upon those arduous yet deeply impressive weeks of prayer and conference, much as one might find to criticise, and greatly as one might deplore the loss of singular opportunities for more intimate and rapid discussion in a gathering so ecumenical, one's heart was stirred, and one's imagination stimulated, by the wide fellowship into which as by a miracle one was admitted. Something deeper than sentiment was touched. A certain dignity disclosed itself even in our differences. Schism had proved in God's providence a thing containing more than could be dismissed as sin. If the way to union proved far from easy, and historic differences proved intractable beyond the expectation of the sanguine, it was not for lack of goodwill and earnest purpose. There was no delegation which did not make good, none that failed to earn the respect and affection of its neighbours. It was not an evil, but a solid gain, that evidence was plain to all that genuine spiritual experience, and no mere appeal to the past, no mere prejudice or passive convention, underlay our separate forms of faith and worship and polity. And for us who represented the Presbyterian order and system, some of us recently present at the Montreal Council of the Presbyterian Churches, it was reassuring to discover how well our tradition stood the tests of searching discussion, how central in the aggregate of Christendom our position is, and how firm its continuous grasp has been upon the primitive model presented by the Scriptures of the New Testament. We might regret that the Anglican position was represented in a preponderantly Anglo-Catholic sense, and that its Evangelical and Liberal elements were overshadowed. But the manifest association of the Lutheran delegation, as well as the English-speaking Free-Church systems with our point of view on the chief matters in debate, was a compensating memory to be cherished as we face the future in the Faith and Order Movement."

To be prepared for war is one of the most effectual means of preserving peace.  
—George Washington.

#### DR. E. SCOTT FUND

**T**HE committee in charge of the fund established by the late Dr. Ephraim Scott for the relief of ministers and their families, in cases of distress where other means of help are not available, have again been greatly assisted in their work by special gifts from friends, during the past year. These gifts enabled the committee to extend the benefits of the fund in a way that otherwise would not have been possible.

At a recent meeting several new and urgent applications for help were under consideration, and the committee hopes that further generous gifts may be received, which will enable them to provide some measure of help in cases where it is sorely needed, as the following reports indicate:

Here is the case of a minister of our Church who is really in desperate circumstances. He is seventy-five years of age, has a sick wife, and although still vigorous cannot find work, his age being against him. He was minister at \_\_\_\_\_ for ten years since 1925, and did faithful work.

The widow of a minister who served the Church in the West, left with two little girls to feed, clothe, and send to school until they can earn for themselves, no pension available, and with a total income of only \$104.00 a year on which to manage.

The widow of a minister whose sole support is a daughter, is now stricken with serious illness, and requires prolonged hospital and radium treatment.

The regular income of the fund is not sufficient to take care of these new appeals.

The hope of the committee is that the capital of the fund will be so increased by gifts and bequests that the income will be sufficient to grant some measure of relief to aged or sick ministers or their families who served the Church in the day of their strength, often in small and weak congregations and mission fields, and who through ill-health or misfortune have fallen upon dark and trying days.

J. W. MacNAMARA,  
Secretary.



## EARLY PRESBYTERIANISM IN NEW ZEALAND

By John Davidson, Hutt-street, Adelaide  
The Messenger, Melbourne, Australia

I AM prompted by the recent rejoicings of the Victoria Church to set down some recollections of old-time Presbyterianism in the South Island of New Zealand.

In Dunedin, Invercargill, Balclutha and other Scottish-named towns, there was and is a predominance of this persuasion, Scotsmen being pre-eminent. It has been frequently remarked that there were more Scotsmen than necessary. However, that was countered by, "You cannot have too much of a good thing."

Speaking of the 60's, 70's, and onward, all the people religiously attended Church regularly, often at great inconvenience, travelling long distances over unmade roads, mostly on foot; carriages and buggies were rare, and the mind of man hardly imagined motor cars in those days.

From our youth up we noted the exact observance of Church duties (often over-strict to our young minds), the high ideals, the rooted convictions, the discipline, and the sincere reverence in the lives of the people. The Church and its doctrines were real live things of existence, and the Presbyterian Church was **the** Church, the only one, as it were.

By journeying through life our minds get broadened, and we see good in other denominations and realize that Christianity comprehends all the human race. Nevertheless, I say with conviction that the strict duties of the Church, the sacraments, absorption of the great principles of the Bible lay the foundations of all that is good in men and women in after life.

The ministers in early days were mostly from Scotland, wore flowing beards, and carried with them an accent that left no doubt of the country of their origin. We are mildly amused in recalling the terrific burr of some preachers, and the use of numerous dialect words.

The Sabbath was a holy day—only works of mercy might be done. To our young minds it was often dull. One must not whistle! It was compulsory to memorize many chapters of the Bible, go through a questionnaire of the Shorter Catechism, which, by the way, seemed wrongly named, because it was always "longer". To-day I freely admit that the memorizing of the Scripture, with its grand expressions and lofty conceptions, is a splendid standby in later life. It improves our language and adds to our vocabulary.

Although in our callow days we resent discipline, many thank their parents for

starting them on stabilized fundamentals. We can contrast the regrettable number of people to-day who, without such advantages in youth, are left at the mercy of temptation. It is their misfortune, not their fault; the other fellow got right directions how to avoid pitfalls.

Outstanding among early divines were the Rev. James Burns, a relative of the poet, and Dr. Stuart, of Knox Church, Dunedin, a wonderfully loved man for his preaching, sincerity, and kindness to the poor.

Dunedin, as is generally known, is the Gaelic name for Edinburgh, and it is a replica of that historic city. Many streets bear the same names. Nine years ago, when in Edinburgh with the Scottish Delegation, I drew attention to this in a letter to The Scotsman. It aroused much interest in finding that there was an imitation of their city at the Antipodes. The last half of Dunedin—edin—is the first half of Edinburgh. "Dun" is a town, as also "burgh"; so names are built.

Impressed on the memory around 1884 is a long-drawn-out controversy at the Dunedin Assembly over the question of instrumental music in Churches. Scores of letters, pro and con, appeared in the Press, backed by fervent heat. Up to that time no organ was allowed in any Church in the province of Otago. The organ was characterized as a "kist o' whistles," and banned as an accessory of Satan.

Looking back from the light of this year of grace, it appears ludicrous, and we wonder what arguments were used against music. One would imagine that if the Psalms were studied, especially the last (150), and numerous other passages that advocate praising the Lord on "instruments of music," they had little to stand on.

When at last a pipe organ was erected in Knox Church and others, there was a disruption. Many left and started a Church of their own with a precentor, who, I may explain, led the singing, getting his pitch from a tuning fork.

Now we can forgive and respect the scruples of those sturdy churchmen. On reflection we can recognize thousands of descendants of our strict-living pioneers who are and have been the mainstays of our southern dominions.

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### NO VARIABLENESS

It fortifies my soul to know  
That, though I perish, truth is so:  
That, howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.

—Arthur Hugh Clough



## UNITY IN DIVERSITY

Sermon delivered at the opening of the Synod of the Maritime Provinces of the Presbyterian Church in Canada, in St. Andrew's Church, New Glasgow, N.S., on Tuesday, 5th October, 1937, at 8 p.m., by the retiring Moderator, Rev. Norman D. Kennedy, M.C., M.A., minister of First Presbyterian Church, New Glasgow, N.S.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.  
—I Cor. 12:5-6.

IT is common speech to say that the Church of Christ faces unusual difficulties. Some go so far as to say that it is facing a crisis. In consequence, it is to be expected that earnest men are trying to find a solution which will place the Church in a more enviable position in relation to the world. But the duty still rests with us to examine their proposals on a Scriptural basis and in line with the received testimony of our historic faith that we may be directed by the Spirit to the mind of Christ. There are grave perils awaiting us, if on the one hand we exaggerate the difficulties or fail to define them, and if on the other hand we suffer ourselves to be led astray by panic.

I ask you more particularly now to consider the perils involved in the increasing demand for the "larger unity" of the Christian Church. This aspiration is by no means novel. In fact it has frequently pursued and assailed the Christian Church in all its history, but to-day assumes a vicious and misleading aspect.

I have known and considered for some time Lambeth proposals which had this advantage, that they were few and far between, and held in such a cloistered atmosphere as to have opportunity of deceiving no one, not even the proposers themselves. On one occasion there were conversations at Malines led by that courageous prelate, the late Cardinal Mercier. These gave an indication that the Church of Rome was flirting with the idea, but they were abortive. Sometimes men returned from Keswick and similar retreats with a strange vision of the future church, but they were not as a rule taken as seriously as they would wish. To-day this "unity" movement has become more importunately aggressive. All over the world ecclesiastics are meeting in conventions. At Oslo, at Montreal, at Oxford, at Edinburgh, they gather. Let us ask, what do they do?

They try to define the crisis. A variety of formidable foes threaten institutional Christianity with paralysis, if not extinction, and the only hope rests in presenting "a common front." Missionary congresses assure us that the heathen are needlessly bewildered by our denominational differences. The menace to faith is declared

sometimes to be paganism, sometimes communism, sometimes anti-social tendencies, sometimes more vaguely, the "spirit of the modern age" with its insensate and ill-informed clamor for an adjustment of faith.

In their definition of the enemies of Christ they show a strange lack of precision. What is communism? Is it a philosophy? Is it an economic theory? Is it a political expression? Indeed is it of a surely anti-religious? They do not explain. It is communism and therefore terrible. Paganism truly defined represents the flowering of a cultural development properly described as "the glory that was Greece and the grandeur that was Rome." Whatever may be the menace in our modern culture to faith, it is at any rate improperly called paganism or neo-paganism. Paganism has no modern equivalent in our fast ebbing tide of culture and restraint.

In any case the Scriptures have no such attractive terminology to define the avowed enemies of Christ. They know of one enemy of Christ and of one only—SIN. The goodly fellowship of the Prophets, the glorious company of the Apostles, the noble army of Martyrs were utterly unconcerned with the tendencies of their age, but they were fanatical in their denunciation of sin and in offering salvation. Sin is a basic reality in human life, much more fundamental than the ephemeral trends of modern life and thought. Sin is the only object of the warfare of the Church. Promoters of "larger unity" are specifically lacking in sin consciousness.

What is to be the scope of greater union? Sometimes there is evidence of a willingness to admit the necessity of limitation. But against that we observe ever a tendency to increase the range in an alarming fashion.

I have before me an order of service held under the auspices of the World Fellowship of Faiths. In a Christian Church we have a Moslem Call to Prayer, a Sanskrit Peace Hymn, a Brahmin leading in prayer, Negro Spirituels, a Jewish Response, and finally a Buddhist Benediction. This is a caricature of religion. But even where discussions on "greater unity" are conducted within a narrower range of speculation and are governed with more restraint, there is still an atmosphere of unreality present which reduces them to a travesty of faith.

I direct your attention now to the recent convention on Faith and Order held at Edinburgh under the leadership of Dr. Temple, Archbishop of York. This convention is typical of all missionary gatherings, Sabbath School conferences, and ecclesiastical conventions, which are held with alarming frequency in our day. With the utmost desire to be fair, yet we cannot



overlook the sanctimonious atmosphere which pervades these associations. The delegates are superchurchmen with a wider vision. They rejoice openly in their quasi-emancipation from denominational fetters, and speak in an exalted manner. No ex-cathedra utterance of the Pope ever enjoyed the infallibility which these ecumenic pronouncements claim for themselves. The plain fact is soon forgotten that these delegates are under the discipline, worship, and government of some communion which they represent. No communion to my knowledge ever gave its commissioners carte-blanche to speak patronizingly of them or to use haughty speech. When they speak of "all Christians", etc., they use unwarrantable language. They speak for themselves only when in airy fashion they brush aside the historic claims of the Episcopate, the Presbyterate, etc., and play fast and loose with the Sacraments. It should not be forgotten that no bishop is present, but is bound by his oath of consecration. No presbyter is there, but under the solemn vows of his ordination. Therefore the various communions may well consider whether their obligation to their historic faiths is not sufficient to warrant the application of church censures and discipline upon their delegates who with such reckless abandon, make free with the accepted usages of the Holy Catholic Church. And are we longer to tolerate the irresponsible speech of distinguished laymen?

Let us consider some samples of the irrational language which is the conventional jargon of these gatherings. "Deeper than our divisions", "basis of discussion", "genuine understanding", "worshiping at rival shrines", "the Presence which we do not try to define (sic)", "an ordained ministry recognised by all", "characteristic elements." Here is part of their solemn affirmation which they invest with conciliar authority. "We are convinced that our unity of Spirit and aim must be embodied in a way that will make it manifest to the world, **though we do not yet clearly see, what outward form it should take.**" Fathers and brethren! has common sense fled and reason left her throne? "We humbly acknowledge that our divisions are contrary to the will of Christ." This sounds the depths of fatuity. Where is the Scriptural foundation for so sweeping a statement? Did not Our Lord commission independently the Seventy and the Twelve? The Apostolic Church must have been deceived in the Pentecostal vision, for it separated itself to the Gospel, and along the ways of life left an infinite variety of testimony to the "will of Christ." Unashamedly the vision is for "the seven churches." This suave declaration renders two thousand years of history absurd—all topsy-turvey. We leave that miasma, which obscured the

enlightened city of Edinburgh, with the comforting thought that Dr. Headlam, Bishop of Gloucester, and Rev. Principal W. A. Curtis, D.D., of Edinburgh, are still in possession of their wits, and are conscientiously doing their part to keep the discussions within the realm of fact.

The plea for "larger unity" of the Christian Church shows a deplorable ignorance of the meaning of words, and it ignores the facts, and places history out of perspective, and forgets the Divine Commission to the Holy Catholic Church. In fact the very name Holy Catholic Church, if its implication is sufficiently understood, conveys by divine appointment all that men desire to attain by purely human means. "Larger Unity" is an attempt to form a streamlined church which will ride easily to the contrary winds of public opinion. It will have no awkward protuberances like the Word, the Sacraments, Apostolic Succession, Ecclesiastical Discipline. The streamlined church will make of the Word a syncretism, of the Sacraments a spurious fellowship or "get-together", of Apostolic Succession a piebald ministry devoid of the marks of divine commission, and of Discipline—already neglected in the home, in the school, in the community—why burden the Church with it? Let us revel in anarchy. For creeds we shall have slogans easier for the modern jaded intellect to grasp. For theology—scientia scientiarum—we shall substitute the less involved pietism of a worldly age. The streamlined church whose "outward form" "we do not yet clearly see" will neither be Holy, nor Catholic, nor a Church. Having no commission, it can have no mission. For the salvation of the souls of men we shall still have to rely on a remnant Church which continues to witness to its apostolic origin. The remnant apostolic Church at least will understand the meaning of words and know the difference between a bishop and a presbyter. The remnant apostolic Church whose "outward form" "we do clearly see" for Pentecost shaped it, will speak still as one having authority. The streamlined Church will be the measure of man's capacity to enforce obedience.

Now we must face the underlying issue, even though it hurts. It is evidently conceded that the Church is failing to-day to bear such a clear and convincing testimony to the Evangel of Jesus Christ as to confound utterly the menacing foes to faith. To an alarming extent our witness is moribund and losing its Pentecostal power. But a revival of Alexandrian modes with the object of rejuvenating the Church is not calculated to bring regenerating grace. The magnitude of the problems has not taken the heart out of the Church so much as the lack of grace within. We need something



more than a tinkering with the machinery. We need a return to the source of inspiration and power.

You never heard of Masons, Oddfellows and Rotarians proposing a joint scheme of union to tackle the enemies of fraternity, though each in line with their received traditions is vigorously opposing the foe. The Church of Christ has less excuse for adopting a utilitarian scheme as a solution of its difficulties. In accordance with our received tradition, I summon you to discharge the responsibilities which rest upon us as our solemn obligation and where help is needed, we need only recall "my grace is sufficient for you."

It may be true that spiritually we are dead, and that our witness is as a vision of the Valley of Dry Bones. Revival is undoubtedly needed. But I see no hope in shovelling the bones into one heap and by spells and incantations seeking to revivify some monstrosity whose "outward form we do not yet clearly see." But I do believe in the sure word of prophecy which revives individually—"Prophecy upon these bones . . . and ye shall live." And as each true to his identity took on sinews, and flesh, and skin, and the breath of life, so do I see reviving power making more conscientious Baptists, Anglicans and Presbyterians, with a vital faith, so that they live and stand upon their feet, an exceeding great army.

Our Church has a divine origin and an eternal purpose throbs in its history. It acknowledges the prerogatives of Christ and the privileges of His people. I give my testimony that, in my experience of the difficulties which beset The Presbyterian Church in Canada, I have seen none which were exaggerated or rendered intractable, save when men have abrogated the divine right of Presbytery, institution, and suffered that which is not divinely appointed to govern the issue. On the contrary, where the rule of our Church has been accepted with loyalty, and practised with fervor and zeal, there has been abundant blessing, and withal peace.

I bid you come to the deliberations of this court of the Church of Christ in no shuffling gait, but with clear eyes, heads erect, and a firm tread. Let us not deplore the divisions which rend Christendom, nor yet be ashamed of them. The reproach to Christendom is not our responsibility, nor are we committed to any thought of reconciliation. We are not saved by euphemisms or euphuisms.

The "larger unity" may come under the hand of God with all the power of a renaissance, when the churches are so alive that they cannot be held back, and so they burst their bands asunder. In that day of Pentecostal power there will be necessity

for bewildered ecclesiastics to grope vainly seeking to shape the Church of the future. The vision will be unmistakeable and God Himself—as He has done in the past—will emphatically reveal the new name by which He shall be known.

Away back in the early days of Israel, Saul grew panicky waiting for Samuel at Gilgal. Like ourselves, he pleaded a crisis; and he construed the emergency as his commission to arrogate the authority of the Church. He offered the sacrifices. Samuel not only rebuked him, but also prophesied the fall of his kingdom.

God does not suffer wilful men to trifle with His eternal decrees even with good intention. Abraham sought to modify the divine plan, and in choosing Hagar fell into the sin of presumption. The Apostles wearied at Jerusalem, and without divine authority they elected Matthias to take part in this ministry. The Holy Spirit reserved that place for Paul. Always the lure of "urgency" has been the temptation of Holy Church to destroy the ancient landmarks and forsake the old paths. "For the vision is yet for an appointed time, but in the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

The Church is not of the people nor by the people, but of God. God will determine both how long our testimony shall endure, and what "outward form" it shall take, if HE decrees a change. Our task is to maintain and defend the faith. Let there first of all be reviving power of the Holy Spirit to quicken in us greater loyalty and devotion to our historic faith. Be ministers of the Word. Let the elders be examples to the flock. As the blood of the martyrs is the seed of the Church, may we with all abandonment of self be ready to die, if need be, that the Presbyterian witness should persevere inviolate, with the seal unsullied. Let the totalitarian Church be anathema! Let our missionaries go forth for the sake of the name under the appointment of the Holy Catholic Church of Presbyters, and let the souls they have for their hire be unashamed Presbyterians. Let there be no eclectic spirit.

I confess to an ever increasing suspicion as to the efficiency of joint committees representing the Churches in various endeavors. If it be a committee on joint evangelization for example, I am seriously perturbed. There can be and ought to be no such committee. The Churches have a common task, but each has a very specific assignment. The evangelization of the world is our common task, but it is the very task to which the Churches are separately called. The tendency to remit that one supreme individual obligation to others is an



evasion of responsibility. It is our duty to evangelize according to the faith once delivered to the saints. We dare not delegate our own duty.

Our age is notable for the great increase in our intellectual range, but it also reveals the deficiency of our intellectual grasp. In consequence this is the age of ideology. Ideology has provoked Nazism, Fascism, and many other isms. Ideology has corrupted education, so much so that it is almost a failure in respect of its aims and becoming poverty stricken in the development of character. Ideology now invades the Church with the specious thought that by abandoning our commission and yielding to the mesmerism of ideas and the hypnotism of words, we can improve upon the Lord Himself. Many are afraid of heresy. We have more reason to suspect and denounce heterodoxy. Ideology is the opiating influence of ideas. We are word addicts. Our age is prolific in ideas, but sterile in sense.

The business of this Synod will demand more than even your wisdom, time and convenience can adequately supply. You will also need the guidance and direction of the Holy Spirit in the divine government of the Church. That will carry us through. We put no trust in any streamlined church, weak, ineffective, accommodating, where the fires of Pentecost have died out. We have the "frail bark" launched in faith by Calvin at Geneva which has weathered centuries. That bark has too many theological and ecclesiastical implications to look streamlined, but she is seaworthy in an ocean of unbelief, apostasy, and fear. Let us set her course whither the Spirit directs. God will be at the helm.

To the Baptist denomination, to the Church of Rome, and to others who confess the name of Jesus Christ, Our Only Lord and Saviour, let us say, "We recognize and respect your differences of administrations and your diversities of operations, but we rejoice with you in the same Lord, the same God, which worketh all in all, and on that basis we will rather intensify our historic convictions, in order that with the reviving power of our individual profession we shall be better able to co-operate with you in the business of the Lord of all." There is but one task before the Churches—the salvation of souls: there is but one enemy of the Churches—sin. Let every church be sure and unwavering in its testimony, even as we are sure and unfaltering in ours. Thus the trumpet shall give no uncertain sound and we shall all prepare for the battle. "But shun profane and vain babblings: for they will increase unto more ungodliness."

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Riches may be the by-product of extraordinary usefulness.

## WANTED CHEER LEADERS

Dr. J. W. MacNamara

**I**N a recent letter from Rev. D. A. Smith, Vancouver, Superintendent of Chinese Missions, he reports that at the Annual Meeting of the Chinese Congregation, Victoria, B.C.—which by the way has exceeded its Budget Allocation for 1937—the Chinese Treasurer, "a rather droll fellow", in giving his report, read out the names of the three highest givers to the work of the congregation during the year, and asked for a hearty hand clap for each one in turn, much to the amusement but also sincere approbation of those present. Mr. Smith thought it would be a fine thing if congregations, when they elect their treasurer would not only select a good financier, but also a sort of combination Cheer Leader as well.

Would it not be a fine thing if we had a Cheer Leader in every congregation at the present time?

Many congregations have been passing through difficult times, decreased revenue from various causes, mortgage and interest charges to meet, difficulty in paying the minister's stipend, a feeling that the Budget allocation is impossible of attainment, and so no real effort is made to raise it, a general feeling of discouragement, resulting in loss of interest in the Church and all for which it stands.

A Cheer Leader, a man of faith and courage and optimism, who sees that the clouds are passing and that the sun is shining once more, who believes in the Church and her work, and can arouse and encourage the members to united consecrated effort, would surely be a great asset to any congregation in these present testing days. I believe the average congregation to-day would welcome, and respond to his optimistic leadership.

After all it is easier to work with a cheer and a smile, than with a groan and a sigh, and the mission of the Church is to bring hope and joy and gladness into the hearts and lives of men, "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

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I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that one solitary life—the life of Christ.—Phillips Brooks.

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Life exempts no one from drudgery if he would succeed.



## Among the Churches

Brantford, Ont.

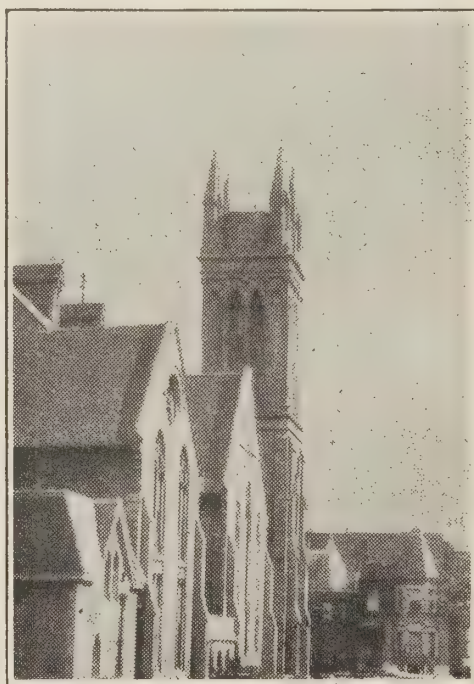
The minister of Mount Pleasant and Knox Churches, Rev. J. W. Whillans, is the author of a number of hymns, appreciation of which was shown by the congregation of Knox Church at a recent worship-song-service when four from his pen were sung.

Norwood, Manitoba.

On Sunday, January 23rd, a memorial tablet was unveiled in Norwood Presbyterian Church and dedicated to the glory of God and to the memory of Hector M. Sutherland. Mr. Sutherland was leader of the Choir of this church since 1911 until his death in 1936. He was also a member of Session and of the Board of Management, and took an active interest in the work of the Young People's Bible Class. He stood high in the esteem of the community as well as the church, and served for a time as Mayor of St. Boniface. The memorial tablet was presented by members of the Choir and was unveiled by Mrs. Sutherland in the presence of a large congregation which included the members of the local Masonic Lodge and the City Council of St. Boniface.

Montreal, Que.

Melville Presbyterian Church is situated on Melville Avenue adjoining Westmount Park. There is a commodious and comfortable manse adjacent. With its freedom from distracting sounds and with its outlook on the charms and attractions of the park the site could hardly be surpassed. The church accommodates about 600 worshippers, and recent improvements have added much to the comfort and amenities of the interior. A new and much superior lighting system has been installed much to the satisfaction of the congregation. A beautiful memorial window has been presented to the congregation by Mr. James M. Fraser in memory of his father and mother, the late Mr. and Mrs. Geo. B. Fraser, who will be long remembered with affection for their constant interest and help during many years. A generous member and well-wisher has added much to the appearance and comfort of the church by supplying a new carpet. Since 1925 Melville Church has enjoyed the services of two able and devoted ministers, up to 1929 Rev. W. Harvey-Jellie, M.A., B.D., D.D., D.Litt., and since then Rev. Wm. Orr Mulligan, M.A., B.D., LL.B., F.R.G.S.—Com.



Knox Crescent, Montreal, Que.

"When high in air the pine ascends  
To every ruder blast it bends.  
The castle falls with heavier weight  
When tumbling from its eyrie height;  
And when from heaven the lightning flies  
It blasts the hills which proudest rise."

However in this instance, as will be seen in the note furnished by Rev. David Scott, minister of that Church, it is not a proud hill but a lofty spire that is concerned.

"Since 1878 when Knox Crescent Church was built, its delicate and lofty spire has

been one of the landmarks of Montreal. To hundreds of Presbyterians scattered throughout the Dominion as to the resident congregation that spire was a cherished object and it was with keen regret that those in charge had it dismantled last summer. This drastic course of action had to be taken as the spire, having been repeatedly struck by lightning, had become definitely dangerous. The subjoined photographs illustrate the change effected."



### Montreal, Que.

To Stanley Church recently fell the loss of one who for half a century was an officer of The Presbyterian Church in Canada, Mr. George Robertson. A native of the Orkneys, Scotland, having come to Montreal he served with Taylor Church under Rev. W. D. Reid, and for twenty-eight years was chairman of the Board of Management. When he removed to the western part of the city he renewed his service under Dr. Reid by uniting with Stanley Church. Such was his worth as an employee that the Canadian Pacific Railway maintained him in his responsible position long after the time of retirement, the full period of his service being fifty years. He was an Israelite indeed in whom there was no guile. He was quiet, retiring, cheerful, but most courageous and these qualities were manifest to all who knew him in the Church and community.

### Tisdale, Sask.

A very serious loss to the W.M.S. Auxiliary of the church here has been experienced in the death of one of their oldest members, Mrs. C. T. Argall. She was one of the first to be identified with the society at its organization in the Carrot River Valley thirty years ago. She was elected President and filled this office for many years and was sustained in this position after 1925. In 1932 she was made a life member. In her character there were evident in marked degree humility, fidelity, and energy.

### Merigomish, N.S.

On Sunday, the 9th of January, a large congregation in St. Paul's Church enjoyed the comfort and satisfaction of occupying new pews, the splendid gift of Mrs. Margaret McEwen and her deceased sisters, Mrs. Isabel Anderson and Mrs. Jane Simpson. To install these handsome furnishings meant quite a change for the old pews had been in use for about sixty-five years. For the renewal of these and sheathing the interior of the building a dozen men were zealously engaged during the week previous. This was but one of several improvements made in the last five years: church and manse entirely renovated both within and without, pulpit platform erected, electric lighting installed, barn and garage built, a well bored and motor equipment added, with all bills paid. Then too, the Budget allocation has been regularly met and there have been gratifying additions to the membership.

### Toronto, Ont.

Parkdale Presbyterian Church, Rev. F. G. Vesey, minister, observed its fifty-ninth anniversary on Sunday, February 6th and 13th. The preacher for the 6th was Rev.

Archibald Black, M.A., B.D., D.D., of Montclair, N.J. Dr. Black is one of the celebrated family known so well in the Church of Scotland. One brother, Dr. James, now occupies Free St. George, Edinburgh, and the other, Dr. Hugh, Professor in Union Theological Seminary, New York. The former is the Moderator-Elect of the General Assembly of the Church of Scotland for the present year.

On Monday evening, the 7th, Dr. Black lectured on A Scot Abroad. Services were taken on the 13th by Dr. J. S. Shortt, Barrie, a former Moderator of the General Assembly.

### Vancouver, B.C.

In tribute to the late Rev. Dr. A. J. MacGillivray a special memorial service was held in St. John's Church, Vancouver, where Dr. MacGillivray had been minister for six years. The address was given by Rev. Dr. W. H. Smith of Westminster College and many friends of the former minister from every part of the city joined in this public tribute.

### Charlottetown, P.E.I.

At St. James Kirk, recently, in recognition of long and faithful service in the Sabbath School, Mr. D. A. MacKinnon, Manager of the Bank of Canada, was presented with a gold wrist watch and a fountain pen desk set by the staff of the school and the Kirk Session. Mr. MacKinnon has been for twenty-one years a teacher and for fourteen years Superintendent of the school. Rev. R. Moorhead Legate, D.D., is the minister.

### Elmsdale, N.S.

In the passing of Mrs. Margaret MacLean, the Presbyterian Church has lost a faithful worker and dearly beloved friend. She had attained the age of eighty years and throughout her long life was a devoted follower of Christ, and an active member of the Church, a charter member of the Elmsdale Auxiliary of the W.M.S., a life member for over thirty-five years, and identified with all worthy community activities.

### Grand Falls, Nfld.

The outlook for St. Matthew's Church which had been vacant for a very considerable time, assumed a brighter form when a little better than a year ago Rev. Herbert J. Scott, then at North Bay, Ontario, accepted the call of the Board of Missions to undertake the work there. He began his ministry on the first Sunday of September, 1937, and was formerly inducted on the 29th of that month. The attendance at public worship has been growing steadily and the congregation has been able to meet



all its obligations and to hold to its credit in the bank a small balance with no debts to hamper.

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Toronto, Ont.

Rev. R. J. Koffend and Mrs. Koffend were the guests of the Ladies' Auxiliary recently in Evangel Hall, where a large company had gathered to do these faithful workers honor upon completing twenty-five years of service. Prominent citizens and local ministers brought greetings and extolled the work of these earnest servants of the Church. They were presented with two handsome easy chairs by the auxiliary and by the congregation and friends with an illuminated address with a purse, and a basket of twenty-five American Beauty roses for Mrs. Koffend. The Evangelical Publishers expressed their regard by presenting a beautiful, framed picture, *The Return from Calvary*. Though Mr. Koffend has been in impaired health for some time he has still courageously prosecuted his work and with ardor.

On Sunday a congregation filled the hall and the Communion was observed in the morning with Rev. Dr. John McNicol conducting the service. In the evening two ministers took part, Rev. D. C. MacGregor who was at the first service at the opening of the mission and who delivered the message, and Rev. F. A. Robinson, a member of the committee at that time, assisted.

Evangel Hall during all these years has been a haven of refuge, a real friend in need, a scene of fruitful Christian service. During the twenty-two years for which figures are available the Bible School contributed for Missions the sum of \$12,491 out of a total of \$24,311, half of the total being for others. During the past ten years since Knox Presbyterian Church has assumed responsibility \$5,394 has been given for Missions, while \$4,252 went to the Management Committee at Knox. During these years Evangel Hall and its work have been an expression in, and concern for downtown work on the part of Knox Church and because of the practical financial interest the work has continued.

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Boissevain, Man.

St. Andrew's Church and the W.M.S. Auxiliary would pay tribute to our benefactress, the late Mrs. John Fraser, whose generosity to us was expressed in her last will and testament. Born in Firburn, Ross-shire, Scotland, she came to Canada and was mistress of the manse for her brother in Cape Breton for seven years. Then she came west and became the wife of Mr. John Fraser our worthy elder. A year ago she was taken home to be with the Saviour she loved so well. She possessed to a rare degree the tactful understanding and loving sympathy which gave ready entrance into

hearts, especially lonely ones. Their home was always open to the lonely student or the visiting minister, "And I heard a voice saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors."—Com.

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Toronto, Ont.

What was regarded as the largest gathering that has marked the history of Glenview Church was held recently to pay honor to Dr. and Mrs. H. E. Abraham. Ill health has made necessary Dr. Abraham's retirement from the active ministry. The success of this gathering was chiefly owing to Mr. Wm. Collier, Session Clerk, and his committee. A number of neighboring ministers were present. Rev. Dr. J. B. Paulin, Interim-Moderator, presided, Rev. Joseph Wasson, as Moderator of Presbytery, spoke of the work done by Dr. Abraham in the Presbytery and as Moderator of the Synod of Toronto and Kingston as well as by his exemplary life, for as he said, "He not only preached but lived Christianity." Rev. W. T. McCree, Glebe Church, was also one of the company.

The tribute of the gathering was expressed in the words of Mr. Joseph Aitken, a member of Session:

"Dr. Abraham has always been an inspiration and has given the encouragement that a minister of the Gospel should give and Mrs. Abraham has been a tower of strength in all his work."

Dr. Abraham's ministry extended over twelve years this being his third charge. Previously he served St. Paul's, Port Hope, and St. Andrew's, Guelph.

He was the recipient of a grandfather's clock and a purse of money, and Mrs. Abraham received at the hands of Mrs. Geo. E. Dunbar, a bouquet of flowers. Dr. Abraham in reply said the gifts would always remind him and Mrs. Abraham of the pleasant years spent in Glenview and he predicted a great future for the congregation.

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At the annual meeting of Knox Church the following resolution was passed:

"That Knox Church congregation view with concern the situation which our Church is now in financially; and we suggest that a recommendation be made to The Board of Administration that immediate steps be taken to liquidate this overdraft; and we, as a congregation will make an effort during this year to subscribe at least \$1.00 per member towards this purpose.

"We express our earnest hope that other congregations throughout our Church will do likewise."

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Maxville, Ont.

St. Andrew's Church, Rev. R. W. Ellis minister, by the earnest efforts of the var-



ious organizations and by a special anniversary offering has been able to reduce its debt on the church by \$450, leaving a balance of only \$200. There is a steady growth in membership accounted for in part by the influx of new families.

### PENMARVIAN

Anyone wanting information as to gifts or requirements should communicate with the chairman of the committee, Rev. A. C. Stewart, Midland, Ont., or Rev. C. S. Oke, Stratford, Ont.

### BIBLE SOCIETY

The District Secretary of the Upper Canada Bible Society, Rev. Walter McCleary, intimates that he has a few available dates for the Presbyterian Churches in Toronto with his lecture on "Spain or In the Footsteps of George Borrow." This is not available for Sundays but for every other night save Saturday.

For the Sundays in March a Bible Sunday for all United, Presbyterian and Baptist Churches has been planned.

Mr. McCleary's address is Upper Canada Bible Society, 14 College Street, and his phone number at the office is Ki. 2418 and at home Ke. 2142.

### A CONGREGATION COMMENDS

The Record Secretary of Elmwood Church, London, Ont., writes to report the action with respect to the Record of the congregation at its annual meeting:

"I was asked by those present at that meeting to express to you the appreciation of the congregation for your very able editing of the Record which brings to them so well the news of the Church at large. Many too have commented on the worth of splendid quotations on the back page. Your work at times no doubt like that of others, becomes discouraging and we would like to extend to you our thanks and sincere appreciation."

### THE CHURCH PAPER

In the South it is becoming the habit of the churches to have their denominational paper go to every home in the congregation at the expense of the church. This expense is a part of the church budget just as the pastor's salary. The churches have found that this expenditure pays and pays well.

### A COURT DECISION

In the last number we reported the judgment of one of our own courts in a case affecting our Church. This however is from our neighboring country, the United States, and was given following legal action taken by the Presbyterian Church in U.S.A. against the members of a seceding group

who assumed the name, The Presbyterian Church of America. We reported an earlier decision which was of a preliminary character but also was adverse to the defendants. Now an extraordinarily explicit and comprehensive judgment has been handed down by a justice of the Court of Common Pleas of the County of Philadelphia. This is a very extended document reported to reach the limit of 10,000 words, but the substance of it as reported by the Christian Observer is:

"The purpose of the defendant Church is 'to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U.S.A., which we hold to have been abandoned by the present organization of that body.' The defendant Church has set up an organization identical in substance, form and terminology with that of the plaintiff Church." Justice Smith, therefore, issued the following decree: "It is ordered, adjudged and decreed that the Presbyterian Church of America and . . . all other persons associated with them as members and officers of the defendant Church, an unincorporated religious society, are enjoined from using or employing the name of Presbyterian Church of America, or any other name of like import, or that is similar to, or imitative of, or a contractive of the name Presbyterian Church of the U.S.A., or the Presbyterian Church in the United States of America, or ever doing any act or thing calculated or designed to mislead the public or the members of the plaintiff Church."

### SIR ALEXANDER GRANT Bt.

What the London Times has to say about this eminent Scot and his benefactions makes an interesting story. Sir Alexander died less than a year ago.

Grant was born at Forres, and his father, a railway guard, died while the boy was still at school. After being apprenticed to a baker at Forres he obtained employment with the late Mr. Robert McVitie in his underground bakery in Queensferry Street, Edinburgh. Later he became inside manager of the biscuit factory in Edinburgh of Messrs. McVitie and Price. When the late Mr. C. E. Price retired Grant became general manager, and at the death of Mr. McVitie acquired a controlling interest in the concern.

He gave £200,000 for the endowment of the Advocates Library at Edinburgh as the national library for Scotland. Other gifts made by him include £100,000 to Edinburgh University and a generous subscription towards the Scottish National War Memorial at Edinburgh Castle. As a memorial of the Silver Jubilee, he gave a silver banqueting service of 4,000 pieces, together with an ample supply of household linen, for the Palace of Holyroodhouse, so



that it will no longer be necessary to bring plate and linen from London on the occasion of Royal visits. It has been estimated that Sir Alexander gave away in all about £750,000.

Sir Alexander Grant described himself as a lifelong conservative, though he supported the liberal candidate for West Edinburgh in 1924. When he found that Mr. Ramsay MacDonald, then Prime Minister, was going about by the underground railway, he persuaded him to accept a motor-car with an endowment of 30,000 shares in McVitie and Price for expenses, the shares to revert to the Grant family if the car was given up.

### GOFORTH OF CHINA

By His Wife

This is one of the greatest biographies of one of the greatest missionaries of the world. It is a vindication of the missionary message and methods of that greatest of all missionaries—the apostle Paul; and, it is a triumph of the art of the publisher.

There is a beautiful introduction by Mr. Charles G. Trumbull, the Editor of the Sunday School Times. In it, he describes the radiant personality, the irresistible enthusiasm, the indomitable spirit, the evangelical fervor and the loyalty to the fundamental facts of our faith as believed and lived and taught by Goforth.

In a foreword, the author, who was forbidden for reasons of health, by the doctors, fourteen years ago, to return to China, tells how she came, "in despair" to write the book. She unlocked the trunk containing the diaries, letters, and private papers of her husband; and there, on the top, lay a Christmas card with these words:

"The Lord hath chosen thee. Be strong and of good courage and do it, fear not nor be dismayed. For the Lord even my God will be with thee. He will not fail thee until thou hast finished all the work."

And so with sheer faith in Him she began, continued, and finished this truly great biography.

Mrs. Goforth divides her husband's life into four periods: 1859-1887, Early leadings and the Vision Glorious; 1888-1900, For Christ and China; 1901-1925, In God's Crucible, Testings and Revival; 1926-1936, Through Clouds Darkness and Tragedies, and on to Triumphs of Grace and Glory.

It would be impossible to review this book in detail for there are so many stirring stories, so many personal experiences, so many hair-breadth escapes, so many conflicts and victories, so many hopes and fears, and so much of the joy of the Holy Ghost. The only thing to do is to read and re-read the book many times. It is a book of thrilling adventure for boys and girls. I have read the book twice and D.V. will read

it again. I bought thirteen copies at New Year and sent them to some of my wealthy business and professional friends. I had a reason and a motive. One big businessman, a fine fellow, said to me: "Pardon me for not writing sooner to thank you for that wonderful book by that wonderful woman."

In these days of spiritual apathy, missionary indifference, and utter worldliness, no minister, no elder, no deacon, no church member can afford to miss the inspiration of reading this missionary biography. The women, who are setting such a noble example of high endeavor in the missionary enterprise will, I am sure, devour this book.

The great Chalmers once preached a sermon on this fascinating theme, *The Expulsive Power of a New Affection*. This book will give, to our businessmen, to our social luminaries and to our young people "something else to think about." I covet the pleasure and profit which is in store for anyone and everyone who has yet to read this missionary biography, *Goforth of China*, by his wife.

My dear old friend, now in glory, Dr. Alexander Whyte of Free St. George's, Edinburgh, used to say to his Men's Bible Class, when he was extolling the rich qualities of some great book. "Sell your bed and buy that book." So say I about "*Goforth of China*."

"It is the purpose of the author that the royalties resulting from the sale of this book shall be used for the support of native evangelists in Manchuria."—John Gibson Inkster.

\* \* \*

"I have read *Goforth of China* through twice and I think that it is one of the most helpful biographies that I have ever read, especially one in amplifying the very vital importance of early Christian training in the home and the practice of tithing in the early days of childhood. Jonathan Goforth was only five years of age when he began to read the Psalms to his mother. This created an eager desire in his heart to memorize the Scriptures very extensively; and from his earliest years he desired to be a Christian. His conversion at eighteen years of age was simple, but complete. He joined the Church; he taught in the Sunday School; he started and conducted family worship in the home. When earning only twenty-five cents per day, sawing logs, in his teens, he gave the tithe. This act brought to him one of the greatest joys of his life. He influenced his atheistic high-school teacher and his classmates to become Christians. The *Moody Monthly* said: 'The hand of God was upon Goforth in a mighty way, and his ministry was almost like that of Charles G. Finney and Evan Roberts combined.'—His Hon. Judge J. McKay.



**MRS. JAMES ROY**

Following an illness of about two years' duration, Mrs. Roy died at her home, Abercrombie Road, New Glasgow, N.S., on December 7th, 1937. She was born at Little Harbor, Pictou County, eighty-five years ago, her maiden name being Mary Susan Powell. Her life was largely spent in New Glasgow, where she was known for her domestic virtues and her devotion to the Church. She was identified with Westminster Church, where her husband for many years was an elder and filled the post of secretary. She was a life-member of the W.M.S. (E.D.) and some years ago was made an Honorary President. Her life was one of beautiful Christian devotion and kindly thought for others, such as to win the highest place in the affection of all with whom she was associated. She is survived by one son and eight daughters.

**LORD ATHOLSTAN**

This eminent figure in Canadian life passed away at his home in Montreal on the 28th of January in his ninetieth year. He came to Montreal at the age of fourteen and was therefore active in business for over three-quarters of a century. His career was quite romantic. It would have been hard to prophecy that this country lad would one day be so eminent among business men, having amassed a very large fortune, that he would be knighted and known as Sir Hugh Graham, and nine years later elevated to the peerage as Lord Atholstan of Huntingdon, his native place in the Province of Quebec. He was pre-eminently successful as a journalist, the Montreal Star being wholly the result of his conception and energy. He was known for strict integrity, a retiring disposition, devoted to the interests of his employees, and of great courage. To the clearing of his adopted city of undesirables he devoted the columns of his publications and to the advocacy of the general interest. He was a large contributor to educational and benevolent enterprises, deeply interested in public health as indicated in his campaign for pure water and milk, and in his contributions to such causes as the cure and elimination of tuberculosis and cancer. To the latter he contributed \$100,000 for research and offered a similar amount for a cure. He was an Imperialist in his views and ably promoted the interests of the Empire particularly during the Boer War and also the great struggle of 1914. He himself, though so mild-mannered and humble, was a doughty warrior for it is said he was defendant in some ninety libel suits all of which, but two, he won. He was a member of the Church of St. Andrew and St. Paul and one of his most generous benefactions was the expenditure of \$200,000 for the purchase

of a stately residence as a home for elderly women and retired deaconesses of the Presbyterian Church. This he called, My Mother's Home.

**REV. J. A. PRITCHARD**

Mr. Pritchard who was minister of St. David's Church, Springhill, N.S., died on January 29th, after a brief illness at the early age of forty-nine years. He was born in Bangor, Wales, and as a young man came to the United States where he prosecuted his studies for the ministry. He graduated from the Dubuque Seminary, Iowa, and was ordained in June, 1920, at Slatingham, Pa. He served also at Williamsburg, Iowa. In 1927 he came to Canada and was minister successively at Molesworth, Monkton, Ont., Marshfield, P.E.I., and since October, 1936, Springhill, N.S. He was known as a faithful and zealous worker and an able preacher. There survive, Mrs. Pritchard, two brothers and one sister. Of the former Rev. H. A. Pritchard of the Welsh Presbyterian Church, Montreal, was with him when he was stricken.

**JAMES A. MILNE**

Another of the valiant laymen who rendered such distinctive service to our Church prior and subsequent to disruption has passed from the earthly scene. Mr. Milne was a resident of Toronto and his death took place on January 29th. In addition to exerting his influence as a member of the Presbyterian Association for the continuance of the Presbyterian Church he was active in its business concerns up to within a short time of his death. He was born in Waterdown, Ont., the son of a Presbyterian clergyman. He came to Toronto at the age of sixteen and took his training as an accountant. He occupied responsible business positions in Chicago, Montreal, and finally in Toronto. His connection with the Church was always intimate and active. When in Chicago he served as Sunday School Superintendent and for many years occupied that post in Bloor St. Presbyterian Church. He was a valued helper in Y.M.C.A. work and in the Bible Society, of which latter he was a life-member. He was elected to the Board of Administration of our Church in 1925 and was Acting Chairman following the death of Mr. Thomas McMillan. He became Chairman after the decease of Mr. C. S. McDonald. He was one of the original trustees appointed by the Dominion Property Commission in 1927. Ill-health compelled his resignation from the Board in September of last year, but his deep interest in the Church was sustained. The Church profited by his keen business discernment, sound judgment, and zeal. In the business world he was known both for his ability and integrity. His disposition was



marked by kindness and courtesy. In his passing the Church has again suffered a very great loss. He is survived by Mrs. Milne, a son and daughter residing in Toronto.

#### REV. R. J. CAMPBELL

Mr. Campbell's death took place at his home in Toronto on January 15th, the end having come quite unexpectedly. He was on the minister's retired list but had been active in Christian service in various ways such as social service and hospital visitation. He was a native of County Antrim, Ireland and took his literary and theological training in Belfast. This was supplemented by a post-graduate course in Princeton. He served in various widely separated communities in the United States and in Canada he labored for our Church both in the West and East. Mr. Campbell was known for his interest in all benevolent work, and to those who knew him intimately for special devotion to the needy. He is survived by Mrs. Campbell, three sisters and two brothers.

#### CHINA

The following is the substance of an address by Dr. Jessie A. MacBean of South China at the Toronto W.M.S. Presbyterial.

THIS is an attempt to sketch the progress of missions and of political changes in China during the last thirty years, and in this will be found the answers to the questions that now are asked about Chinese work:

"What help does China want from the Western world or from missionaries? Does the Orient still desire the medical and educational work of missionaries? To what extent are governments undertaking this work?"

For the new China so rapidly emerging one man above all others was responsible, the devoted patriot, Sun Yat Sen. He was the product of Christianity for he was the son of Christian parents. He was of lowly birth, the child of poverty, and was born in a mud hut in the south of China on November 12, 1866. When seven years old he attended his uncle's evening school in the village temple. He had a brilliant mind and soon was familiar with the history of his people and their cultured civilization of 4000 years ago. When thirteen years of age Sun Yat Sen joined an elder brother in business in Honolulu. There he learned English in a mission school and progressed through the high school. On his return to China five years later he entered upon his patriotic work by preaching reform in his home village, Jesus being his ideal of whom he spoke as the Supreme Revolutionary. His advanced teachings lead to his being sent to Hong Kong. Having decided to

study medicine he entered Canton Medical College and upon completing his course there returned to Hong Kong to continue his studies in the new Medical College of the London Missionary Society. Here he came under the helpful influence of Sir James Cantlie, a Christian surgeon. He maintained close connection with the Church and in the name of Christianity ceaselessly pressed his revolutionary campaign.

He was but twenty-eight years of age when he determined to organize the better to promulgate his views and founded the Young China Party. Its aim was to establish a constitutional monarchy. Failing in a petition to the court at Peiping he attempted in vain the capture of Canton. A number of his followers were arrested and executed to whom in that city has been erected what is known as the Seventy-Two Heroes Monument. In this is one brick inscribed Toronto Chinese and so on with others from various countries.

Sun very narrowly escaped and the government's estimate of his influence was expressed in their offer of a reward of £30,000 for his capture, dead or alive. He was now a fugitive and fled to Hong Kong where Dr. Cantlie assisted him to escape from the country. His was now a hunted life on account of this enormous reward. It was at this time that he resolved to strive to make China a republic. In his wanderings Dr. Cantlie was again his friend in time of need for in London Sun was seized by agents of the Chinese legation and but for his friend would have been taken to China to certain execution. So for seventeen years, 1895 to 1912, the sword hung suspended by a thread over his head in his travels over the world. He spent some time in Japan where he was able, being near to his native land, to promote the revolutionary movement. In 1905 he launched the United Revolutionary Party of China on a world scale with a membership of 7,000 which by 1911 reached 300,000. In that year he achieved his first objective, the overthrow of the Manchu dynasty, and the establishment of a republic of which he became the first President, entering upon his office in January, 1912. The republic however was shortlived and Sun again left the country, but was back again in Shanghai in 1916 courageously pushing his cause with the cry, Save the Republic. Then began the long experience of civil war between rival parties which has continued to the present.

Russia now intervened by sending to China the celebrated character, Borodin, who stated upon his arrival in Canton that he was at the disposal of the Chinese National Revolution. However he was wholly the agent of communism and from its blight China still suffers.

On the 12th of March, 1925, Sun Yat



Sen's career came to an end in Peiping and thus passed the greatest leader in the history of modern China. In keeping with his expressed desire a Christian funeral service was held in Peiping Union Medical College. Of him it might be said that he was infinitely more powerful after death than in life. His name is revered all over China and his national policy for China is being worked out along educational, political, and military lines.

In the years 1925 and 1926 Borodin with his army went north and with him was Chiang Kai Shek who was trained in military service by Borodin. The nationalist party captured Peiping in June, 1928, and removed the capital to Nanking. At this time the treachery of the communists was disclosed and Borodin returned to Russia. The break was now complete between the nationalist party and the communist party, Sir Frederick Whyte of England, being the adviser of the former. The masses are now awakened but they are not educated. They are, however, still under the inspiration of their great leader Sun Yat Sen, whose death-bed message was:

"I have struggled with the devil more than forty years. You must struggle as I did and above all you must trust in God."

The present government is virtually in the hands of a few men who have held power more or less since the middle of 1927 under the leadership of Chiang who earlier identified himself with Sun Yat Sen. The Chinese are not military, the scholar rather than the soldier having for centuries determined the character of their civilization. Nevertheless there has been extraordinary military development of late to which China of necessity has been driven and no braver men can be found in defending their country and their homes than the Chinese. What they needed was unity and then training and equipment.

A most helpful influence in promoting the former in these formative years was the Student Movement begun in 1919. It has been effective in developing national consciousness and this specific triumph stands to its credit, as the result of propaganda and boycott, the restoration of the province of Shantung by the Japanese in 1921. With respect to military preparation Lord Charles Beresford is credited with saying that, properly armed, disciplined and led, there could be no better material than the Chinese soldier; and Dr. T. V. Soong has stated the Chinese have learned at last that they must be strong enough to defend themselves. Thirty years ago there was practically no army, now they have a well-trained and well-equipped force which is daily becoming stronger.

Educational progress is observed in the fact that whilst thirty years ago modern education was unknown, except in the big

cities and in the mission schools, now every province has its fine public and high schools, its colleges and universities, and there is now a trained body ready to develop the immense resources of their own great country. In the political realm a very capable number of men, many of them Christians, are leading in the government of the country so that the outlook for a well organized nation is most promising.

In all this development Christianity has been the most potent factor as herein disclosed, and as one incident in particular indicates. A prominent young Chinaman discussing national problems with a newspaper representative said, "You will be interested to know that I am a nationalist because first I am a Christian . . . the best there is in the national movement came directly to us from our missionaries." Christianity's influence is further noted in the elevation of womanhood, the uplifting of the masses through the agency of schools, hospitals, and churches. It was Christianity that first presented to China the ideal of democracy and it is an undoubted fact that for a century Christianity has been at the very heart of the movement out of which the new China is emerging. Dr. Sun Yat Sen, their first great modern leader, lived and died in the Christian faith. Dr. C. T. Wong, a former Y.M.C.A. secretary was an able foreign minister only a year or so ago. Dr. H. H. Kung, Secretary of Commerce, and one already mentioned Dr. T. V. Soong, are outstanding Christians, and these are the statesmen responsible for the new China. In the same class is General Chiang Kai Shek who was baptized and received into the Christian Church on October 23rd, 1930. By the side of these able men were equally capable and influential women, Madame Soong and her daughters, Mrs. Sun Yat Sen, Madame Chiang Kai Shek, and Madame Kung. Referring to the development of women under Christian influence Dr. MacBean cites this case. "Twenty years ago a bright young girl returned from America to be dean of women in one of our universities in Canton. Her aim was to impart right ideals, to awaken ambition, and to lead those under her care to Christ. After a short but brilliant career as teacher she married and has been a wonderful wife and mother, and an eminent leader in North China. She came from a Christian home, the mother being a teacher and the father an early graduate in western medicine. Though very poor they encouraged and helped their children so that all had the advantage of a college training. Five of them went to America, worked their way through college, and graduated with honors. From this family came a group of seven young educationalists and Christian leaders of which any country might be proud, the product of Christian missions."



In November, 1935, in Canton the China Medical Association promoted the celebration of the one-hundredth anniversary of the introduction of western medicine to China. That beginning was made by Dr. Peter Parker, a lone pioneer whose first great service was to bring sight to the blind by his skill as a surgeon. A little later he had two Chinese helpers with practically no equipment, and against terrible odds he undertook the task of bringing healing and hope to the millions in China. This conference in 1935 brought hundreds of doctors, Chinese and foreign, from all parts of the land representing thousands of other doctors, hundreds of hospitals, colleges by the score, schools of nursing, etc., etc., the visible proof of one hundred years' progress. Other signs of advance are shown in the construction of motor roads, airplane service, the rapid expanding of the telephone's range, one hundred broadcasting stations, three of them under Christian auspices and broadcasting Christian programs. The Shanghai station, of the latter class, broadcasts for seven hours daily its Christian messages.

China is therefore awake and progressing rapidly. There is a population of four hundred million which a short time ago was almost entirely illiterate and without modern means of communication, and bound by century-old customs. It had two languages with thousands of dialects. There was no army, and the country was suffering from official corruption, slavery, the opium curse, etc. In spite of overwhelming difficulties the enlightened Chinese have displayed great courage and perseverance. Proud of their culture, conscious of mistakes and failures, they have yet pressed on steadily to their goal, defined thus:

**China made great for the Chinese and by the Chinese.**

## MISSION NOTES

### Presbyterian Home

This is one of the most worthy of the institutions under the care of our Church. It is situated in Toronto and the address is 123 Yorkville St. It is under the capable superintendency of Miss Myrtle McKinnon who with her sister, Mrs. Johnston, devotes herself earnestly and capably to the discharge of this high trust. She gives an idea of the service rendered thus:

"The girls ranging in years from fifteen to twenty-five, may be seen working in the garden. Others are happily engaged sewing by hand and machine. In the kitchen, cooking and baking are in progress, while in the nursery, under careful supervision, the girls are taught the proper care of their babies. In short, a thorough training in the essentials of domestic efficiency enables them to find steady employment after leaving the Home.

"In the foreground of the picture, and the axis on which our daily life revolves, is the spiritual welfare of our family. Prayers are held daily, and by the earnest study of His Word, and by a sympathetic understanding of the individual need, strive to rekindle that Divine spark which for a time has been dimmed, into a steady glow for the Saviour."

Miss McKinnon indicates the help rendered by the late Dr. Stenhouse, who gave generously of his time and skill in this connection and who had for many years been associated with the work:

"Dr. Stenhouse was a truly Christian gentleman whose kindness, sympathy, and ready response to those in need, endeared him to all with whom he came into contact and the memory of this noble friend will remain with us as an inspiration in the years that lie before us."

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### Jhansi, India

A private letter from Dr. Thurrott tells of the great service rendered the mission recently by Mr. Bakht Singh, a Sikh, an engineer recently converted to Christianity and who is devoting his time to Christian service. Mr. John L. Cheshire, one of our Jhansi missionaries, was responsible for bringing this man and his work to the attention of the mission, having heard of him when on his vacation last summer in the hills. Every autumn a united Christian convention, or mela, is held in Jhansi, but this year, owing to a combination of circumstances, it was decided not to hold it. This decision was reversed upon the earnest appeal of native workers. At first Mr. Bakht Singh gave a week of meetings to Bronsonpura, and then came to Jhansi. Great interest was shown in these services, and to them the young were particularly attracted. Dr. Thurrott reports that as a result of the meetings many made a profession of their faith in Christ and their desire to serve Him.

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### Shanghai

Dr. Zia speaks of a visit he paid to Hong Kong and Canton with his friend, Mr. K. S. Lee, and of this he says, "This trip opened my eyes to the possibilities for work here in the C.L.S. I noted that country folk welcomed our books. I saw a number written by myself in their homes." The trip lasted about three weeks and was made possible by Mr. Lee, who also gave several thousand dollars through Dr. Zia for refugee work. He adds, "Our Society is carrying on its work with courage and hope and it is our increasing duty to preach the glad tidings of our Lord Jesus Christ." He expresses gratitude for the moral and financial support given by our Church during these years.



## LEADERSHIP TRAINING

This article prepared by two of our ministers has been placed at our disposal by courtesy of Dr. MacEachern of Presbyterian Publications. It appears in the March Teacher. Dr. MacEachern explains:

"This article prepared jointly by Rev. G. Deane Johnston and Rev. E. C. McCullagh, both of Brantford, Ont., should be an inspiration and stimulus to ministers, superintendents, and teachers to undertake a similar project in their communities or congregations where teacher training is not being carried on."

As here reproduced it is somewhat condensed.

IN presenting the Sabbath School and Y.P.S. annual report to the Presbytery Rev. G. D. Johnston recommended that a Teacher Training School be started to meet the failing supply of teachers for our Church Schools. Nothing was done at the time, but at the October convention of the Provincial Y.P.S. in Ottawa the proposal was adopted. In November a Leadership Training School for the east end of the Presbytery of Paris was opened and met with wonderful success, the attendance increasing from twenty-eight to thirty-five with a number of the older teachers added.

Rev. G. D. Johnston took the course on, *How We Got Our Bible*, using as a text book Patterson Smythe's book bearing that title. The abridged edition issued by the Ontario Religious Education Council was placed in the hands of each pupil. The aim was to give the pupils some idea of the way in which the books of the Bible came into being and were accepted by the Church, to impart a general knowledge of each book and its relation to the others.

Rev. E. C. McCullagh took the course on the *Principles of Teaching* using as text books, *Christian Education in the Local Church*, and *Teachers of Religion* by Prof. A. J. Myers, Ph.D. The system of teaching followed was that recently put into effect in the public schools of Ontario, and which though embodying some radical changes is widely approved.

Children differ in many ways from adults, for example, in their constant bodily and mental activity, in their need of talk and physical exploration as aids to comprehension. All these things are essential to proper growth and must be allowed for in their education. According to an old view, religious education is a formal process, where truth is handed out by the teacher and absorbed by the pupil. This method used rewards and punishments to encourage the learning of facts which might be useful to the child in later life. The new is a common enterprise or experience in Christian living as thus defined:

"Religious Education aims to help each person achieve his own highest and best life, in fellowship with God, and in co-

operation with and in the service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus."

This implies the necessity of recognizing and treating each pupil as a person, and developing of a close bond of sympathy between teacher and pupil, and the adoption of a new technique in teaching.

In this venture the assignments to the students were faithfully done and showed a real appreciation of the course.

The second part of this course will shortly commence and will consist of studies in the Gospels and the Book of Acts.

As to the value of this work it may be said that all our schools are suffering from a failing supply of teachers. One reason for this is that so many feel inadequate to the task. The public school teacher is trained for his job. He learns to go about a lesson in a definite way. There is Preparation, Presentation, and Application to be considered for every lesson, and the three elements are ever present to his mind. More of our faithful people would undertake the task of Sunday School work if they felt they could do it efficiently. The course aims also at making more efficient those who have now undertaken the work.

The instruction of the children has always been considered a care of the Church. There are still those among us who remember how the minister on his yearly visitation would question the children to ascertain their progress in knowledge of the Bible, for in those days Bible instruction was given in the home by the parents. With the development of Sunday School work however that sense of responsibility on the part of the parents has gradually declined and religious instruction in the home has correspondingly suffered. While it is true that many children who formerly would have gone utterly untaught now receive a certain amount of instruction, it is to be feared that this change in the method of religious education has not been to the advantage of the Church, for in the place of regular instruction in the home there has been substituted a brief half hour one day in the week of well-meant but often ill-digested teaching on the part of amateurs. A tree must be judged by its fruits and the result of our method of teaching is that the children of to-day on the whole, know little about the Bible; and this is true not of our own communion alone but of all communions. The authors of this article speak from some little experience, for in the past four years they have taught weekly in the public schools of a fair-sized industrial city giving instruc-

(Continued on page 92)



## In Quietness and Confidence

### BE SOBER

That they may teach the young women to be sober . . . young men likewise exhort to be sober-minded.—Titus 2:4 and 6.

Be ye therefore sober.—1st Peter 4:7.

The word sober is employed ordinarily in a narrow sense. When we speak of a sober man we speak of one who practises self-control, and does not become physically intoxicated. He is a man who is never drunken. This is a too important use of the word to be passed by. The habits of many to-day demand that attention be drawn to it. The most casual observer must note the vast waste of money in drink that marks present-day life. This is a leak of resource that cannot easily be repaired and for which we cannot readily find compensation. But chiefly must we note the following:

1. The number of those slain by this evil. In its ravages upon human life the drink traffic is a fearful monster. We do not require to revel in statistics to satisfy our minds as to the truth of this. A look at the record of death in any community will suffice for the most incredulous.

2. The number who are on the way to ruin. We cannot say that they are absolute wrecks, but human calculation must judge that they can go but little further before coming to an untimely end. They are driving the nails for the coffin that soon shall conceal them from mortal view.

3. The number who have a good start on the down grade. They have formed the habit. They indulge regularly and frequently though perhaps moderately. They treat and are treated. Their habits, we may say, have become genuinely convivial.

4. The number who are hovering on the danger line. These are the boys who are just budding into self-support and independence; these the youth who are away from home, and live where there is nothing to cheer, or who have come to the town and are thrown in the way of those whose tendencies are "fast", to say the least. They are in the valley of decision. A little thoughtlessness, a degree of vanity, of self-conceit, an ambition to play the man may turn the balance to the wrong side; or a serious look at the situation, a reining in of one's self, an act of good-natured protest, a stiffening of the body and mind in sturdy resolution and resistance may save a soul from death, and cover a multitude of sins. Be among the sober. Withstand the temptation so often and so subtly thrown in your way. Disdain the summons to so ignominious surrender of manhood and prospect. Go and break the glass, bottle, or decanter that is the instrument of your hurt. Spill the vile thing upon the ground where it will do little harm. Better that the vessel be broken than you; better that you lose this than yourself.

There is also a misconception and misuse of this word sober. "Be solemn", many understand it, and this is the pith of not a few exhortations, "When men say, Be sober; they usually mean, Be stupid." There is no merit in perpetual gravity. Cheerfulness, brightness, and even boisterous hilarity have their place. It is not a sin to laugh. It is inhuman not to laugh. Religion does not favor dullness. Solemnity is not synonymous with goodness. "Laugh and grow fat" the proverb runs. Laughter may be accompanied by a corresponding increase of spiritual dimension; it may be a means of grace. Sobriety then, whatever it is, is not awfulness.

"The gravest beast is the ass,  
The gravest bird is the owl,  
The gravest fish is the oyster,  
The gravest man is the fool."

This quatrain doubtless is intended to convey the idea that funny men are usually most solemn. We may use the last line to convey the thought that he has an ill-balanced mind who never knows how to relax his features in expression of wholesome mirth and jollity.

There is further a higher and wider use of "sober", a Scriptural application of the word which calls for faithful attention. Studied from this standpoint we find it embraces:

1. Soundness of mind. The sober are sane in their judgments. They have power to discriminate in values, and classify the things of life as trivial or important according to truth. They take serious views of things that are serious. A clear-headed, sober-minded man is able to see things in their exact proportions. The man of sobriety is the sane man.

2. Living in the expression of this, that is in harmony with a correct judgment. Self-control and wise direction of all his powers mark the life of the sober. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Thus does the high-minded Paul explain the significance of sober living.

We miss much in the way of right application of this exhortation if we fail to note the classes addressed. The young and the old, and both sexes have special mention in the pastoral epistles of the New Testament, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness . . . that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at



home, good . . . young men likewise exhort to be sober-minded." Youth has its temptations to silliness, giddiness, frivolity, and intemperance. Young women may have more feathers in a hat than thoughts in the head that bears it. Young men may cherish the idea that some minor and questionable accomplishments constitute manhood; they may make their sport, and their indulgences, their light reading, their parade and empty imaginings the sum of existence. The aged too may err on the side of folly. It is not untrue that "there are no fools like old fools." If youth is not corrected of folly age but confirms it. A silly youth becomes in ripe years a monument of foolishness. And if we have not sobriety among the aged men and women, where may we look for help for the young? Let sobriety prevail among all classes.

To sum it all up it may be said that we cannot take life too seriously. Living is a serious business and the more so since it offers but one chance. It is a highway over which we do not pass the second time. From what we have already said it may not be necessary to add that by seriously we do not refer to anything superficial like the cast of the countenance from which is banished all trace of good cheer and laughter. When a young man spoke of his university career as "a hugh joke" he certainly failed to take that part of his life seriously. It is the part of wisdom to make the most of each phase of life as it presents itself.

Taking life seriously will mean also consideration of the life that is to come. All our activities should be guided and all our sentiments determined by the fact that earthly life is not all of life. It is opportune to turn to Jesus' parable of the rich fool who when he had attained riches settled himself to enjoy what he possessed and was reminded of something which he had not contemplated, that the end of his earthly career had come.—R.

### PRAYER

O Lord, give us grace that we may live as becometh Thy children. Keep us mindful that Thou art calling us to serve Thee in whatsoever place Thy providence has assigned to us. Make us faithful in that which is least as well as in that which is greatest.

Forgive, O Lord, our proneness to forget Thee amidst the engagements of the world. Strengthen us to withstand temptation; guard us against the deceitfulness of our own hearts; and enable us, by the grace of Thy Holy Spirit, to acknowledge Thee in all our ways. As we live by Thy mercy, may we live to Thy praise. Whatsoever our hand findeth to do, may we do it with our might, remembering that the night cometh when no man can work.

Graciously hear us, O God, and have mercy upon us, through Jesus Christ our Saviour. Amen.—Selected.

## Children and Youth

TAMATA

THIS name occurs in a very thrilling story very much like the tale of Robinson Crusoe who as you will remember was cast away upon an uninhabited island, at least as he thought. It differs from Robinson Crusoe in this that a number of men were cast away. Originally nine, through the murderous attack of another shipwrecked mariner, this number was reduced to five. So there they were without any supplies whatsoever, either of food or clothing, and with no implements with which to build a shelter or a vessel by which they could make their way about the island. Robinson Crusoe discovered that the vessel on which he had been shipwrecked was stranded very close to shore and from it he was able to obtain food, clothing and tools. This shipwrecked party discovered a sunken vessel near at hand, but it was not the one on which they had sailed for that had been sent to the bottom of the sea by the guns of a German raider. They were hopeful therefore that on it, if they could board it, some of their pressing wants would be met, but they were doomed to disappointment.

The problem of reaching the stranded ship was solved by finding a canoe buried in the sand which was proved seaworthy. The vessel was full of water and a search of its contents could be made only by diving into the hold. A piece of a hinge which ultimately was shaped into a blade that served as an axe was however the sole reward of their effort. Now therefore they were wholly dependent upon their own resources. They had this advantage over Robinson Crusoe however that three of their number were natives of these islands. The other two were a Chinaman and the American who owned the schooner which had been sunk.

The island was far out of the pathway of ships and they could entertain no hope of rescue. The best they could look forward to was to make a long sea voyage to another island, the name of which was Tahiti, many hundreds of miles over the sea. A terrible hurricane swept over the island, the ravages of which almost cost the life of all, but having survived it they gave careful thought to their situation with the possibility of building one of those great canoes by which the inhabitants of these islands cross wide stretches of sea. Where could they get the material for this, and how could they construct their vessel, and how to sustain life in the meantime, were the questions they asked. These were answered by the leader of the three natives. They discovered that they could find shellfish and



then by means of such cord or string as they had, with a homemade hook of shell, fish could be caught and there was an abundance of cocoanuts and a fine spring of water on the island. Then they looked to the trees for the material with which to build, one of which caught the leader's eye, and he said from that they would make the keel of the great canoe. So from the trees could be made everything required, even to the sails, cordage, and lines for fishing to which could be attached hooks made from shells. The oldest man among them was to make the sails. He would teach the Chinaman the art of making the cordage. The leader with another native engaged to cut out the hull and make the paddles and the white man was to devote himself to providing food for those employed in these various tasks. In about three months the large commodious vessel, a canoe, with its equipment was complete and the mariners set out upon their long voyage. After many days they sighted a vessel which proved to be a British man-of-war. The captain at once informed them that they were following the right course to reach Tahiti, but as they had about 300 miles to go he put them and their canoe on board and brought them to their desired haven. That briefly is the story.

The chief interest in this tale for our purpose lies in the name, Tamata. We do not know how to pronounce it but think if the "a's" are made "ah's" we shall pronounce it correctly. That is Tah-mah-tah. It is a Maori word and the natives of this southern area are of that tribe, quite a number of whom are to be found still in New Zealand and other islands. The meaning of "Tamata" is "Try." These men were not daunted by difficulties and the vessel they desired and needed having been constructed they thought that would be about the best name to give it. Had they said when facing the discouraging situation, "We can do nothing," then their only outlook was to live in solitude on this lonely isle. "Nothing attempted, nothing done," of that we may be sure. Nothing is ever lost by trying. Let the building of the canoe, Tamata, remind us of this duty to try and if need be to try often.

"If at first you don't succeed,  
Try, Try again."

There is another saying like this:

"What you can do or deem you can,  
begin it."

"To try" should be much easier for those who believe that God is ever near us, ready to hear our cry for help and to lend us His aid, and who have in the Book of Books such encouraging words as these:

**"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."**—R.

## POWERS RESTORED

**M**UCH has been spoken and written in favor of the use of tobacco. Because we do not use it ourselves and for other reasons, we very strongly encourage total abstinence in this particular but do not feel called upon too vigorously to condemn those who indulge in the fragrant (?) weed. Some of what is written against the habit fails of its object by scientific misstatement or extravagance of condemnation. A more charitable and a more temperate handling of the question would more readily accomplish the purpose.

Within the circle of our immediate acquaintance no less than four men, one of them a clergyman, quite strongly addicted to the habit of smoking, have for various reasons given up the practice. We have not had the opportunity to confer with all of these as to the result of their self-denial but apparently the surrender has brought satisfaction for they are still, after an extended experience, total abstainers.

Our attention has been directed to the opinion expressed by a prominent doctor who recommends a treatment for the cure of the habit. His paper is not at hand but we find in an exchange mention of some of the good results of giving up the use of tobacco. The language is somewhat technical and therefore difficult for the ordinary reader and especially boys and girls. It will however be a good exercise in the study of English, and some of the more forbidding terms are incidentally explained to the satisfaction of the readers. This statement we have taken from *The Presbyterian*, Philadelphia:

"The first subjective improvement noted has been a marked increase in the acuity of the olfactory and gustatory senses. One man who had smoked forty cigarettes daily for at least fifteen years said on his third day of abstaining from smoking that he was tasting and smelling things which he had almost forgotten. A disconcerting revelation which this latter sense quickly reveals is that the non-smoker suffers in the near presence of the smoker, having lost his protective adaptation. Appetite shows prompt improvement, sometimes to a marked degree, and this can be taken advantage of at once. Nervous, undernourished young people, women in particular, are sometimes seen to undergo a renaissance when tobacco is put away. Likewise, the tense, active, tired man often improves his state of health markedly by interruption of this habit. The irritation of the smoke in the upper air passages is an effect which leaves behind no regrets at its passing. Nasal passages seem surprisingly clear when freed of this foreign matter. The chronically coated tongue of the heavy smoker loses its covering. Better "wind" is regularly observed. The most gratifying improvement is the increased endurance and the improved sense





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of well-being which have been reported by former addicts. A man who had suffered with cold hands and feet for years during the winter found himself free of this complaint in his first winter without tobacco."



### A FELLOW'S MOTHER

"A fellow's mother," said Fred the wise,  
With his rosy cheeks and merry blue  
eyes,

"Knows what to do if a fellow gets hurt  
By a thump or bruise, or fall in the dirt.

"A fellow's mother has rags and strings,  
Bags and buttons, and lots of things;  
No matter how busy she is, she'll stop  
To see how well you can spin your top.

"She does not care—not much, I mean—  
If a fellow's face is not quite clean;  
And if your trousers are torn at the knee,  
She can put in a patch you'd never see!

"A fellow's mother is never mad,  
And only sorry if you are bad;  
And I'll tell you this, if you're only true,  
She'll always forgive you, whate'er you do.

"A fellow's mean who would never try  
To keep the tear from her loving eye,  
And the fellow's worse who sees it not  
That his mother's the truest friend he's  
got!"

—Margaret E. Sangster.

### SCOUTS TO THE RESCUE

Most timely and praiseworthy service stands to the credit of the boys whose picture is shown here, in which there was displayed by these lads self-possession, resource, and courage. It would not be too much to say of them that they were heroes. They are members of the Rover Scout Crew of First Presbyterian Church, Brandon, and the occasion on which the opportunity was presented of doing noble service was at a free matinee performance in the Oak Theatre of that city on December 24th, 1937, in behalf of children of families on relief. Assistance in ushering was solicited of the Scouts, and four from the 6th Crew were sent to act as ushers. Very shortly after the program began fire broke out and these four boys managed to get all the children, about three hundred, out in safety before the Fire Brigade arrived. One crippled boy had to be carried from the gallery. The smoke was so dense that finally the boys were compelled to crawl out on hands and knees, and this they did only after assuring themselves that

everyone had been taken to safety. They were true to the Scout motto, Be Prepared. A fine tribute this is to these boys.

(Continued from page 87)

tions on the life of Jesus as found in the Gospel of Mark. In four years they have taught over three hundred children and can only remember six or seven who had even a rudimentary knowledge of the Holy Scriptures.

This situation is with us. There is little use in crying for the good old days or in berating parents for their lack of interest in the religious instruction of their children. Let the blame be placed where it belongs. Years ago the Church undertook to instruct the children in its Sunday Schools and if it has failed, as to a large extent it has failed, then the onus is upon the Church. Our task is clearly before us. We must either teach the children, and do it better than we have been doing it, or we shall find ourselves in the impossible position of a Christian church in a non-Christian community.



## FEATHERED ARCHITECTS

### Cousin Catriona in Australian Christian World.

THOSE of you who are spending a holiday in the country will have the chance of seeing how some of our "feathered architects" do their work.

It is ever so interesting for, like the houses we ourselves live in, the homes of birds show much variety. But, in spite of the many kinds of structures, each family has its own special style and seems to keep to it. Once you have become familiar with the nest of a pee-wee—the little mud-built bowl with horse-hair, fur, grass and feathers, interwoven into the mud, and lined with fine grass or feathers—you will know a pee-wee's nest anywhere. Just as in Greenland the huts of the Esquimo look as alike as two peas, so each pee-wee, when the time comes to think of housekeeping cares, sets to work to build the same kind of nest its ancestors have done for, perhaps, thousands of years.

If we did the same, then you would say to yourself as you came to one style of house "a grocer lives in that house", or when another appears, "I can see this one belongs to a teacher," and so on, which might be handy in some ways, but rather monotonous in others.

We cannot but wonder which birds, in the long long ago, first thought of nest building, and whether those who lay their eggs on the ground were the pioneers and the others improved on that first primitive idea, when they discovered how very exposed to enemies their eggs were. Many birds are still ground nesters, but one thing we cannot fail to note about these is that their eggs are generally colored in such a protective way that they escape notice. This camouflage is very marked in the eggs of the plover, the quail, and the curlew, to name just a few. Curlew eggs might lie at your feet and you might pass them by as speckled oval stones. Indeed, you might put an egg down on the highway, and go away a few feet, only to find it was quite a business to see the egg again.

Hidden eggs like those of owls and parrots, as a rule, are pure white—a color which make it easy for the mother bird, on returning to the deep down nest, to see the eggs and so avoid breaking them.

Perhaps, the poorest architects are the doves, though the mopokes run them a close second. Often folk who have doves nesting in their gardens are distressed, after a storm, to find eggs or tiny nestlings on the ground.

Our robins are at the other end of the scale, for they are capital architects. They

make the daintiest of nests webbed outside and stuck all over with tiny shingles of lichen. It is a lovely sight in a strong wind to see the dear wee mother secure in her firm nest, which sways to and fro with the winds, as they toss high the branches.

Our Sittella's nest (the bird sometimes, though wrongly, called a wood-pecker when it is only a tree-runner) is a picture of careful and delicate work. It is made in the shape of a deep cup and covered on the outside with tiny pieces of bark, then fixed in the fork of a high tree so skilfully that when we look up it seems merely a thickening of the tree stem at that particular fork.

Our tailor bird is another of our cleverest builders, indeed, as the name suggests, he is a workman who adds sewing to his other aids in building. The wee dome's nest is hidden between large leaves. The cunning little workers pierce holes in these leaves and thread them through—thus providing something which will shelter and hide the nursery.

From Kingfishers' nests away down in burrows, to eagles' nests, on high rocky ledges or in platforms on lofty trees, seems a "far cry" as they say in Scotland, but we see the same family styles belonging to each variety of bird. Eagles like to have nests whence they can get a clear view of a great expanse of country. The kingfishers, on the other hand, like to be near water, and their nest-tunnels are seldom far from it. Often they choose a termite's great nest, as do the parrots, and tunnel in to make their homes.

Our space is too limited to dwell longer on the fascinating subject of birds' dwellings, but it is one that most of you, if you care to follow it up, would find interesting.

One of the most attractive exhibits I ever saw was from a pair of country brothers. They had gathered the used-up nests of dozens and dozens of little birds. Every nest was named and a few particulars of the bird written down, so that anyone by studying the collection could learn a good deal about our "feathered architects," and see how varied were the styles the different kinds of birds affected. Now that we are in the New Year, which we hope will be a happy one to you all, let us see how rich and varied we can make our contributions to our very own page.

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The British House of Commons opens every daily session by Bible reading and prayer. In addition, for more than a century, there has been a private prayer meeting of a few members who desire to attend. There is a similar prayer meeting in the House of Lords.—Exchange.



## EASTER SERVICES

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## INTERNATIONAL S. S. LESSONS

### LESSON—MARCH 13

#### Feeding the Hungry

Mark 6:30-44

Golden Text: Give ye them to eat.—Mark 6:37.

### LESSON—MARCH 30

#### Keeping the Body Strong

Mark 6:53-56; Judges 13:12-14

I Corinthians 3:16, 17; Romans 12:1, 2

Golden Text: Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.—Judges 13:4.

### LESSON—MARCH 27

#### Correcting Wrong Ideas of Religion

Mark 7:1-13

Golden Text: This people honoreth me with their lips, but their heart is far from me.—Mark 7:6.

### LESSON—APRIL 3

#### Serving Other Races

Mark 7:24-37

Golden Text: God is no respecter of persons.—Acts 10:34.

## OUR CHURCH CALENDAR

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Tillsonburg, Ont., Rev. A. C. Cochrane,  
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Mills, February 18th.

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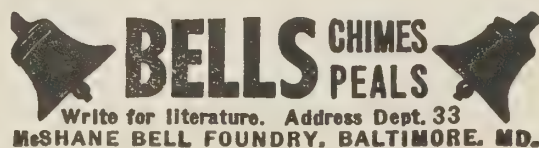
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7	2	" 6 and 7 years old
8	0	" 7 and 8 years old
6	1	" 8 and 9 years old
4	1	" 9 and 10 years old
3	1	" 10 and 11 years old
3	0	" 11 and 12 years old
1	0	" 12 and 13 years old
62	20	Total of 82 Children.

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Speak the truth.

Time with every time is knit.

Keep inviolate mental integrity.

Life is a campaign, not a picnic.

Be not wise in your own conceits.

All that we get out of living is life.

Free labor has the inspiration of hope.

The fear of ridicule too often daunts us.

Frugality is good if joined to liberality.

Progress in degeneracy may be very rapid.

Wealth and success tend to beget indifference to religion.

Religion is the basis of morality and of all social order.

A leading rule for all classes and professions is diligence.

In reform effort it is better to employ leaven than dynamite.

Effectiveness depends upon the recognition of one's limitations.

Think not yourself above any task in God's providence assigned.

A re-cleansing and re-fashioning of our inner life is possible.

The consequences of individual sin may be large and disastrous.

The good of any cause will require some surrender on the part of all.

Also in affairs of national policy we must ultimately reckon with God.

Capital is not merely money but hands and brains and the urge to serve.

In any sphere the party lash may easily be a menace to justice and liberty.

It is a sacred duty to commemorate formally the beneficent providences of God.

Conversion in its plain evangelical sense is still the greatest fact in any life.

Only the Church to which God means everything can make Him mean anything to mankind.

Life is a stair, not an escalator.

Physical and mental powers grow best in strenuous exercise.

Resolution, self-reliance, patience, are ageless qualities.

How small the difference between thoughtlessness and cruelty.

The churches have a common task but each a specific assignment.

We may do great things but we also may do lesser things in a big way.

In discouragement direct the mind to uplifting and constructive thoughts.

Those who fight the battles of the Lord are sustained and aided by forces unseen.

Be not jealous but rejoice humbly and heartily that others can do what you cannot.

Every vocation, low or high, calls for strong faith, hard work, and steady application.

To hold fortune or favor as the major goal in life does not generate moral motive power.

No function is so small or humble that it does not call for every ounce of consecrated power.

Grateful and uncompromising fidelity to God assures strength of character and great accomplishment.

Neolithic man with his implements of polished stone made up in skill and patience what he lacked in tools.

Stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong.

In receiving Christ we accept Him as One great enough to bear the tremendous issues committed to Him.

Our allegiance to the King of Kings makes loyalty to our sovereign a religious as well as a civil duty.

The revolt of youth is less against Christ's teachings than against what is wrongly taught in His name.

It is fatally easy to forget that we are at war to the death with the impurities, the laziness, and greed of the time.

*Selected.*





NEC TAMEN CONSUMEBATUR

# *The* PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, APRIL, 1938

No. 4

## Easter Day

"Christ the Lord is risen to-day  
Sons of men and angels say.  
Raise your joys and triumphs high;  
Sing, ye heavens, and earth reply."

"Almighty God, Father of our Lord Jesus Christ, who didst raise up Thy Son from the dead and give Him glory, that our faith and hope might be in Thee; quicken us also, we beseech Thee, by Thy mighty power, from the death of sin to the life of righteousness, and cause us to set our affections on things above; so that we may, at the last day, have part in the resurrection of the just, and in the glory of Thy heavenly kingdom, whither Jesus the Forerunner is for us entered, where also He liveth and reigneth with Thee and the Holy Ghost, God blessed for ever.—Amen.

"O Thou who makest the stars, and turnest the shadow of death into the morning; on this day of days, we meet to render Thee, our Lord and King, the tribute of our praise; for the resurrection of the spring-time, for the everlasting hopes that rise within the human heart, and for the Gospel which hath brought life and immortality to light. Receive our thanksgiving, reveal Thy presence, and send into our hearts the Spirit of the Risen Christ.—Amen"



## FORM OF BEQUEST

### The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

\*Note:—Specify whether for Home or Foreign Missions, or both.

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# The Presbyterian Record

VOL. LXIII.

TORONTO, APRIL, 1938

No. 4

## BY THE EDITOR

### NIEMOLLER

THE sympathy of the whole Church has been evoked for some years by the ecclesiastical situation in Germany, the Church and the State being in conflict. As in such cases, political or ecclesiastical, one man usually emerges to prominence. Therefore for the time attention is centered upon Rev. Martin Niemoller and for the same reason as caused the name of another Martin to live in history, Martin Luther. He has taken his stand and maintains fidelity to conviction, his opponents notwithstanding. He has boldly asserted the independence of the Church in matters spiritual. He has denied the rights asserted by the State in this regard and has openly and vigorously opposed its usurpation of authority in the realm of religion. He has suffered in consequence. His house was bombed, he has been dogged by the secret police, subjected to inquisition and search, and was finally thrown into prison. He was placed on trial but such was the influence exerted by him and the Church in general that one postponement followed another until finally he was convicted and sentenced to seven months' imprisonment. In view of the term already served he was set free, nominally only however, for he was immediately taken by the secret police and the latest information is that he is in a concentration camp.

The Church outside of Germany is gravely concerned and a telegram signed by the Archbishop of Canterbury and other leaders and representative churchmen in Britain and America has been sent to Hitler deploring this further detention, a protest which may not be without results.

Whilst his name is before the world he is not alone in the Confessional Church in Germany in courage, boldness of speech and decision. Clergymen, students, and laymen also have firmly taken their stand on the same principle. Recently sixty clergymen went to prison for the cause and students have been expelled for like reason from the University of Berlin. The martyr spirit is here and the sturdiness of the opposition to Nazism in its attempted domination of the Church has manifestly daunted the civil authorities.

### SKIING WEEK-END

WHERE this pastime is possible the Skiing Week-End has become an institution. From Vancouver comes the following, with the request that we express our view upon the innovation:

"According to word received here skiers of Catholic faith will be able to make week-end trips to Mount Baker without missing mass. It will be celebrated at 9 o'clock next Sunday at Camp Shuksam, nine miles below Mount Baker Lodge."

Accompanying this is the intimation that certain members of the Vancouver Ski Club, and one of the Grouse Mountain Ski Club "will compete against the world's leading jumpers at Snoqualmie Pass." Also "a large number of local skiers are expected to make the trip for the meet which is sponsored by the Seattle Ski Club." So much for events in U.S.A. Canada too has its demonstration. "Novice championships will be held Sunday on local hills. On Hollyburn Ridge cross-country races will start at 10.30 and jumping at 2.30. Grouse Mountain clubs will stage downhill and slalom events."

All this appears in an announcement in the Vancouver Province. Space limitations forbid the extended discussion of this matter its importance deserves. We shall be content with saying that so far as Canada is concerned the bearing of the Lord's Day Act in the circumstances must be carefully considered. This statute it may first be explained is not concerned with amusement on Sunday but with the business of amusement. Consequently it declares:

"It shall not be lawful for any person, on the Lord's Day, except as provided in any Provincial Act or law now or hereafter in force, to engage in any public game or contest for gain, or for any prize or reward, or to be present thereat, or to provide, engage in, or to be present at any performance or public meeting, elsewhere than in a church, at which any fee is charged, directly or indirectly, either for admission to such performance or meeting, or to any

(Continued on next page, second column)



## 1938 BUDGET RECEIPTS

**The Roll of Early Starters at Feb. 28, 1938**

The following have begun sending in money for 1938 thereby helping to prevent overdrafts at the bank.

**Presbytery of Cape Breton and Newfoundland:**

Glance Bay, St. Paul's,  
Sydney.

**Presbytery of Pictou:**

Blue Mountain,  
New Glasgow, First  
St. Andrew's,  
Westminster.

**Presbytery of Quebec:**

Sherbrooke.

**Presbytery of Montreal:**

Montreal, First  
Montreal, Livingstone  
Outremont, MacVicar Memorial  
Westmount, Melville.

**Presbytery of Glengarry:**

Kenyon, Dunvegan.

**Presbytery of Ottawa:**

Aylmer.

**Presbytery of Peterborough:**

Port Hope.

**Presbytery of Lindsay:**

Bobcaygeon.

**Presbytery of Toronto:**

Oakville  
Oshawa  
Toronto, Davenport Road  
Dovercourt Road  
Knox  
Calvin  
Rogers Memorial  
Royce Ave.  
Wychwood  
Fairbank  
Todmorden  
St. Paul's.

**Presbytery of Barrie:**

Collingwood.

**Presbytery of Saugeen:**

Durham  
Fairbairn.

**Presbytery of Guelph:**

Acton  
Guelph, Knox.

**Presbytery of Hamilton:**

Hamilton, Central  
St. Andrew's  
St. Catharines, Knox.

**Presbytery of Paris:**

Ingersoll  
Simcoe  
Woodstock.

**Presbytery of London:**

Ailsa Craig  
London, New St. James  
Wallacetown.

**Presbytery of Chatham:**

Blytheswood  
Tilbury East.

**Presbytery of Stratford:**

Avonbank and Motherwell  
Stratford, Knox.

**Presbytery of Sarnia:**

Sarnia, St. Andrew's.

**Presbytery of Huron:**

Goderich.

**Presbytery of Maitland:**

Brussels.

**Presbytery of Superior:**

Port Arthur  
Fort William, First

**Presbytery of Regina:**

Moosomin.

**Presbytery of Moose Jaw:**

Assiniboia  
Moose Jaw, St. Paul's.

**Presbytery of Saskatoon:**

Saskatoon, St. Andrew's.

**Presbytery of Red Deer:**

Ewing.

**Presbytery of Calgary:**

Calgary, Grace.

**Presbytery of Westminster:**

Chilliwack  
Vancouver, Central  
Heights.

**Presbytery of Victoria:**

Port Alberni.

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(Continued from previous page)

place within which the same is provided, or for any service or privilege thereat."

Some years ago in Ontario, when we occupied the post of General Secretary of the Lord's Day Alliance, the Attorney General, upon our representation, intervened in certain Sunday skiing contests with the result that they were forthwith discontinued.

There is also the important consideration of personal conduct on the Sabbath irrespective of the law of the land, and attention may well be directed to a familiar and impressive prophetic utterance:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Supplanting the Christian Sabbath by a day devoted wholly to sport cannot be con-

(Continued on page 102)



## BUDGET BREVITIES

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1. Expenditures cannot be curtailed much further unless we retreat from some of our work in Canada or Overseas.
2. We must, however, increase our income. A contribution of \$1.52 per head per year of our membership of nearly 180,000 is not our highest possible attainment in giving for the Lord's work in all our Church's different enterprises.
3. Each congregation has an allocation, and to help in raising this the General Assembly has recommended that a Special Offering should be taken both in the Spring and Fall.
4. One congregation, whose giving to the Budget of the Church for ten years has never been below \$10.00 per head per annum, has consistently followed this plan during these ten years and has encouraged those not regularly giving week by week through the Budget side of the envelope to make the Spring and Fall Offerings their opportunity to manifest, by special contributions, their willingness to share in the Christian work of the Church.
5. The first Sunday in April, or some other near it, is suggested for this year's Spring Offering.
6. A living religion is bound to cost us real self-denials. Only a dead religion makes no demands.

WILLIAM BARCLAY,  
Budget and Stewardship Convener.



(Continued from page 100)

templated without alarm with regard to general social and moral well-being. As one has said:

"To recklessly loosen the hold of a nation on the sanctity of the Lord's Day would be most mischievous; to do so wilfully would be an act almost diabolical."

Nor can the Church's blessing in the morning justify such perversion as transforming the Holy Day into a holiday for the Sabbath comprises not a fraction of a day but the whole day, and a religious ceremony cannot condone disobedience or save the individual or the community from the deteriorating influences of a secular Sabbath. "To obey is better than sacrifice", and the "Sabbath well spent" holds a wealth of promise to the individual and to the nation.

### FOREIGN MISSIONS

IN a monthly publication whose headquarters are in Winnipeg there appeared recently in the editorial section an article, *Is Missionary Effort being Discredited?* This is a rather ambiguous question for it may refer to hostile criticism of missions or to the inefficiency of missionaries. Assuming that it means the former there can be no doubt that not only missionary effort but nearly every good cause is more or less brought into discredit by the ignorant or the malicious both by voice and by pen. It may be acknowledged also that since missionaries are human and since missionary boards are not infallible, missionary effort may not always be as wise and Christlike as it ought to be, for to err is human. The article draws attention to another form of discredit which must be admitted, namely, both the low level in Christianity at home and the influence of its unworthy representatives abroad in political and commercial life. With these admissions we directed the Editor's attention to the universally acknowledged benefits of missionary enterprise as a whole and cited two commendations which appeared in the February Record, one by The Rockefeller Foundation with respect to the work of the Church of Scotland in the New Hebrides and the other the commendation of missions in India by the British Commission of which Sir John Simon was the head.

It is most interesting therefore to note that a recent visitor to Toronto, a man of great distinction in the service of the British Government in India for many years, Sir Robert Erskine Holland, K.C.I.E., C.S.I., C.V.O., in answer to the question of an interviewer, expressed emphatically his personal conviction with respect to the value of missionary effort as he had observed it in India.

"Does your long experience in India make you believe in the worthwhileness of what are called Foreign Missions?" was the question; and this is Sir Robert's answer:

"Yes, I believe in that work, cordially. It is a great and fruitful enterprise, and it has, with many limitations of course, made a great contribution to the higher life of the people of India. It has elevated the status of the Hindoo people—close upon a million converts, so far as I can estimate and recall."

"Is the Christian religion, in essence, different from the native out there?"

"Vastly. The Hindoo religions really amount to a social theory of distinctions. These latter, in a profound sense, are anti-democratic. 'Caste', both before and after death. This itself is deadly."

"And how about Mohammedanism?" I interposed.

"As far as the east is from the west. It, Christianity, articulates the soul of democratization, that all men are equal in the sight of God. Yet whether it be the one native religion or the other, the Christian religion compares to any one of them, or all of them, as the noonday sun compares with the feeblest glints of dawn", concluded this great statesman, great Britisher, and obviously great Christian too.—The Toronto Daily Star.

It is gratifying to note that Sir Robert is not an isolated British statesman in this view and we therefore report another, greatly distinguished for service in India, as quoted by Basil Matthews:

Lord Reading

Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries, that many of the reform movements in society and government were brought about by missionaries, that the human contacts of one race and color with another race and color, which are creating a new India, were the direct result of the preaching and practising of the brotherhood of man by the missionaries.

From the same source observe a pronouncement from Africa.

Viscount Gladstone

Governor-General of South Africa,  
1909-1914.

As Governor-General of the Union of South Africa and High Commissioner, I travelled extensively through the Union territory, Rhodesia and the Protectorates—Basutoland, Swaziland, and Bechuanaland. Also in the Mozambique. I visited many mission stations of various denominations and nationalities. I found the men and women engaged in the work not only as a class, but as individuals, without exception, well qualified, zealous, devoted.



The value of their work and influence is beyond words. Good government, just and considerate administration are the first requisites both as regards white and black. Neither the one nor the other could succeed without missionary organization and effort. Missionaries not only spread the light of Christianity, but among the natives they are the great humanizing factor. They are understood and appreciated by the natives, and no greater tribute could be paid to them.

In the following we are introduced to a worker in the field as given in the Foreign Missions Conference Report. Would not this object lesson awaken interest and sympathy for the great enterprise of the Church abroad?

Out in Suchowfu, China, in a city which is an important railway junction and which is just now under fire, we have a silver-haired missionary doctor, Dr. Nettie D. Grier. A man from Philadelphia, reporting for the Philadelphia Evening Bulletin, recently visited Suchowfu. He found Dr. Grier surrounded by hundreds of patients. The city had been bombed a dozen times. When the air raids came all sought refuge in a dugout prepared in the yard. In such a setting was the little doctor, calmly and collectedly going about her daily tasks. When the visitor asked why she did not leave the reply was, "That is just what the consuls have been writing and telegraphing me to do. But when I came to China forty years ago I dedicated my life to the Chinese people. I cannot leave them now. It would be shabby treatment, and the Chinese would not understand."

### MINISTERIAL COMMISSIONERS

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the Reduced Fare Clergy Certificates, issued by the Canadian Passenger Association.

Any Ministers who do not hold these Certificates for 1938, and who may be appointed as Commissioners to the Assembly, are advised to make application without delay.

Application forms may be obtained from the undersigned at the Church Offices, 372 Bay Street, Toronto.

On behalf of the Committee on expenses of Assembly.

E. W. McNeill.  
J. W. MacNamara.

### THE GENERAL ASSEMBLY RAILWAY ARRANGEMENTS

The General Assembly meets in Calvin Church, Toronto, Ontario, on Wednesday evening, June 1st, 1938, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Toronto and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:

From British Columbia, May 26th to June 1st, inclusive.

From Alberta, May 27th to June 2nd, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, May 28th to June 3rd, inclusive.

Properly Validated Certificates will be honoured for tickets for the return journey up to and including June 13th, 1938.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares will also apply.

Return Tickets will be limited to reach original starting point thirty days in addition to date of sale of going trip as shown by selling agent's stamp on Certificate.

Validated Certificates, however, must be presented to Ticket Agent for purchase of return ticket on or before the final honouring date shown.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the Assembly is requested.

J. W. MacNamara,  
Clerk of Assembly.



**A PACIFIC PIONEER  
REV. ROBERT JAMIESON, B.A.**

By Rev. John McNab, M.A., B.D., Toronto

**R**OBERT JAMIESON reached the shores of British Columbia four years after the influx of miners who first stampered the province. One group of miners having travelled north from California found gold in the Fraser Valley, and when they returned to 'Frisco, with their nuggets and dust, the tidings of discovery swept across the continent.

The year of his arrival, 1862, miners had gone further into the Cariboo Country and Governor Douglas began the construction of his famous Cariboo Road which opened up 450 miles into the interior. So Jamieson saw the motley crowd that jostled and dragged their packs and animals, some going, some returning, some drunk, some sober, all intent on one single purpose. Elspeth Clarke, the poetess, asked concerning these wayfarers:

"What do they come to look for? Gold?

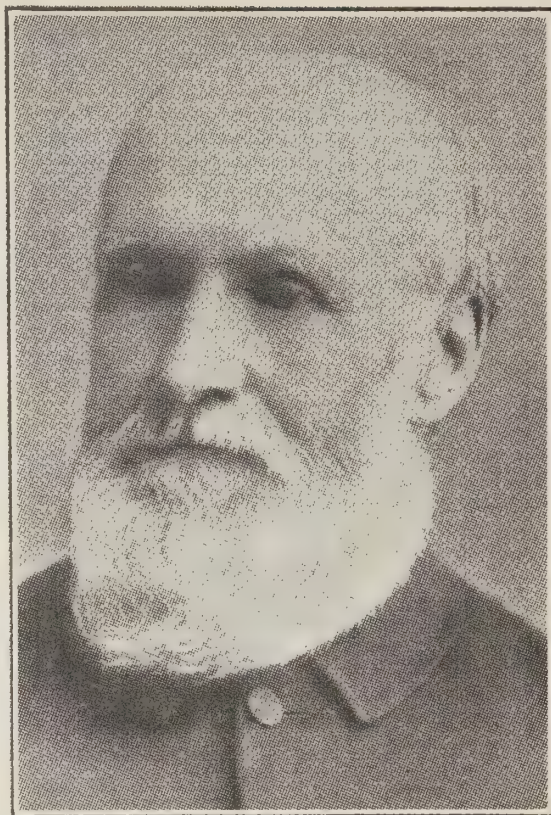
But the river runs swift and dark and cold,  
And who can tell what the river may hold  
For those who come a-seeking?"

That these treasure-seekers might be constantly aware of a treasure beyond the earthly, the Presbyterian Church commissioned Robert Jamieson for this task. Leaving Toronto, he proceeded to New York and found that his quickest route was down to the isthmus of Panama and thence to San Francisco. From that city he sailed to Victoria on a boat loaded with prospectors who staged a wild carnival of drinking the night before they reached the capital. Here the missionary found a brother Irishman, John Hall, who had already commenced Presbyterian services in the city, under appointment of the Irish Presbyterian Church.

"Long Looked-for Comes at Last" was the headline of the article on March 20th in the British Columbian that spoke of Jamieson's arrival in New Westminster. The newspaper stated that the missionary planned to build a church there amid the ebb and flow of the elusive mining population.

Five years prior to his arrival in this most westerly province Jamieson had left Ireland with his bride on their Atlantic honeymoon. His bride was only seventeen and had completed musical studies at a Ladies' College in Dublin. He was called to Dunnville, Ontario, but on the night previous to their settlement, all their belongings, including his wife's trousseau and his library, were destroyed by fire in a storage warehouse. It was a dramatic incident neither of the twain was likely to forget.

One week after Jamieson's settlement in New Westminster found the people organizing an ecclesiastical bee to clear a lot and



REV. ROBERT JAMIESON.

to lay the timbers for a manse. Soon after, Colonel Moody, Commandant of the Royal Engineers, granted a central lot for the erection of St. Andrew's Presbyterian Church. His duties as a pioneer missionary found him opening up services at Fort Langley and Maple Ridge, and at North Arm and Burrard Inlet. Every Saturday afternoon he started in his canoe for these outside appointments, usually accompanied by an old Indian. Often the tide or weather delayed him on his journey back and he would return wet and weary, with no time to take supper before commencing the service at St. Andrew's.

He became a leader in every worthy public enterprise. An agitation began before his arrival in the province for the organization of a public school system similar to that of Upper Canada. The Grand Jury, newspapers, and private citizens had petitioned the Governor to open schools. Nothing tangible resulted and the Government hesitated. Soon after Jamieson arrived he saw the need of the children and set aside one room in the manse for a non-sectarian school. He was the teacher and his success caused the Governor's Executive to grant sufficient money for the erection of a public school and the salary of a teacher. His school was the forerunner of the fine educational system later developed throughout the province.

The majority of settlers in this frontier community were self-reliant, warm-hearted, sterling characters who treated the minister with respect and goodwill. Others were





ST. ANDREW'S CHURCH, NEW WESTMINSTER, B.C.

reckless and dissipated persons who hoped to live unrestrained lives in the West unfettered by moral standards. Some of these sought by their insolence to drive the representative of religion out of the community, but Jamieson was a man of Gibraltar-like courage who stayed where he had hoisted his Master's standard.

Perhaps the most depressing thing about his congregation was the ebb and flow of the miners. They returned from mining centres in the late autumn, but when it was springtime in the mountains they were away to the rivers and creeks of the Cariboo in their mad rush for the precious metal. A few "struck it rich" like Cariboo Cameron but the majority were "stoney broke" as they came back to town.

Nanaimo, on Vancouver Island, had a small Presbyterian congregation that had struggled against fearful odds. Some of the officials were worldly men who were disqualified by their lack of religious principles and ignorance of Presbyterianism to maintain their high office. This congregation invited Jamieson in 1865 to become their minister. For four years he ministered to this coal-mining centre, giving the congregation leadership in erecting a suitable church and in finding a deeper spiritual outlook. Then he was unanimously called to return to his first love at New Westminster.

From that moment began his series of journeys surveying the interior of the province and gathering together the scattered

communities. Most of Jamieson's memoirs and his scrap-book were destroyed in the New Westminster fire. But there is a little black book in the Provincial Archives he used as a diary on two remarkable explorations made in the years 1870 and 1877.

Jamieson met with the most gracious hospitality on his travels, since the owners of homes and roadhouses where he stayed refused to charge their welcome guest. He covered 700 miles on horseback on his first and 1,100 miles on his second journey, travelling beyond Clinton, Lillooet and Kamloops. Not once did he see a church building but he persuaded the people to open subscription lists for a manse or church and petition for a missionary. He preached in kitchens, barns, barrooms, and courthouses, his largest gathering at Clinton numbering thirty. He was lost more than once in his wanderings. One day when the heat was excessive in mid-August, having lost the trail, he proceeded on foot leading the horse over a rock face. Something caused the horse to bolt and he was dragged some distance receiving an injury to his back. Luckily the horse's feet became entangled in the bridle and he caught it before being left alone in the wilderness.

One or two vivid pictures remain of life in that early settlement. One Sunday all children were forbidden to attend church. An elder, who had been guilty of several serious drunken outbursts, was to confess his guilt before the congregation and express his penitence. Jamieson wisely kept



the children from witnessing the spectacle of open confession.

A young couple journeyed from Langley Prairie to be married. The minister was very careful about whom he married, and when he discovered it was a runaway match, with the bride-to-be under age, he journeyed to Fort Langley with them. Here he waited for twelve hours before her mother finally consented and the service brought the incident to a happy ending.

Mrs. Jamieson's talent as a musician and her beautiful voice were invaluable assets in the early days. She led the singing because her husband only knew two tunes, one of which was the National Anthem and the other "was not." When a small reed organ was introduced, Hughie Sutherland objected and said it was only "a big girlie diddling at a box". However, Hughie was inveigled into church one afternoon and heard the old psalm tunes on the organ. So he went back to the services, but always turned his face towards the wall when the organ began.

Twenty-two years passed before this church became entirely self-sustaining, and in that year, 1884, Robert Jamieson's frequent exposures caused a serious breakdown in health. However, on recovery, he was appointed chaplain of the penitentiary, and when the first Presbytery of British Columbia was constituted in 1886, the members unanimously decreed that Jamieson would be the first moderator.

One thrilling incident from his chaplaincy in the penitentiary is a marvellous story of life transformation. A young engineer, B. C. Randall, ran amuck in a drunken spree at Nanaimo, and almost killed a Chinese cook. When the Judge sentenced him to a long term in the penitentiary, he became so violent, threatening even the Bench, that it was necessary to place him in isolation. His guards were unable to enter the cell singly, one always standing by armed to cope with this powerful prisoner.

The chaplain was forbidden entrance to this prisoner, but Jamieson persuaded the warden that God was able to change the heart of this wild man of the cells. When he entered the cell, Randall halted picking oakum and rushed at the chaplain, but Jamieson ran to meet him half-way and said: "My dear friend, God loves you and I love you." Under the spell of human kindness Randall was melted completely, and, kneeling down, Jamieson prayed for the unfortunate man's mother and loved ones in San Francisco. Later he led him to see the Light of the World. This changed man became an example and inspiration to his fellow-prisoners and after his release he went to China and received an appointment from the British and Foreign Bible Society as colporteur. Around the house-

boats of the Chinese in Canton he did magnificent work selling them copies of the Word and pointing them to Christ.

On the last Sunday in August, 1893, Jamieson was stricken as he was ready to leave for service at the prison, and he passed on ten days later. A man of strong opinions, he was apt to make enemies of those who wished to follow the line of least resistance. He was no more diplomat than was John the Baptist, but if John had been a time-server or diplomat, he would not have stood for the right and lost his head in Herod's prison. A brother minister said at his memorial service something that was worthy of John Knox:

"He spared no man's sin or unbelief, he courted no man's favor, and he feared no man's face."

With marked devotion to his Master, Jamieson served his fellow-pioneers in the land of his adoption and then entered the Kingdom.

## SUSTENTATION AND AUGMENTATION

**C**ONCERNING this important matter the Convener of the Committee, Rev. Dr. John G. Inkster, Knox Church, Toronto, states:

In accordance with the instructions of the 1937 Assembly we are sending down to the Presbyteries an outline of the Sustentation Plan of Ministerial Support. We are also sending a copy to every minister and representative elder.

The Assembly instructed the Presbyteries, definitely, to discuss thoroughly this method of the maintenance of the ministry and to report to the 1938 Assembly. Will you please send a copy of your report to the Convener of this Committee.

The Committee believes the Church should hasten slowly in this vital matter but they also feel certain the Church should consider this question very carefully and prayerfully.

### 1. Difference between Augmentation and Sustentation.

A. The ministers in The Presbyterian Church in Canada are paid according to the Augmentation System. All ordained ministers inducted into charges who are not paid their full stipend by the congregation, receive a grant from the Assembly's Board of Missions, sufficient to augment their stipend up to the minimum.

B. According to the Sustentation system, every congregation contributes, according to its ability, to a Common Central Fund. From this every minister receives a minimum stipend.

### 2. What does Sustentation Fund Mean?

A. Definition: The Sustentation Fund is



the financial expression of the Unity of the Church. It is a characteristically Presbyterian institution which provides for the maintenance of each and every minister whom the Church has inducted into a charge. From each congregation The Common Central Fund secures a contribution, graded according to ability, toward the regular monthly payment, through the Common Central Fund, of the stipend of each and every minister of the Church. This Common Central Fund is the family purse, filled by the freewill offerings of every congregation.

**B. Motive:** Belief in a common cause and that the strong should help the weak.

**C. Object:** To secure at least a bare minimum stipend for each minister in full charge of a congregation.

**D. Method:** Simple, with certain rules essential to the administration of any fund. The minimum stipend of necessity would vary slightly according to whether the congregation is in city, town, or village. Manses, for example, are taken into consideration and are reckoned as stipend on a graduated scale. By minimum is meant the stipend paid to every minister from the Common Central Fund. Many congregations supplement the stipend from their own resources.

**E. Children:** Ministers with young children dependent upon them, need further provision from the Common Central Fund. An additional annual grant is made at birth and a further additional grant is made for education at six years and continued up to eighteen years of age. One restriction is made to the children's grant that the total stipend, including grant, must not exceed a certain stipulated amount.

**F. Stipends:** How maintained? There are poorer and more prosperous districts but the one is not a burden on the other. The Church is a family, and the congregations are divided into self-supporting, aid-receiving, and aid-giving classes. The self-supporting contribute to the Common Central Fund only the minimum stipend. The aid-receiving only receive aid. The aid-giving each contribute to the Common Central Fund, over and above the salary of its minister, an amount rated according to the salary paid its own minister.

**G. Voluntary:** The vital principle of the fund is its voluntary character. The contributions to the fund are a reasonable expectation, not a tax. Congregations are encouraged to provide for the comparative comfort of their ministers, but the Assembly lays upon the congregation a moral obligation not to provide for their own minister and themselves at the expense of the ministers and congregations less favorably situated. The Assembly appeals to the honor of its people.

## REV. A. J. MacGILLIVRAY, D.D. Memorial Service

**S**UCH was the place of the late Dr. MacGillivray in the Church that in tribute to his character and work a memorial service was held in Knox Church, Toronto, on the evening of the 15th of February, with a large company in attendance. The service was conducted by Rev. Joseph Wasson, Moderator of Toronto Presbytery with Rev. Dr. J. Gibson Inkster, Minister of Knox Church, assisting. The speakers were Rev. Dr. James Wilson of Wychwood Church, Toronto, an intimate of Dr. MacGillivray in the work of the Church, and Rev. Dr. Stuart C. Parker of St. Andrew's Church, Toronto, a close friend of the deceased in later years.

We were not able to attend this service and as Dr. Wilson's address was not written we are under obligation to the Evening Telegram, Toronto, for the substance of his tribute:

"Our church has suffered a distinct loss in the passing of Dr. A. J. MacGillivray. All he did throughout his life was great, and when I say that I realize that no man is great who thinks he is doing great things. Dr. MacGillivray always had his eyes on the present, but also on the future; he thought carefully and deeply on all questions and he always considered first the well-being of our Church and the spread of Christ's kingdom on earth."

He directed attention to the worthy part played by Dr. MacGillivray before and during the days of 1925 and his splendid service on the Boards of Missions and of Administration subsequently, a service made signal by virtue of his rare gifts and his knowledge of the Church.

"It is my hope", he concluded, "that the life of the late Dr. A. J. MacGillivray will be an inspiration to the rising generation for there is much that our Church can do. We are reaping the results of faults of the Church in conditions in the world to-day. Had we preached the gospel of the Prince of Peace in China, Japan, in Germany and other places, we would not be facing threats of war as we are."

Dr. Parker's address was written and it is our privilege to give this in full:

The Presbytery has been very kind in allowing me to have this part in honouring the memory of him to whom we pay tribute to-night. It is true he was a good and loyal friend to me; but so he was to many another also and my friendship with him goes back only fifteen years. All I can claim is that it lost no time in sprouting; it began the first hour we met, and never a touch of "killing frost" interrupted its growth.

Yet I envy those whose friendships date back to boyhood's days. I envied Dr. Mal-



colm Campbell when, at the burial service in Guelph, he spoke of faraway times in Bruce County, and the school at which he followed A. J. MacGillivray, our big brother, our big brother who is fallen asleep in Christ. I should have loved to see him as a boy, and go home with him, and play games with him, and get into mischief along with him, and be protected by him as he would know how to protect a small urchin who looked up to him. And mine would certainly have been the role of hero-worshipper, if we had been at school together. The best I could do was to look up to him when life did at last make our ways to cross. So his early days are hearsay to me.

Yet one can reconstruct that home and boyhood of his from the character and outlook of the man who emerged from them. Experience of the world may add something to us: but it can never quite wipe away all the reflection of the early environment. And I can see that home plainly in the mirror of the mature man's heart. It was a God-fearing home, and a Church-loving home (we all know about the three ministers who came out from it). But it was a home, I am certain, which knew no narrowness or sanctimoniousness; else it would not have produced Dr. MacGillivray. Grapes are not gathered of thorns, nor figs of thistles. It was a home where the folk were concerned first and chiefly with working the works of God, not with seeming to be more religious than their neighbors. Presbyterian homes at their best have always been like that. The people have found their religion in doing good and living uprightly, not in an ostentatious singing of hallelujahs all the day. St. James, that book of the Bible which Luther despised as an "epistle of straw", has given them their cue "I will show thee my faith by my works." The attitude has been criticised; it has been said we turned religion into morality. Well, we are not here to discuss such a thing. I would only say that, if we are going to over-emphasize anything, it would be as well that it should be the moral side of our religion. Then we shall produce in the womb of our families men like A. J. MacGillivray, who may not know much about religious ecstasies, but who have at least "clean hands and a pure heart", a kindly spirit, and a most generous mind.

I reckon it my good fortune that, though it was only in his later days I knew him, yet they were in many ways his best and most influential years, the years of stress and difficulty in the life of our Church, for which I am old-fashioned enough to believe God had been preparing him in his ministry. And it is chiefly against the background of that stress and difficulty that I would present him to you in these few minutes. We needed and needed sorely, a

man like A. J. MacGillivray fifteen years ago, and in the years since then, and we thank God that we had him.

I think of him, for example, as a protagonist of Presbyterianism. He was the best of us all, for he had the gift of being firm without harshness, and of differing radically from opponents without the slightest breach of Christian charity. Many a time we travelled here and there and addressed meetings together. He would present his case vigorously and with conviction, and his very presence, that deep rolling voice (he had a beautiful speaking voice) and the benevolence that looked out from his wise face, were an argument in themselves. People felt that this was not a man to take up a position lightly or unadvisedly. Good sense lay obviously behind his every word. And he left no sting, no rancor. I question if he lost a single friend through those years. If he did, it was not from any lack in him of willingness to hail acquaintances who differed from him in a spirit of manly charity. I should have loved to be like him; but like some of the rest of us, I moved in an atmosphere of antagonisms. He never criticised me for it. The nearest approach was when once he put his arm around my shoulders and gave me a shake, "Don't be too hard", he said, "it leaves a bad taste behind and we'll have enough of that before we're done." But it was not everyone who had his fine placidity.

Then I see him as the shrewd committee-man, the fine organizer, the wise handler of delicate situations and puzzling circumstances. On the Organising Committee of the Presbyterian Church Association, of which he was Convener, and which contrived to make all over Canada openings, often in districts apparently hermetically sealed, for presenting the facts of the Association's case, A. J. MacGillivray was in a class by himself. What a Prime Minister he would have made if he had gone into politics. His knowledge of Canada was not only vast; it was encyclopoedic. He knew the circumstances of local congregations from coast to coast, knew who were the keen Churchmen, and what their sympathies were, and what weight they had in their communities. He had a blotting-paper memory for human beings, and the keenest insight into their character. I do not recall a single instance where his judgment was at fault in those days, nor have I heard of him being wrong once as a counsellor on boards and committees in the days since then. Some men's value to a church group and in church business lies in their willingness to do things, to write letters, keep accounts, interview people, raise funds, and so on; and our brother who is in our thoughts tonight had more than enough of such service to his credit. But if he had done nothing



but advise what should be done and what not, who should be approached and how, who should be left alone and till when, he would have been worth his weight in gold; for wisdom like his is both a gift and an acquirement; the type of mind is God's gift; the perfecting of the powers of perception and judgment, the lifetime's toil of the man in masticating his experiences of men.

We made him Moderator of the General Assembly in a difficult time, and, though it seems like piling tribute upon tribute, I venture to say the Church in Canada cannot ever have had a better one. I am guessing here; but it is on the good ground that it is hard to conceive of a better Moderator. How will you judge a man in that position? By his acceptableness to the Church at large? Who was ever more acceptable than Dr. MacGillivray? or by his fairness and efficiency as President over the Assembly? No one could have excelled A. J. MacGillivray in that. He knew almost every commissioner by name, held the balance even in every debate, spoke in every pronouncement as one who knew the dignity of Christ's Church was his to uphold. He did more. He fulfilled the heavy task of the Moderator not only in his own year, but when, under the burden of the office, two of his successors were exhausted and died. His very physical strength was an asset to us, as well as his strength of mind and character. It was hard to realize that he was within sight of seventy years of age, as one watched him become increasingly immersed in the business of the Church in the alarm-days of economic depression, and in a vast country where the task of the Church is at the best of times a labor for Trojans. He seemed to laugh at the assault of the years. Time could not abate his natural force. It seemed like that. Many of us here are wishing it had been true. But time always wins its war with the strongest man. And this strong frame lies level with the weakest now.

I see him, finally, and I see him in my own case firstly and all the time, as the manly Christian gentleman and the very warm-hearted friend. And if I do not say much of that aspect of him, everyone will understand why. You cannot wear your heart upon your sleeve even on an occasion like this. But a great many of us here knew him very intimately, and we all have our own memories, memories of his patience, his forbearance, his softness of heart, his humor, his innate charity, his joy in life, in fact, his likeness to that Lord and Master of us all, who also rejoiced in His Father's works, Who also was forbearing and charitable, and full of humor, and of infinite patience and uncensorious uprightness.

Let us remember A. J. MacGillivray

thankfully. I do not think many of us in this generation in our Church will forget him ourselves. But if we hold him up for an example before the young men who are coming on after us in the Church, it will be, perhaps, one of the best things we can do for the Church, and for them.

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The Presbytery of Westminster, after recording their deep sorrow and regret at the passing of Dr. MacGillivray, and directing attention to his work in the city of Vancouver both with respect to his congregation and Westminster College, further referred to his personality and his work in behalf of the whole Church.

A forceful personality, virile in mind and body, he devoted all his powers to the service of his Master, whose Gospel it was his joy to proclaim.

Tolerant of the opinions of those who differed from him, no difference of opinion ever shadowed the kindliness of his soul.

He had a singularly frank, brotherly spirit with a genius for friendship. He was specially devoted to the young and among them his work was happiest, for in full measure the children responded to his friendship.

He was worthy of his calling, he loved his Master.

The service which he rendered to our Church at large can not be estimated. His wide knowledge of Church law and procedure fitted him for the high office of Moderator of the General Assembly, while his conciliatory spirit, modesty and brotherliness lent charm to his attainments.

There cannot have been many men who touched life at more points than Dr. MacGillivray.

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#### A Letter

Writing to the members of Knox Church, Guelph, following Dr. MacGillivray's death, Rev. Dr. A. F. Scott Pearson, formerly a Professor in Montreal College, writes thus:

"It was he who brought me to your midst, and introduced me to the good folks of Guelph. It was always a joy to meet him. When I came back to you on your anniversaries I had many opportunities of getting to know and to esteem his rich and rare personality. He was always kindly and genial. His interests were high and varied. His loyalty to friends and Church, and the Church's Head was most exemplary. His compassionate heart, and his business acumen were alike remarkable. He was, indeed, a landmark whose removal is bound to give many deep pain. I mourn with you all."



## Among the Churches

### Campbellford, Ont.

On Sunday, January 16, two beautiful memorials were unveiled and dedicated at the morning service in the Presbyterian Church. These were the gift of Mr. John M. Coombs of Smith's Falls, Ont., an active and highly esteemed member of the Presbyterian Church of that city. They were to give effect to the wish of the late Mrs. Coombs and took the form of a communion table, to the memory of Mrs. Coombs' late father and mother, Mr. and Mrs. James Benor of Campbellford, and a baptismal font in memory of her brother, Mr. Frederick Benor, who also was for years actively connected with the Campbellford Church.

The service was in charge of the minister, Rev. B. Simpson Black, who preached from Exodus 31:8 on The Furniture of the Tabernacle, and conducted the dedicatory service, assisted by representatives of the Session and Board of Managers. The congregation was unusually large and the two new and substantial pieces of furniture are a valued addition to the furnishings of the place of worship.

### Arnprior, Ont.

A gratifying report on the financial standing of St. Andrew's Church was presented after the regular morning service on a recent Sunday, when it was announced that the church indebtedness had been reduced by \$5,000 as the result of a canvass. Exclusive of this the congregation has in the past seven years paid over \$14,000 in principal and interest upon the building.

### Assiniboia, Sask.

"He died as he lived, trusting in God", was the comment upon the passing of Mr. Archibald Boyd by one who knew him well. He was the son of Mr. and Mrs. Robert Boyd, a pioneer family of the Nottawasaga district. He was born in Port Hope in 1857. At ten years of age he was precentor in the Presbyterian Church at Dunedin, Ont., and was a member of the choir there for many years. He helped to build the Presbyterian Church at Copper Cliff in 1899, was ordained an elder in St. Andrew's Presbyterian Church at Creemore in 1900, and served in that capacity in St. Andrew's Church here for many years. A man of strong rugged character, holding high principles he yet possessed a pleasing personality that endeared him to a large circle of friends.

### Sherbrooke, Que.

At the recent celebration of the seventy-third anniversary of St. Andrew's Church it was intimated that the past year was the most outstanding one in its history. Under the able leadership of Rev. J. R. Graham,

the membership has greatly increased and marked interest is shown in all departments of church life and work. Rev. Dr. John MacKay, President of Princeton Theological Seminary was the preacher for the occasion and delivered most impressive and inspiring sermons to large congregations. The minister at the morning service was assisted by Rev. Allister Murray, and Rev. R. Robertson. In the evening the ministers of Plymouth United Church, Trinity Church, and the Baptist Church were present and took part in the service.—Com.

### Brighton, Ont.

St. Andrew's Church suffered a severe loss in the death of Mrs. E. Harden who was prominent in every good work in the congregation for a number of years, especially since the disruption. She was deeply interested in missions and was President of the W.M.S. for a number of years. At the time of her death she was Secretary of the Home Helpers Department.

### Lunenburg, N.S.

St. Andrew's Church mourns the passing of one of its beloved elders, Mr. J. Steadman Berringer. He will be very greatly missed by St. Andrew's for his connection with it extended over many years. He supported it generously, and left to it a bequest of \$1,000.

### Toronto, Ont.

A special service in memory of the late Rev. George Miller Dunn was held recently in Westminster Church where Mr. Dunn had been minister and to whose energy the erection of the church was due. Rev. Dr. James Wilson of Wychwood Church was in charge of the service and in his sermon paid a worthy tribute to Mr. Dunn for the local and general services rendered by the late minister to the Church. A memorial tablet was unveiled on this occasion to Mr. Dunn's memory.

### Bluevale, Ont.

Knox Church, suffered a severe loss in the death of Mr. James E. Nickol on February 23rd following an illness of a few days. For over twenty years he served the congregation as an elder loved and admired by all. He was faithful in attendance upon public worship, sickness only being the occasion of absence. Following the loss of the church in 1925, as a member of the Building Committee and as Chairman of the Board of Managers, he was very active in re-organization. His counsel was valued both in the community and the church. He supported every worthy cause and was a member of the executive of the Bible Society.



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Newmarket, Ont.

The 104th anniversary of St. Andrew's Church was observed on Sunday, February 27th. Rev. G. C. Lamont of Bonar Church, Toronto, was in charge of the services for the occasion and preached both morning and evening. During the past year twenty-one members have been added to the roll and the outlook for a steady increase is promising. The present church was erected in 1857. Services were held as early as 1812 but only at infrequent intervals. Although Colonel Graham in that year gave forty acres of land for a church and manse, the first edifice was not erected until 1836. The minister is Rev. Dr. Dougall MacIntyre who was inducted in 1927.

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## Leamington, Ont.

The minister and Session of Knox Church, desire to bring to the attention of the Church at large the long and faithful service to Christ in The Presbyterian Church in Canada of Mr. John C. Ross who "fell asleep" December 26th last. A member of Knox Church, Harrington, Mr. Ross was ordained an elder on June 11th, 1877. He served for seven years as Clerk of Session, resigning in 1895 when with his family he moved to Leamington. Shortly afterward he was elected to the Session of Knox Church. He was diligent in the discharge of the duties of his office until his death.

At the memorial service held in the Church he loved so well Rev. J. L. W. McLean, his minister, spoke of Mr. Ross's sixty years' consecrated service as an elder. Recalling the inspiration of his Christian life Mr. McLean said, "He was to me as Paul to Timothy." In the community he was one of God's living letters "known and read of all men."

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## Tavistock, Ont.

St. Andrew's Church, of which Rev. Donald M. Kerr is minister, reports that though a very small group so far they have been able to meet their obligations. During the past year extensive repairs have been made on the church, including the installation of a new lighting system and a brass standard and curtain in front of the choir area. The choir also has been supplied with gowns. The Y.P.S. has eight members and although this is a small number all are deeply interested and growth is assured.

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## Thorold, Ont.

Following a short illness Mrs. Daniel Walker passed to her reward at the General Hospital, St. Catharines, on February 27th, 1938. Her life was largely spent in Thorold, where she was known for her domestic virtues and her devotion to the

Church. She was identified with St. Andrew's Church in which her husband for many years was an elder. She was a life-member of the W.M.S. and for many years a valued member of the choir. She was especially interested in missions and during 1937 gave two life-membership certificates to members of the society. St. Andrew's Church and the W.M.S. Auxiliary pay tribute to her for her generosity in bequeathing to St. Andrew's the sum of \$1,000 to be divided equally between Home and Foreign Missions.

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## Vancouver, B.C.

For a long time Central Church has carried a very heavy financial burden, largely accounted for by the necessity, following the vote on union, of purchasing the place of worship now occupied, and by their limitations as a minority group both in numbers and financial resources. This burden is still quite substantial, amounting to a little over \$26,000. However as an offset the congregational property is valued at \$60,000. A specially encouraging feature of the situation is that whereas the obligations have been increasing, the trend is now the other way and the past year showed a reduction sufficiently large to brighten very greatly the outlook. The earnest labors of Dr. Cameron, minister, have borne fruit in this particular and in the general condition of the congregation.

A recent re-financing scheme has been launched by which it is anticipated the burden will be considerably lightened. The Board of Managers have assured the congregation that by the issue of debentures in the congregation to a maximum of \$25,000 the entire indebtedness would be consolidated on a four per cent basis. This is an important congregation situated in the very heart of the city and its earnest efforts to maintain in that centre its share in the witness of Presbyterianism will be viewed sympathetically by the whole Church.

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## Lethbridge, Alta.

The thirteenth anniversary services of St. Andrew's Church, were held recently when Rev. W. G. Brown, M.A., B.D., Ex-Moderator of the General Assembly was welcomed as the preacher for the day. Large congregations were present, morning and evening, to listen to Mr. Brown's forceful messages. On Monday evening the Ladies' Aid held their annual dinner, when a large number of members and friends were present. Mr. Brown who had remained over for the occasion delighted all with his reminiscences of his early experiences in the mining and logging camps in which he served the Church in his student days.—Com.



### THE KENT ESTATE

The judgment of the Court in this case reported in the February Record we are advised is but the first stage in the legal process. Intimation is given by the Session of St. James Church, London, that an appeal has been taken from this judgment and if necessary the case will be carried to the Privy Council.

### A SPECIAL GIFT

The Treasurer is in receipt of the sum of \$100, the gift of an elderly man in St. Aidan's Church, New Westminster, eighty-six years of age. This amount was forwarded with direction that it be devoted to our work in India. When it is realized that this gift is the result of patient saving over a long period its value is better appreciated. It was not given out of abundance. The choice of India as the field to benefit by this gift is explained by the fact that the donor's son had dedicated his life to work in that land but died before completing his course. The gift is to be regarded therefore as a memorial.

### DR. EPHRAIM SCOTT FUND

A very generous and prompt response was made to the appeal of the Committee in charge of this fund which appeared in the March Record. A minister forwarded the sum of \$200 expressing his desire that this be devoted to the relief of some needy minister or minister's widow; and this contributor further stated that he did not wish his name to be known. The Committee very gratefully received this contribution and expresses the hope that it will be an incentive to others to remember those in need who have served the Church, in many instances, both long and with great fidelity. This gift merits the commendation bestowed by Jesus upon the widow in the Temple for it comes from slender resources; and if the example were followed by those of more ample fortune we should find this fund surprisingly increased.

Better than gold is a thinking mind,  
That in realms of thought and books can find

A treasure surpassing Peruvian ore,  
And live with the great and good of yore.

The sage's lore and the poet's lay  
The glories of empires passed away—  
Who the world's great roll can thus unfold,  
Enjoys a pleasure better than gold.

—Selected.

### THE HIGH "C's" OF TEACHING

In addressing a meeting of the Superintendents and Teachers of the Presbyterian Sunday School Association, Montreal District, The Reverend George H. Donald, D.D., Minister of The Church of St. Andrew and St. Paul, spoke of the chief qualifications which every Sunday School Teacher must possess for this valuable service.

Some notes of his address are given in this article.

#### The First Qualification Is Competence:

Under this head emphasis must be laid on the fact that zeal without knowledge is insufficient. We must have zeal as a start. But also we must know. The Apostle Paul insisted on "zeal according to knowledge." Therefore all teachers must be earnest students of the Bible; they must know the Faith they would teach. Also, they must be capable of applying that knowledge to the needs of the pupils under instruction. Lots of people know their Bibles, texts and passages, and where they are to be found, but cannot apply their knowledge to their own individual lives, nor to others. We must be able to turn our knowledge into practical help for the boys and girls under our tuition. For this purpose an acquaintance with Child Psychology is a primary necessity. In order successfully to approach and deal with children, we must know something of their "make-up", their emotions, impulses, motives, vague longings, repressions, behaviour; their unconscious purposes and conscious activities. And we must be able to show how these may be properly directed. Every teacher should, therefore, secure one of the many published books on Child Psychology as an aid to competence.

#### The Second Qualification Is Confidence:

To this end the lesson must be carefully prepared. There must be no slipshod or hurried preparation. No matter how simple the lesson may be, it requires concentrated study which will make it clear in the telling and unfold its meaning and application. Result: Confidence. Full of such confidence we face the class and suddenly an unexpected disturbance springs up. Children are invariably restless creatures, inattentive, listless, difficult and up to all sorts of pranks. In a moment a situation may arise which will try our nerves and upset our poise. Deal with it at once. Take a second to pray. Be patient and firm. Never admit defeat. Believe you can deal with the matter and go ahead with all your senses alert. I can do all things, even deal with refractory pupils, through and with Christ, Who strengtheneth me. Confident in Him.

#### The Third Qualification Is Conviction:

We must have a religion of our own. Most people start with a second-hand religion. They learn it from their parents, and often without knowing or thinking what



they say and what it means. Everyone of us must hammer out a faith for himself. A second-hand faith is not good enough to meet the demands of life. We must have a faith of our own: beliefs of our own. Ask questions, think things out, take nothing for granted until you come to clear convictions and can say "I know in Whom I have believed." For this purpose it is urgent that all teachers must attend church services with the utmost regularity: think over what they hear and read; and pray with the mind fixed on God, relying on the Holy Spirit to guide them unto all things.

**How to Pray:** Go down on your knees, empty the mind of all wayward thoughts, concentrate on God; remind yourself of His ready help; listen for His Voice. Pray in your own words, naturally, unaffectedly, speaking as to a friend near and dear to you. Pray often, in all kinds of places, at odd and certain times. Go on praying though the heart is sick and weary. Be importunate in prayer.

In these ways we come to beliefs, convictions. Start with one belief. Add belief to belief. Others will come. Religious Faith is a growth.

#### **The Fourth Qualification Is Consecration:**

The Hebrew word for consecration signified "filling the arms full of." It was the custom of the High Priest to come to the outer Temple where the people had brought and placed their offerings, and, filling his arms full, to carry them to the Altar, there to be consumed as sacrifices to God. So then, we must gather up our ability, our time, our wealth, our interests, our qualifications, our pleasures, our work, everything we have and are, and place them on the Altar under the dominion and at the disposal of Christ. One by one they must be brought and consecrated to Him until He has full dominion over all. Have you done this? It is the supreme qualification.

### **ALL ONE IN CHRIST JESUS**

Editor of Record:

There has been of late years a noticeable cleavage in most of our congregations between those who may be classed roughly as the old and the young. For natural reasons a certain division may always have existed but within the past two decades it has grown very marked, and this is not a desirable condition. The odd part of it is that the young people are not primarily responsible. It has been the older members of the churches who have contrived in every way practicable to group the young people by themselves, and the ministers—probably feeling that it was expected of them—have fallen into line by taking every opportunity to address young people specially and separately.

This has all worked out in a divisive

manner and has consequently been adverse to the spirit of unity and co-operation which is the life of a congregation.

The groups of people who gathered together to listen to Our Lord in the days of His flesh were of all grades and ages and I don't recall any instance in which He addressed Himself exclusively to the young or to the old. He spoke to human hearts, and young and old alike were touched. There was one case in which the disciples sought to exclude the very young from His presence, and they were summarily reprovved.

Congregations like families are complete only in the diversity of their component parts, one supplying what another lacks. Personally I have never found difference of age a barrier to sympathetic co-operation when working with young people. They are delightfully responsive and friendly and the older men and women need them by their side.

—Helen Fairbairn.

### **THE ALLIANCE OF THE REFORMED CHURCHES**

#### **Western Section**

This Section met this year in Princeton, N.J., U.S.A., where stands that celebrated University for the founding of which, although it sustains no denominational relationship, Presbyterians were responsible. The delegates were thus afforded the opportunity, many for the first time, of seeing this famous institution and of coming into contact with the Seminary which is the Presbyterian Theological College. For others the meeting was the occasion of looking again upon familiar scenes and renewing associations of college days. Our representatives in attendance were:

Rev. Frank Baird, D.D., Chipman, N.B.  
Rev. Wm. Barclay, Hamilton, Ont.  
Rev. J. B. Skene, Huntsville, Ont.  
Rev. Samuel Farley, Regina, Sask.  
Mr. J. W. Marshall, Niagara Falls, Ont.  
Rev. W. M. Rochester, D.D., Toronto.

A full report of proceedings is anticipated in the next issue.

### **RUSSIA'S GODLESS DECLINING**

There are signs of a religious reaction in Russia. Membership of the Militant Godless League, which in 1935 was 5,000,000, is now less than 2,000,000. Five anti-religious museums have been closed in the provinces, together with the Central Institute for Anti-Religious Propaganda, which formerly had 3,000 students. In 1936 only eighteen anti-religious books were published—a great decrease on previous years. There are also fewer caricatures and posters, anti-religious plays and lantern lectures.—British Weekly.



## PRONOUNCEMENT ON MATTERS OF FAITH AND LIFE

Fifteenth General Council  
Alliance Reformed Churches,  
Montreal, 1937

In his report on Presbyterian Reformed History and Theology to the Alliance, Western Section, Rev. W. Barclay of Hamilton, said:

"It falls to the Chairman . . . to remark very briefly on the significant substantial similarity of much of the Presbyterian Public Pronouncement, long in preparation but finally adopted last June at the fifteenth General Council of the Pan-Presbyterian Alliance in Montreal, and the reports of the Oxford and Edinburgh Ecumenical Conferences. The conscience of the Church is being stirred by the world happenings of our time to a realization of the need for moral leadership. Whence could this better come than from the Churches of Christ, drawing their counsels from the eternal principles set forth in His Gospel? We wonder what steps are to be taken to put our Presbyterian Pronouncement before the individuals of our large Constituency of over forty million men and women."

For the Presbyterian constituency in Canada these pronouncements are here set forth.

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- I. The Church and Holy Scripture.
- II. The Church and Unity.
- III. The Church and its World Mission.
- IV. Religious Freedom and the Autonomy of the Church.
- V. The Church and Social Life.
  - (a) Stewardship and Life and Property; (b) The Church and the Social Order; (c) The Church and Temperance; (d) The Church and Gambling; (e) The Lord's Day.
- VI. The Church and Education.
  - (a) Schools and Colleges; (b) Activities forming the Public Mind.
- VII. The Church and the State.
- VIII. The Church and International Life.
  - (a) International Community and Co-operation; (b) The Church and War.

The Reformed Churches holding the Presbyterian System, being one in doctrine, discipline and government, maintain an historic place and witness within the body of the Universal Church.

We are agreed in acknowledging the Word of God, revealed in the Old and New Testaments, as the supreme Rule of Faith and Life. As members of the Holy Catholic Church we acknowledge the sole Headship of Christ, from Whom all authority and

government are derived. We claim the liberty of the Spirit, believing that He is ever present in the Church to regenerate, guide, and admonish. We rejoice in the time of Divine favor known as the Reformation, when God raised up great teachers in the Church, calling upon His people to separate themselves from error and superstition, and to embrace the Gospel in its simplicity and sufficiency.

The central doctrine of the Reformed Churches holding the Presbyterian system is the Sovereign Grace of God. By it we declare that God is the Creator, Preserver, Governor and Redeemer of the world, and that the order of its events has a purpose and meaning only to be understood by reference to the Divine Mind. This belief is opposed to all views which regard the world as but the product of natural forces, and the well-being of man as the achievement of human striving. The Divine purpose has been disclosed to us in Jesus Christ, through whom we have received the Gospel. That Divine Word, the Word of God made flesh, is at once a revelation and a summons. Through Him we are assured that the world is to be effectually redeemed only as men respond to God in faith and obedience.

We confront men in their present sin, confusion and despair with the Divine message of salvation in Christ. We call upon them everywhere to submit themselves to the transforming power of God's redeeming grace. Alike to men as individuals and to men as organized in social life this summons is presented. As the social life of man is a Divine creation, its mission is to serve the ends of grace and to assume a Christian character. Rejoicing in this faith for ourselves, we desire to share it with all mankind.

Our first call to men everywhere, alike to those in the Church and to those outside its visible fellowship, is to consider Christ anew, to hear His Word and to walk in His way. We must examine ourselves before God, and repent of our disobedience to Him. We must embrace the Gospel in simple faith and yield ourselves to Christ, in order that our repentance may issue in a new life for ourselves and for society. To that end we are moved to make the following declaration:

**I. The Church and Holy Scripture.**—We believe that God is speaking through the Scriptures of the Old and New Testaments to the world in its sin and confusion. Everywhere men are to be found seeking for an authority higher than human wisdom. Man has grievously failed and needs a new and clearer light. God has spoken to us in Jesus Christ. He is the living Word. To Him the Scriptures bear witness.



The Bible presents to us the Divine way of life, not as a philosophical construction of human experience nor as a system of ethical precepts, but as the unfolding of God's redemptive action in history. In our spiritual necessity we must turn anew to Revelation. Therefore the Church is called at this time in its whole membership, and especially in family life, to the earnest study of Holy Scripture, with a more general use of the aids to Biblical knowledge now available, trusting the Holy Spirit to declare to us thereby the truth of God of which we stand in need.

**II. The Church and Unity.**—We believe in an Holy Catholic Church (the whole company in heaven and earth of those who are united to Christ by faith, and through Him to one another in a spiritual and holy bond). As there is one Christ, there can be only one Church.

The Unity of the Church is spiritual, but it needs to be made visible to the world. The witness of the Church has been gravely hindered by persistent divisions. While we acknowledge that from time to time, in obedience to conscience and for the good of the whole Church, it has been deemed necessary that Christian men should separate themselves from one another, we believe that God is ever calling us to seek ways of reconciliation within the essential unity of the Church.

Holding, as we do, that our ministry of Word and Sacraments is derived from Christ Himself and that the principles of our worship, government and discipline are Scriptural and Apostolic, we none the less rejoice that in all parts of the world there are Christian movements directed towards fellowship and union; and we gladly acknowledge the duty laid upon us to promote, in accordance with the Word of God, unity both within our own Presbyterian order and with Churches of other traditions and government.

**III. The Church and its World-Mission.**—We believe that God's purpose of grace extends to the whole world, and that the Church is His instrument for bringing the Gospel to all men. Alien creeds are being proclaimed which aim at converting the whole world: atheism has become militant and missionary; nationalism is claiming to be the supreme rule of faith and life. In some regions the Church is being actively persecuted for withstanding those creeds, which by their exaltation of self-interest outrage the spirit of the Gospel and would inevitably plunge the world into disorder and ruin. The supreme need is for men and women whose life has been renewed and consecrated. By the world's distress the urgency of the missionary command is intensified that in the name of Christ His fol-

lowers should go into all the world and preach the Gospel.

**IV. Religious freedom and the Autonomy of the Church.**—The Reformed Churches of the Presbyterian family in the early period of their life and struggle for existence and security shared in the exclusive and coercive principles of Pre-Reformation times, and were therefore not guiltless of restraint upon religious liberty. Nevertheless they have long been identified with resistance to oppression in Church and State, and with the maintenance of the principle of constitutional and representative government and of free institutions in both spheres. We therefore deplore, and make our protest against, the grievous restraints laid in our time upon the life and liberty of suffering Communion within the Church of Christ in various lands, Orthodox, or Roman Catholic, or Protestant. Whether defended as reprisals for ecclesiastical shortcoming in the past, or vindicated by narrow racial prejudice, or inspired by hostility to all religion, they alike constitute a blot upon modern civilization, and a perilous threat to those blessings which the public and individual life of mankind owe to the gracious influence of Jesus Christ. We plead for the termination of these wrongs, however motivated, as unworthy of the governments of civilized countries, as the inevitable springs of fresh evils to humanity, and as an offence to the Kingdom of God on earth. And we pray that Almighty God, in His long-suffering and compassion, may turn the hearts of all the peoples into a new obedience to the Law of Christ, in the knowledge and assurance that only in acceptance of justice and mercy and goodwill lies the promise of true and lasting peace.

**V. The Church and Social Life.**—(a) **Stewardship of Life and Property.** We believe that life and wealth are Divine gifts and are to be exercised in responsibility to God. We recognize that human life is a sacred trust, essentially spiritual in character, as Jesus Christ declares when He speaks of the value of the soul. The end of life is not to amass wealth or power but to serve and glorify God. The modern world in its devotion to material values needs to hear the Lord's grave warning about gaining the world and losing one's soul.

Despite the vast increase of wealth, poverty is widespread in the world to-day. Property accumulates in the hands of individuals and groups, and though in many cases used for the advancement of the Kingdom, is too often used selfishly for a private enrichment which involves oppression and need. The Christian view of property does not deny the right of private ownership, but teaches us that it is a right



accompanied by a grave responsibility. We appeal for a wider and deeper realization of the Christian standard of stewardship.

(b) The Church and the Social Order. We believe that it is the will of God that human life should be ordered in accordance with the Spirit of Christ. Amid the social distress occasioned by far-reaching poverty, unemployment and inadequately rewarded labor, the Church is summoned to direct the minds of her people towards the necessity for a re-ordered social life, in default of which distress is turning to bitterness and violence.

We cannot, in a world so greatly blessed by God, accept the view that the continued impoverishment of great multitudes is in accordance with the Divine will. The provision of opportunity to work is a necessity in the interest alike of individual character and social stability. The Church must keep the conscience of her people alive to the spiritual and moral aspects of our social order. While it is not the function of the Church to prescribe the form of social changes, she has a distinctive witness to offer the world and a spiritual incentive to urge upon her people, to the end that her members may become leaders in the search for an order of life which will promote true human welfare through a better distribution of the good gifts of Divine Providence.

(c) The Church and Temperance. We believe that the abuse of intoxicating liquors is a grave social menace, and we deplore the common association of their use with the assertion of personal liberty. We urge our people to exercise the strictest self-discipline, and in the common interest we appeal in the name of Christ for personal abstinence, not on the ground of asceticism but by way of social example. We stress the unabated need for systematic education of our people, especially children and youth, as to the danger, physical, moral and spiritual, that is involved in the social use of intoxicants.

In our view no State should permit the trade in liquor to be uncontrolled. Any relaxation of safeguards is a grave public danger. The control by law of this trade ought to rest on a recognition of its dangerous character.

(d) The Church and Gambling. We believe that no tendency more demoralizing to social life has followed the period of war and financial depression than the alarming growth of the gambling spirit. In the world's markets and stock exchanges, on the racetrack, in gaming-houses, in sweepstakes and lotteries, and in social games of chance, gambling practices have become only too familiar in every land, and work immeasurable economic and moral injury. Among the victims those who have least of

this world's goods suffer the heaviest material loss; but the moral injury is experienced by all classes. We earnestly protest against the legalizing of gambling in any form, and under any auspices, in Church or State, however deserving of charitable assistance the object put forward may be, and we appeal to the members of our Churches consistently to dissociate themselves from even the minor forms of a practice which has become so dangerous to human well-being.

(e) The Lord's Day. We feel grave anxiety on account of the lamentable increase of unnecessary work on the Lord's Day, largely due to inconsiderate pursuit of pleasure or gain. We call upon our members not merely to avoid causing such work, but also to support every effort to secure for all men that Sabbath rest which is their spiritual right. We further exhort them to use fully the opportunities of this day for worship and for rest of body and soul, believing that, in thus following the example of their Master, they will obtain life more abundant.

**VI. The Church and Education.**—(a) Schools and Colleges.—We believe that God gives us life to be enriched and cultivated through the education of our whole nature—body, mind and spirit. While great State-systems of education have grown up, the Church has a profound interest and stake in the nature of the education provided. Even where opportunities for direct religious instruction are limited, it is vital that true spiritual ideals be given a place in education. These ideals can only be realized by the wise selection and training of teachers and educators. The Church should encourage men and women of a right spirit to make teaching their form of service to God.

(b) Activities forming the Public Mind. We believe that all men who have been granted gifts by God for influencing the public mind through education or recreation are intended to exercise them with due reverence for His name and will. Modern inventions have placed in our hands many new methods of great power, whereby the moral and emotional life of the people can be stimulated through the imaginative appeal. Universal education has opened the printed page, newspapers, magazines and books, to all. Radio penetrates many homes. Towns and villages have their theatres for the exhibition of moving pictures.

We rejoice that some of those who control these activities are men of Christian principle, who consistently seek to employ them to the glory of God and for the good of His children. On the other hand we deplore the fact that in many cases these ac-



tivities are being used to portray the trivial, the sensational, not infrequently the sensual and the criminal. Illustrations in picture papers and scenes on the screen are sometimes used for a depraving stimulation of interest in sex and self-indulgence. Millions of young people are exposed to these powerful influences so that there is grave danger that a race may be reared hungry for excitement and sensation, artificially stimulated in sensual emotions, and incapable of appreciating the higher values of life. This we deplore the more because we are equipped to-day, as never before, for widespread popular education of multitudes in sound ideals.

We appeal to all who control these new influences to recognize their responsibility for a right and honorable use of them. We believe that as the State is responsible for the welfare of youth, it cannot be indifferent to the educative influence of the Motion Pictures, Press and Radio. Therefore we suggest not only a rigorous repression of all corrupting activities, but a definite encouragement of all that will promote clean and wholesome living.

**VII. The Church and the State.**—We believe that Church and State have a common origin in the will of God, and that each has its distinctive place in the Divine economy. The Church needs the State and the State has need of the Church. Through their fellowship we may serve the purpose of God in the safeguarding of order and liberty and the establishment of justice.

The State exists not for its own ends but for the promotion of the common good by the enactment and administration of just laws, the discipline of the weak and sinful with a view to their reclamation, the right ordering of industrial and political life, the education of youth, the protection of the helpless, and the care of the poor. A nation which professes to be Christian is under obligation to realize the Christian ethic.

The State can serve these ends only as its life is purified, enriched and directed by men and women who acknowledge also the rule of God. Therefore the Church has a distinctive place within the life of society, providing opportunities for the worship of God, converting men and women to the obedience of Christ, instructing youth in religion, and extending within the State a spiritual community which ministers the things of God to men.

The State is called to serve the Church by the recognition of her distinctive character as a divinely ordered community, with distinctive rights and obligations. The Church claims freedom in Christ to direct and administer her own spiritual life,

and to offer to the State her counsels and admonitions. The Church does service to the State by the evangelization of its citizens and by the building up of Christian principles in her own membership. Thus Church and State render mutual service according to the ordinance of God.

#### **VIII. The Church and International Life.**

(a) International Community and Co-operation.—We believe that in the development of races and nations God has a purpose of good for all. As each group or division of mankind lives not for its own sake, but for the help and enrichment of all, the whole life of mankind is blessed. The spirit of Christ teaches us that by mutual service we may all enter into a fuller life, one supplying what the other lacks.

Confronted by aggressive nationalism, we condemn the view that nations are a law unto themselves, and are ends in themselves, and are entitled to pursue what they interpret to be their own destiny without regard to the rights of others. The Christian conception of patriotism is inconsistent with national arrogance. In the sight of God, who has made all men in His image, there is no essential inferiority or superiority of nations. Some have advanced in culture, civilization and wealth beyond others, but these differences do not justify pride in our own achievement or contempt towards others. Our heritage is also our stewardship. The more powerful are to serve and protect the weak, not to exploit or oppress them.

(b) The Church and War.—We believe that the recourse to war by the nations of the world is a heinous evidence of the sin of man's heart and an offence to God and man. Its havoc and sorrow, under which the hearts of men groan, are evidence in themselves that it is not God's way for men. The way of Christ is the way of love and reconciliation. The way of war is the way of hatred and enmity. War can neither establish justice and security, nor reconcile enemies.

God summons us to accept His way in the settlement of disputes. His solemn judgment rebukes man's sinful contentions. The duty of the Church is to teach mankind the reasonableness of His better way.

While, in accordance with the Reformed tradition, we do not deny that war may be lawfully waged in defence against unjust and violent aggression, yet we recognize that among sincere Christians there is a divergence of opinion as to whether war can any longer find sanction in the Christian ethic. We rejoice that by solemn declaration in the Pact of Paris many nations have at last renounced war as an instrument of national policy. We rejoice also that they have combined to create instruments at



Geneva and The Hague for the decreeing of justice in questions of international dispute and for co-operation in seeking arbitration. It is our belief that nations are responsible to God for the fulfilment of their solemn pledges to one another. Christian people have a duty as citizens to press upon their several governments the claims of the way of peace. It is the especial duty of the Church at any time of international alarm and tension strenuously to plead for patience and reconciliation, and to urge the attainment of justice through arbitration.

We believe that the peace of the world is endangered by reliance on the delusive security of armaments, with whose manufacture we deprecate the association of commercial self-interest, and that nations are called of God to use all rightful means for the establishment of peace. We call upon the nations of the world to support their professions and pledges of peace by mutual reductions in their armed preparations for war.

Finally, we call upon Christian people everywhere to work unremittingly for the removal of injustices and antagonisms between the nations, and, above all, to seek by the practice of Christian forgiveness, reconciliation, and love, to create lasting goodwill.

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The pronouncement upon war is one to which we were opposed in its reference to "armaments" and "commercial self-interest." We hesitate to speak of this because our dissent from this found expression only in our vote. Having been absent from the Business Committee when the matter was considered we could not very well speak against its report in the General Council, but exercised our right to vote. We were informed subsequently that ours was the only hand raised in opposition.

We confess difficulty in accepting the phraseology "delusive security of armaments." There are times when being well-armed is a substantial guarantee of security; and, if munitions are to be manufactured, the manufacturer is surely worthy of his hire and not a few manufacturers lost heavily in this enterprise. Then, too, Great Britain, recently refused to take such manufacture out of private hands.—Ed.

## NOMINATION

The Presbytery of New Westminster, B.C., nominated Rev. Dr. W. A. Cameron of Central Church, Vancouver, as Secretary of Home Missions, and Rev. A. A. Lowther of Jhansi, India, as Secretary of Foreign Missions.

## MISSIONARY NOTES

### The Leaven Works

"Educational ideals and methods are influenced by the Christian teaching about personality. The people in general are more open than formerly to the Christian approach. Bibles sell freely, and other religious volumes find many buyers. Evangelistic meetings easily draw their crowds. The young in particular are waking up to the presence of a new power and a new promise in their land. Of a large group of secondary school students examined a while ago in Japan, nine-tenths came from Buddhist homes. Yet a third of them expressed a desire to believe in Christianity, and of those who were reading any religious literature, three times as many were studying Christian books as Buddhist! The truth as it has come through other sages and prophets has been at work; the truth as it is in Jesus is now beginning to leaven the whole lump." Thus Bishop Herbert Welch spoke of the situation in the Far East in addressing The Foreign Missions Conference, and his words are a message of hope.

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### Honest and Impassioned Men Needed

This is the view of an eminent writer quoted by Dr. C. T. Leber at the Conference:

"The solution will come as honest men apply a deep spiritual experience of God, a practical mysticism to the problems which face them. Such men will suffer persecution. They will be few in number, but their lives will as ever be the very salt of the earth. They will stand for liberty of conscience against the totalitarian state, for spiritual experience of God in the midst of an atheistic people, for sacrificial service among the conflicting and selfish elements of nationalism, and for an abiding peace based on love in the face of the clash of arms and the advocates of force. In all this they will realize as never before the meaning of the Cross of Christ and the significance of his Eternal Message for the life of the world."

Dr. Leber quoted also a missionary statesman honored throughout the world but particularly on this continent, Dr. Robert E. Speer.

### Advance Not Retreat

"To be sure these issues can be diminished if we accept the view that the missionary enterprise is now to contract. In that case we shall need all our present resources to conduct an orderly retreat. If that is what is in store, the secretaries who are retiring can rejoice that they lived in a different day. If, however, we still have faith and believe in God and the Gospel, we must plan not for contraction but for expansion, not for mere perpetuation of the



past, but for something that will conserve all the good of the past and yet go on to something greater. 'Build thee more stately mansions, Oh, my soul'."

\* \* \*

#### A Letter, Rev. Allan Reoch

We are now returning to the Orient on the S. S. Empress of Canada, bound for Yokohama. Besides Dr. Stevens and ourselves, there are a number of Anglican missionaries for China and Japan, a party of nine United Church men and women for Szechuan, West China, some French Canadian Roman Catholic priests for China and Manchuria, as well as some American lady missionaries for Shanghai.

I would like, through the Record, to thank all those who made our furlough so pleasant. I feel greatly indebted to those who, at no small inconvenience to themselves, met trains at all hours of the day and night, to those who put their cars at my disposal, and especially to the ministers and their wives for the hospitality of the manse.

It was a source of great pleasure to me during the months spent in Canada to be able to meet so many of our people who are interested in the mission work of our Church. Unfortunately there are those who do not believe in supporting missions while the Church has a deficit. This is of course a decidedly wrong attitude. To stimulate interest in missions is the surest way of reviving a sleeping congregation and increasing giving to the local cause. Apart however from that aspect, how anyone can be indifferent to spreading the Gospel in non-Christian countries in view of our Lord's definite command will always remain a puzzle.

The enthusiasm of the W.M.S. in all parts of the country is an inspiration to every missionary. I earnestly hope our Church will organize a Laymen's Missionary Association. The chief argument against such a move is that there are already so many clubs and organizations. The obvious answer to that is that with Christians, first things come first.

Amid the general indifference of the age, one of the most hopeful aspects of our Church is the young people's work. The Provincial Rally in Ottawa showed the organizing and administrative ability of the young people as well as the deep spirituality of the movement. It was refreshing to be associated with them in summer camps and to have their active co-operation in many parts of the country. This work should have the sympathetic support and encouragement of the clergy.

What an opportunity our Presbyterian Church has in Canada to-day! This thought was brought home to me very forcibly. We

stand to gain if we remain true to the spiritual mission of the Church.

With the rising tide of spiritual power on the foreign fields, and a great receptiveness on the part of the people to hear the Gospel message, what a wonderful thing it would be if all our church members in the homeland would become soul winners. If they would then the home base would be so strengthened that we could take advantage of the present opportunities for winning the non-Christians to Christ.

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#### China's Need

These facts are gleaned from missionary correspondence by the Foreign Missions Conference of North America:

**Wounded Soldiers:** Far from the battle area 10,000 arrived in Hankow in two weeks; 30,000 more were said to be in Hunan in November. Sian was described as one vast camp for wounded soldiers and war victims.

"They constituted the largest mass of suffering humanity I have ever seen. There was no groaning or complaining even from stretcher cases who were borne past me by tired boy scouts.

"Many suffered from neglect, some having been wounded three weeks before coming to us, and many of them should have had operations long ago."

**Homeless:** Many cities have been evacuated. Countless homes in city and country have been destroyed. "Never before in China's history can there have been anything like the present dislocation of population":

750,000 in Shanghai, 50,000 in Peiping, 20,000 in Sian, 2,000 in Tian. Increasing numbers in Hankow and the far west, many of them students.

**Hungry:** Food supplies have been shut off in many places. Farms have been made battle areas. Fishermen have been driven from the seas. There is real danger of widespread famine. 350,000 in Shanghai are dependent on charity for their daily food."

In Hankow \$46,000 was raised for the Red Cross. In Shanghai \$3,000,000 was given for relief work by local organizations, and \$1,000,000 was given for relief work in Shanghai by the National Government. The Shantung Provincial Government gave \$300,000 for flood relief.

**Service:** Chinese doctors have volunteered in large numbers for medical service in the Chinese army. One hundred went to the front from Shanghai. A medical unit from Canton consisted of eight doctors and thirty-seven nurses.

Large numbers of students and others have taken special training and assist in medical work. Large numbers are giving voluntary service in refugee work. Women



all over China are making bandages for the hospitals and making garments for refugee camps.

**Wounded Civilians:** Not only in battle areas but in all the cities and villages where there have been air raids. At one of them, Shaoling: "Yesterday I was shocked by the scene I saw in a refugee camp for the disabled. Among the poor inmates are the totally blind, deaf, armless, crippled, partly paralysed, men with limbs torn off, and the mentally deranged."

**Flood Victims:** In Shantung and North Kiangsu there has been a flood, "the most serious within living memory", 4,000,000 are affected, 200,000 are reported as destitute.

**Cold:** At the beginning of winter 100 died of cold in Shanghai on a single day. In Sian it was said, November 21, that most of the refugees and wounded soldiers were still wearing thin cotton clothes. The small children looked especially pathetic.

**Destitute:** Factories in the large cities have been destroyed and the industry of a dozen cities is at a standstill. 195,000 destitute in Peiping alone.

China is doing what it can: Never have the Chinese people done so much for their suffering countrymen. But they are carrying on a war for their very existence and the whole land is impoverished.

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Shanghai has now 600,000 refugees who have practically nothing. Some of them used to be respectable and well-to-do, now they are rendered homeless, penniless, and down-and-out. I have seen them lying in basements, some even in the mud. They live on the most simple diet, averaging about three cents a day per person. My friend K. S. Lee now in Hong Kong, has sent us more than two thousand dollars for the refugee camps and wounded soldiers, but the amount is just one drop in the ocean. We have built a bamboo cottage for 1000 refugees. They are under the care of Christian churches. At the fall of Nantao which is the Chinese old city, thousands of refugees had to starve for five days. . . . The best parts of Nantao are in ruins. . . . Tens of thousands of civilians have been slaughtered.—Dr. C. T. Zia.

\* \* \*

#### **Happy Mount Leprosy Colony, Formosa** **By Rev. Hugh MacMillan**

I have often wondered how Dr. and Mrs. Gushue-Taylor are so attached to this place and so interested in these leprosy patients. Most of all have I wondered how Mrs. Taylor can be so content, yes even happy, to stay week after week over in this backwoods-place, behind the mountains. Most of the time she is alone, for Dr. Taylor is also on the staff of the MacKay Memorial Hospital in Taihoku, and has regular duties there as well. Is it a sense of duty to this

work in which she believes? Such a sense of duty was beyond my comprehension before coming here, but now, glimmerings of understanding are beginning to dawn. Arriving this afternoon, I overheard her speaking of a patient to a guest, saying, "My! she IS a fine girl!" . . .

These residents of the Colony have also shown out-standing progress in education and general character building. During the few months the Colony has been open, thirty-four have learned to read the Bible in Chinese or Japanese. Thirty-four Bibles were to-day presented as rewards to those who had qualified through a reading examination. Such progress in reading opens up opportunities for mental and spiritual development as well. Significant things must be happening in the lives of these people.

We have in residence to-day at the Colony 63 men and women. Two deaths of older people, advanced cases of leprosy, occurred during the summer. The other day one young chap of seventeen was permitted to return home. The doctor couldn't find a mark of leprosy on him. His was a light case and he had been with us more than two years. The patients and the Colony staff gave him a great send-off. Speeches full of hope and joy were made by several patients. Dr. Lee the Colony physician gave him parting instructions about continuing his life as he had learned to live at Happy Mount . . . simple, nourishing food, fresh air, exercise, work, sleep, his spiritual life. He will return in three months for the doctor to look him over again.

Mrs. Gauld, wife of the late Dr. Wm. Gauld of Formosa and her daughter Miss Gretta Gauld, R.N., are resident at the colony during this year of the Gushue-Taylor's furlough. In music, in caring for the sick, in comforting sick and sad, and in keeping everyone, staff and patients, cheered up, the Gauld's are making a valued contribution to the life of the colony.

In spite of hard times, rumors of wars, and wars! we have been wonderfully helped under the good hand of God in the work of keeping the colony running. It is remarkable how our friends are led to send their gifts—just enough and not more—and usually just in time to keep things going. Nevertheless leprosy colony work is a great venture of faith.

I close with the words of thanks Dr. Gushue-Taylor wrote in News Letter No. 9 "Our best thanks are due to many friends in many lands, and in the names of those whom it is our privilege to serve, we transmit these thanks to you, and pray that you may in your own lives receive much blessing from the knowledge that you have helped to lighten the load of many sadly afflicted folk."



## ABOUT MADRAS

Miss Laura K. Pelton

THE ultimate result of The International Missionary Council to be held at Madras from December thirteenth to thirtieth of this year will depend upon the preparation of the Home Church for the messages that will be brought from Madras early in the year of 1939. In the hope that this article will be followed by others, the present writer would like to introduce to readers of The Record the Madras meeting by anticipating, and answering a few questions.

First: What is The International Missionary Council?

Early in the twentieth century, conscious of common problems and of the magnitude of their work, missionary forces began to draw together, and out of this process grew the World Missionary Conference of Edinburgh in 1910. From the point of view of representation the word world may have been a misnomer, for of the two thousand delegates there were only twenty from the receiving countries, as they were termed in relation to the missionary movement. Among the themes discussed at that conference were: Occupation of the Fields; The Indigenous Church; Christian Education; Preparation of the Missionary; The Message; Co-operation. That conference appointed a Continuation Committee for the purpose of further advancing international missionary co-operation, with Dr. John R. Mott as its Chairman. During the years of that committee's existence Dr. Mott travelled up and down in Occident and Orient, through the sending and through the receiving countries, organizing national missionary councils. In the sending countries these councils were mostly composed of mission boards of their respective churches; in the receiving countries the churches themselves were drawn into these national councils. From these various councils, twenty-six in all, was formed the International Missionary Council in 1921, which is an advisory, not an executive body.

In 1928 the enlarged meeting of The International Missionary Council was held on the Mount of Olives at Jerusalem. Much smaller than Edinburgh, the actual delegation being two hundred and fifty-two, it was much more representative. In that small delegation fifty nations were represented. They met to discuss in the light of a drastically changed world in the post-war era The Christian Message in relation to the following: The Non-Christian Systems, Religious Education, Older and Younger Churches (the new terms for 'sending' and 'receiving'), Industrial Problems, Race Conflicts, Rural Problems, Co-operation.

Keeping in mind the personnel of that meeting, men and women of fifty different nations, representing all races, and remembering the topics under discussion it is worth noting that from that memorable meeting came a unanimous statement of what they believed to be the essential message for the missionary movement, the opening paragraph of which was:

"Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding revelation of the God in whom we live, and move, and have our being."

Now, ten years later, The International Missionary Council will hold another enlarged meeting at Madras, India. Twenty-six national councils still comprise the international body with twelve additional affiliated organizations.

Second: What is the theme for the Madras meeting?

It implies the new trend, or the new emphasis in missionary endeavor. In the two previous world conferences the theme was the Christian Message in the Missionary Movement. At Madras, the emphasis is shifted from Missionary Movement to The Church. The delegates will go to Madras thinking of the nations coming together not as sending and receiving countries, not even so much as younger and older churches, but as fellow-members in The Church Universal. The North American delegation must go conceiving the missionary task to be not only to send the Gospel overseas, but also to strengthen and maintain the younger portion of Christ's Church in coping with the many forces arrayed against it.

The discussion will be under the following headings: The Faith By Which The Church Lives, The Church's Witness, The Inner Life of The Church, The Church's Environment, Co-operation.

Third: Who will go to the Madras meeting?

Four hundred and fifty delegates from the twenty-six national councils and twelve affiliated organizations, representing in all about fifty nations and all races. Forty-five delegates have been allowed the Foreign Missions Conference of North America, six having been elected from Canada. At least fifty per cent of the delegation will be from the Asiatic countries and from Africa, thus assuring the so-called younger churches a



representation equal to that of the older churches.

Fourth: In what way are we a part of this International Missionary Council?

Through the Foreign Missions Conference of North America which held its annual meeting in Toronto in January of this year, and of which there was an excellent account by Mr. W. F. Butcher in the February number of *The Record*. Strictly speaking this conference is not correctly named, as it includes only the United States and Canada. The Presbyterian Church in Canada is part of it through our General Mission Board and The Women's Missionary Society.

Fifth: What share can the Home Church have in Madras?

First, it can pray: for those who are charged with the writing of preparatory papers, for those who will organize the sectional discussions, for all the sessions of the conference; and special prayer for the delegates who go from China and Japan.

Second, the Home Church can organize small study groups and discuss the topics as outlined for Madras. This will give some reality to the conference for those at home. This has been done in some churches in the United States.

Third, the Home Church can avail itself of the opportunity to hear messages from Madras when the delegates return. Special plans are being made to give to the churches of North America an interpretation of Madras which will kindle within the Church here something of the renewed hope and life which many trust is a possibility inherent in the India gathering.

Sixth: What of expense?

The expenses of the delegates from North America to the Madras meeting of the International Missionary Council are being pooled, each Board represented in the Foreign Missions Conference of North America contributing a certain amount based on its expenditure for missions. The seven delegates from the Canadian Churches will go as representatives not of any special Church, but of all the Churches of Canada.

May the Madras Council prove to be one of the truly momentous influences in the history of The Christian Church.

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Alexander the Great began the second night's carousal with twenty guests at table. He drank the health of each guest severally. After this he called for Hercules' cup, which held an incredible quantity. After twice emptying this extravagant bumper, he fell instantly to the floor. Seneca says, "Here then, this hero, unconquered by the toils of prodigious marches, exposed to the dangers of sieges and combats, lies subdued by intemperance". He died of fever a few days later, at the age of thirty-eight years. —Selected.

## In Quietness and Confidence

### IS THY GOD ABLE?

Rev. J. Keir Fraser, B.D., D.D.,  
New Glasgow, Nova Scotia

"Is thy God able?"

This is a big question, big every way. It is a very practical question. It is fraught with tremendous consequences and has tremendous possibilities. We cannot help asking it of ourselves, "Is our God able?" Outsiders are asking it of us, "Is thy God able?"

You know the circumstances under which it was asked in our text. Daniel has been placed in the den of lions. The next morning the King, after a sleepless night, comes to see if Daniel has been protected. The scene is a dramatic one. Evidently the King feels that the test is not Daniel but Daniel's God. Daniel has made a great deal of his relation to God. He has talked a great deal about it. It is really the one thing that has distinguished his life from others. He had God with him. He depended on God. Now came a test—not of Daniel but of Daniel's God. So the question of the King is not "Are you alive? Have you survived?" but, "Is thy God able to deliver thee?"

I say this is a great question. Ever since Daniel's day the world has been asking it. It is asking it to-day. It is asking it of you and me. It says: "You say you believe in God; you talk boldly of His power; you say you are brave in His strength. Well, here are trying experiences which have come into your life, sorrow, bereavement, hardship, poverty, calamity. Does your faith count now? Is thy God able to deliver thee?"

You see it is not so much a question as to whether believers are loyal to Him, but whether there is really anything in what they are claiming to believe in. They may be believing in a mere myth. There may be no foundation for what they believe. So the question is, Is there any such God as they claim to believe in? Is there any real ground for the hope which they keep declaring? "Is thy God able?"

When men who are without the Christian faith see believers break and fail and fall; when they see them devoured by the lions of sorrow, or adversity, or even of sin, they do not stop with condemning them; they go on to say that there is nothing in what they believe, that it is all a thing of the imagination. They measure God by the men who claim to believe in Him. So it becomes immensely important that they have a right conception of God. It throws us all back upon asking ourselves, not if we believe in a God, but whether God, as we know Him, is really able to do what needs to be done in our lives. It makes us ask the question



of the King, "Is thy God able to deliver thee?"

There are great advances being made in science to-day. Men are learning the truth about facts which were hidden before. They are claiming to know the secret of life. They are talking learnedly about evolution, and aeons of time, and unmeasured space, and many other things. The world which once seemed so large has shrunk to a mere speck in the universe. Men are even going so far as to say that the secret of the origin of life is yet to be found, and that it will prove to be the result of certain chemical actions. You read all about that in the papers and magazines, and you hear it talked about in your circle of friends or unbelievers. What does that do to your faith?

Do you fear for the ark? Do you tremble for the future? "Is thy God able?" Are you sure that the outcome of all this talk and unrest and anxiety will only be to bring out more clearly the glory and the power and the love of God, that it will end in a clearer revelation of God?

Many of us, if we are honest, must admit down in our hearts that the question sometimes arises whether after all we may be mistaken, whether we have not made too much of this matter of religion. So we become fearful and nervous, or we whistle to keep up our courage, or we try to make up by bluster for the secret doubt that we have. In other words, we are not sure of God. To be honest, we do not know whether our God is able or not.

This is why in so many cases faith fails in the presence of scientific discoveries and speculations. Real faith welcomes all these new things in the assurance that every one that is finally proved true will bring more glory to God, will make the Christian revelation all the more beautiful, while every one that is not true will soon be disproved. It casts the pure gold into the fire without any fear as to the result. It knows it can stand the test. Our God is able! Our Christ is equal to all the strain of all the new knowledge that can be found! We know it will yet be a diadem of glory in His crown!

Then here are great social evils. In some cases they are flaunting themselves in the very face of society; in other cases they are skulking in dark places and waiting to strike the social order in its time of peril. Although 1900 years have passed since the coming of Christ the social order is yet far from being what it ought to be. There are strikes and industrial unrest. We have the brothel, the gambling den, frivolity, covetousness, political corruption, an undue craze for pleasure. You cannot be honest and blink these evils. You cannot get away from them. They are too obvious. What then?

Do you despair? Do you give up? Do

you fight on in a dogged, hopeless fashion? Do you feel that these evils cannot be ended? That they are here to stay, and that any thought of driving them out is foolish? Or, "Is thy God able?" Are you ready to enter the fight against any form of evil in the assurance that with such a God as you have the victory is not only possible but certain? Has humanity actually got the upper hand of your God so that no matter how loyally His people serve Him He and they are going to be defeated? Is the devil stronger than God? Is that the kind of God whom you are trusting? Is thy God able?

Then here is your personal life with all its struggles and temptations, its defeats and failures. What is to be the outcome after all? That old habit of yours, are you never going to conquer it? That besetting sin, is it ever going to be overcome? Is thy God able? Do you go into the struggle with the conviction that such a God as yours is cannot be finally defeated? That because He is on the side of what is best in you, therefore what is best in you is assured the final victory?

There are three great texts in the Bible which speak of the ability of God, and which ought to come to us with great comfort in our personal lives. One is that familiar verse in the Hebrews:

"He is able to save to the uttermost all who come unto God by him."

There is His ability meeting us at the very entrance to the Christian life. "Able to save to the uttermost all who come unto God by him."

Then there is the other verse in the Hebrews:

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."

His ability going with us all the way along the Christian life.

Then there is the verse with which Jude closes his brief epistle:

"Unto him who is able to keep you from stumbling, and to present you faultless before the presence of his glory with exceeding joy." His ability carrying the work through to completion.

Is thy God able at all these points?

Is He able to conquer all your weaknesses so that you can enter and follow and complete the Christian life?

These Bible writers say He is. What do you say? What is your real hope for final victory? What is your real ground for hoping to come out at the end without blemish, faultless? One thing certain, it cannot be your own efforts. If not, then is thy God able?

"Is thy God, whom thou servest continually, able to deliver thee from the lions?"



# Children and Youth

## LIKE AS A FATHER

Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psalm 103:13.

WE begin this message as a minister does his sermon by announcing the text. This verse tells us about God and his feelings toward us. How delightful to learn from these words that He thinks of us all so tenderly. We are drawn to Him at once and all fear that has been aroused in us by wrong statements about Him is driven out and love and trust take its place. It is sad to think that sometimes the name of God has been used to frighten children, and they have suffered greatly in consequence. What a wrong is thus committed when teachers impart to children such awful thoughts about God that terror possesses their sensitive souls, whereas He loves us with an everlasting love. The man who wrote these words was a good preacher for he tells us that we should think about God as we think of a father whose love and tender care we have experienced. He tries to tell us of the unknown by the known and of the unseen by the seen. What a kind and true father is to his children that God is to us, but in the highest degree, for his love is wise, deep, sure, and unchanging.

This is exactly the way by which one child was taught to think about God and that thought never changed throughout his whole life. He was the son of a man about whom we have all read, Mr. D. L. Moody, whose name will endure for many, many years for the wonderful work he did to make God known to men. He had spoken doubtless frequently to his boy about God but no words could have made the impression upon his young mind that was made by the following incident.

One evening Mr. Moody drew his boy's attention, when he was occupied with a companion, to the fact that it was bedtime and he must make haste to get ready for sleep. For some very good reason which, if his father had known it, would have been sufficient to excuse him, the boy could not at once obey. Then Mr. Moody spoke to him in somewhat severe tones and commanded that he go immediately. At once he went to his room and made ready for bed. Before he fell asleep however, his father came into the room, knelt by the boy's bedside and with tears streaming from his eyes asked him to forgive him for speaking to him so sharply. Mr. Moody did not know that there was a reason that his son could not immediately do as he was bidden, but he felt that he had spoken too strongly to the little lad and greatly re-

gretted it. That incident the boy never forgot and it fixed his idea about God. Quite naturally he thought, Well if God is our Father, He is like my Father. In his own father he saw God and understood Him. He could then have no doubt whatever that God is love. There was now therefore no place in his soul for dread of Him with whom we all have to do. He had had a lesson and because it was an object lesson its meaning was clear and it could not be forgotten. Ever after when he read or recalled this verse, "Like as a father pitieth his children, so the Lord pitieth them that fear him", that bedroom scene would rise before him and the lesson it taught was freshly impressed. In one sense therefore every loving father is like Jesus for He said, "He that hath seen me hath seen the Father." In a father's love we are to see God's love.

"Such pity as a father hath  
Unto his children dear;  
Like pity shows the Lord to such  
As worship Him in fear."—R.

## ABOUT MOTHERS

Sir Thomas Lipton, the great British tea merchant, whose many but vain efforts at very great expense to capture the cup offered as a prize in an international yacht race between Great Britain and the United States, was greatly admired for his sportsmanship. Though defeated he came back again and again, cheerfully, in the endeavor to win. A close friend draws attention to a virtue in Sir Thomas which made the friendship dearer to him, namely his devotion to his mother. He states that Sir Thomas told him that all his life he had worked for her and for her alone and gave to his young friend this counsel:

"You stick to your mother, laddie, as you would stick to life. As long as you do that, you won't go far wrong."

Another example of obedience to the command of the Bible to honor thy mother is found in one whose name is more widely known than that of Sir Thomas Lipton, and for a different reason. The name of D. L. Moody the great evangelist will live long in the memory of people in Canada and the United States and also in Europe. He was a very wonderful man possessed of qualities which made him honoured, beloved, and which ensured his success in the great work which he undertook for his Lord and Master, Jesus Christ. Mr. Moody's son tells of what Mr. Moody's mother was to him and of the love and respect which he bore to her to the end of her long life for she had passed her ninetieth year before death came. This is what the son says:

In his thoughtful and delicate attention



to his aged mother he was an example to many a less busy man. Seldom a day passed, when absent from home, that he did not send her some message, either a short note or a newspaper report of his work; and when at home he was never so busy but that he found time to visit her to whom he owed so much. Her birthday fell on the same day as his own and his letters to her on these anniversaries were peculiarly tender.

When his mother died Mr. Moody, standing by her coffin and holding in his hands the old family Bible and the worn book of devotions used by her, said:

"It is not the custom, perhaps for a son to take part on such an occasion but if I can control myself, I should like to say a few words. It is a great honor to be the son of such a mother. I do not know where to begin; I could not praise her enough. In the first place my mother was a very wise woman. In one sense she was wiser than Solomon; she knew how to bring up her children. She had nine children and they all loved their home. She won their hearts and their affections; she could do anything with them.

"Whenever I wanted real, sound counsel, I used to go to my mother. I have travelled a good deal and seen a good many mothers, but I never saw one who had such tact as she had. She so bound her children to her that it was a great calamity for them to have to leave home."

In these two men therefore, so different from each other, we have notable examples of the affectionate regard we should cherish to the last for her whose love is beyond that of any other, Mother.—R.

## THE CHRIST OF THE AFRICAN ROAD

**W**HEN I was a little boy and the Mission had only just come into our valley, and none of us had been there yet, my father got up a caravan to go to the coast, trading. I went along to carry a sack of meal.

The way was terribly long and I was very tired. One day a little girl about my size and I were left far behind by the rest of the caravan. The sun beat down fiercely upon us; sweat and tears rolled down my face and blinded my eyes as we stumbled along.

The meal sack, which was of goatskin, was ripped and the meal was sifting out, leaving a white trail behind me. I did not care, though it meant a beating if I arrived with an empty sack.

"Brace up; we'll soon find them", the little girl who carried sleeping mats and clay pots kept encouraging me. I kept going because I was too weary to stop; that required more will power than to drag one foot after another.

Then suddenly there loomed beside me a tall man dressed in a white, clean cloth. The children of to-day cannot know what a frightening thing white, clean cloth was to a village boy then. He had never seen it and associated it in his mind with other unknown terrors. This man was probably a goblin or worse, but I was unable to run away, so I shut my eyes tight and waited for the worst to happen.

"You children are left behind, aren't you?" he said. "Sit down here and rest awhile."

As he spoke he took the loads off our shoulders, and he wiped the dirt and sweat off our faces, and gave us a drink of water out of a bottle he wore tied to him.

We wondered what it could be that he was going to do to us, but he did not look cross, so we waited. He took a needle out of his clothing and sewed up the rip in my meal bag.

"Now you children follow me and I will take you to your camp."

So he carried our loads and we followed him to where my father was camped. He did not make any fuss nor demand any fine, as strangers do on the path.

"Here are yours who were lost", he said, and went his way.

"He must be one of the Christians", I heard my father and the others saying. "We have heard that there is a great head-man on the road. It must be he."

I never saw him again, but I thought that if he was a Christian I should like to be one too, so I came to the Mission.

Quoted in the "Missionary Herald", from a story told in a sermon by Madelina Chipa of West Africa.—Exchange.

Therefore all things whatsoever ye would that men should do to you; do ye even so to them.

## INTERNATIONAL S. S. LESSONS

### LESSON—APRIL 10

#### Finding Ourselves in Service

Mark 8:27-38

Golden Text: What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8:36.

### LESSON—APRIL 17

#### The Victorious Servant (Easter)

Acts 2:22-36

Golden Text: This Jesus hath God raised up, whereof we all are witnesses.—Acts 2:32.

### LESSON—APRIL 24

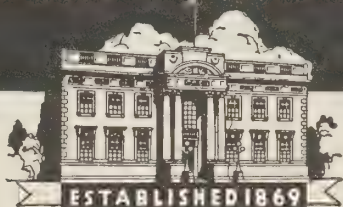
#### Receiving Vision for Service

Mark 9:2-10

Golden Text: This is my beloved Son: hear him.—Mark 9:7.



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### LESSON—MAY 1

#### Following Vision with Service

Mark 9:14-29

Golden Text: All things are possible to him that believeth. Mark 9:23.

### OUR CHURCH CALENDAR

#### Vacancies

Amos, Dromore, Ont., Mod., Rev. M. G. Court, Holstein, Ont.  
Brigden, Bear Creek, Dawn, Ont., Mod., Rev. W. R. Adams, Corunna, Ont.  
Brussels, Ont., Mod., Rev. W. A. Williams, R.R. 3, Brussels, Ont.  
Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.  
Chesley, Ont., Mod., Rev. A. H. Wilson, Paisley, Ont.  
Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.  
Deseronto and Sunbury, Ont., Mod., Rev. J. W. Macdonald, Roslin, Ont.  
Englehart, Ont., Mod., Rev. C. MacKay, Kirkland Lake, Ont.  
Guelph, Ont., Knox, Mod., Rev. D. H. Marshall, Guelph, Ont.  
Iroquois, Ont., Knox Church, Mod., Rev. H. P. Maitland, Spencerville, Ont.

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Lethbridge, Alta., Mod., Rev. A. J. Sinclair, Macleod, Alta.

Malpeque, P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.

Manotick and Kars, Ont., Mod., Rev. A. Newton Reid, Richmond, Ont.

Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. S., Prince Albert, Sask.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Niagara Falls, Ont., Mod., Rev. J. T. Hall, Chippawa, Ont.

Ottawa, Ont., St. Andrew's, Mod., Rev. Donald Nicholson, Buckingham, Que.

Pembroke, Ont., Mod., Rev. Louis H. Fowler, Renfrew, Ont.

Picton, Ont., Mod., Rev. W. J. Walker, Belleville, Ont.

Seaforth, Ont., Mod., Rev. G. Peddie, Clinton, Ont.

Stamford, and Niagara Falls, Mod., Rev. R. G. Stewart, St. David's, Ont.

Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Toronto, Ont., Chalmers, Mod., Rev. J. A. Mustard, 265 Havelock St., Toronto.

Toronto, Ont., Glenview, Mod., Rev. J. B. Paulin, 67 South Drive, Toronto.

Tryon, etc., P.E.I., Mod., Rev. E. O. White, Tyne Valley, P.E.I.

Victoria, B.C., St. Andrew's, Mod., Rev. P. McNabb, 1490 Ocean View Rd., Victoria, B.C.

Walkerton, Ont., Mod., Rev. H. G. Cleg-horn, Hanover, Ont.

#### Calls

Milton, Ont., to Rev. James Fleming, Waterloo, Ont.

Pictou, N.S., to Rev. H. A. Doig, Albert Bridge, N.S.

Prescott, Ont., to Rev. M. W. Heslip, Penetanguishene, Ont.

Thorburn & Sutherland's River, to Rev. A. Mills, of Grand River.

Rothsay, Ont., to Rev. Geo. S. Ritchie, Stated Supply.



# THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND

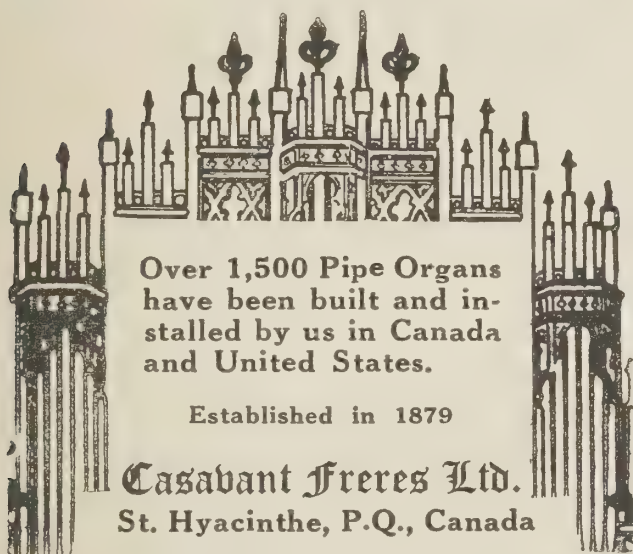
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## Inductions

Lake Ainslie and Strathlorne, N.S., Rev. John F. Nute, June 16th, 1937.

## Deaths in the Ministry

Rev. A. G. Cameron, D.D., died Feb. 21, 1938.

Rev. John Harris, Ph.D., London, Ont., died Mar. 13, 1938.

Rev. J. A. Kennedy, Port Elgin, N.B., died Mar. 4th, 1938.

## HOMES WANTED FOR HOMELESS CHILDREN

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1	1	" 3 and 4 years old
3	0	" 4 and 5 years old
3	1	" 5 and 6 years old
6	1	" 6 and 7 years old
8	1	" 7 and 8 years old
6	1	" 8 and 9 years old
5	1	" 9 and 10 years old
3	1	" 10 and 11 years old
3	0	" 11 and 12 years old
1	0	" 12 and 13 years old
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Right makes might.

High aims form high characters.

Shun profane and vain babblings.

Not failure, but low aim, is crime.

Help thyself and God will help thee.

How often a new affection makes a new man!

Light is the task where many share the toil.

Good nature must be regulated by good sense.

Politeness is real kindness kindly expressed.

Who bravely dares must sometimes risk a fall.

A purpose is the eternal condition of success.

Our affections are rather to be led than driven.

Every man is the architect of his own character.

Great peace is to be found in an accepted sorrow.

Early adversity is often a blessing in disguise.

Good nature must be regulated by good sense.

Living for both worlds is the wisest and best life.

After crosses and losses men grow humbler and wiser.

The Bible teaches men to do right and to hate wrong.

Adversity borrows its sharpest sting from impatience.

Nothing raises the price of a blessing like its removal.

The greatest affliction in life is never to be afflicted.

Commonsense is the knack of seeing things as they are, and doing things as they ought to be done.

Efforts must be adjusted to obstacles.

God's love for man demands a like human response.

Mastery of self is the most satisfying conquest.

A backward glance may impart courage to go forward.

Health and happiness are primarily mental qualities.

Each hour comes with a fagot of God upon its back to light our way.

When out of sympathy with the young our work in this world is over.

A tree will not only lie as it falls, but it will fall as it leans.

If I take care of my character, my reputation will take care of itself.

Believe that God's command constitutes authority and His promise security.

God has never ceased to be the one true aim of all right human aspirations.

To be good and to do good, not to enjoy one's self, are the only worthy aims.

The desires and longings of man are vast as eternity, and they point him to it.

When desperate ills demand a speedy cure, distrust is cowardice and prudence folly.

To be with such as ourselves only encourages mediocrity; we must choose the more excellent for our company.

In the struggle for self-mastery and goodness, we are far less patient with ourselves than God is with us.

There is not a heart but has its moments of longing, yearning for something better, nobler, holier than it knows now.

God kills thy comforts to kill thy corruptions; wants are ordained to kill wantonness; poverty to kill pride; reproaches to destroy ambition.

A Bible and a newspaper in every house, and a good school in every district, studied and appreciated as they merit, are the principal support of virtue, morality, and civil liberty.



NEC TAMEN

CONSUMEBATUR

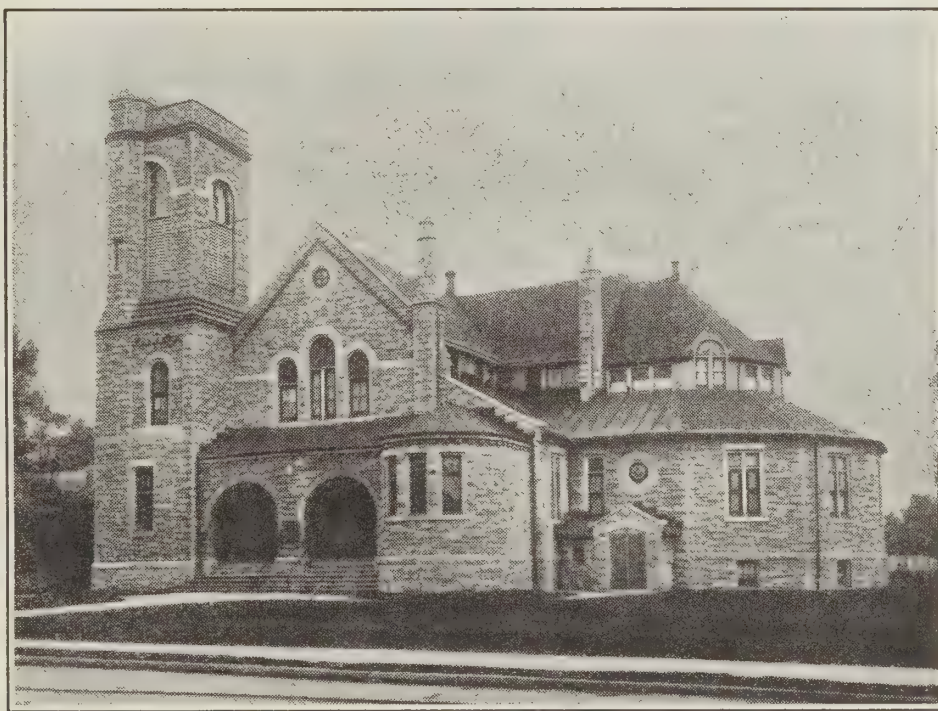
# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, MAY, 1938

No. 5



ST. JOHN'S CHURCH, CORNWALL, ONT.



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## ADDRESS

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# The Presbyterian Record

VOL. LXIII.

TORONTO, MAY, 1938

No. 5

## BY THE EDITOR

### THE GENERAL BOARD OF MISSIONS

THE March meeting was opened on the evening of the 15th in St. Andrew's Church Institute, Toronto, and continued its sessions morning, afternoon and evening for three days, Rev. Dr. A. M. Hill, Convener, presiding. The entire work of the Church in the Home and Foreign field was reviewed and the necessary decisions were made for its energetic prosecution both from the standpoint of financial support and the requisite missionary force. At the opening meeting the Board welcomed Rev. Dr. Hugh Munroe, Moderator of the General Assembly and Rev. Dr. M. A. Campbell, a former Moderator.

The responsibility of this Board ordinarily is very heavy and the more so now in view of the disquieting conditions abroad and necessary changes in policy in our foreign work. The need of the Home Field is very great as manifest in the large number of small groups to be cared for from east to west, and the rapid extension of industry in the mining areas and of settlement in agricultural districts in the north and west.

Conditions in the Church at large, too, occasion anxiety, for we have not risen to the occasion in providing the money required for this great work. This is a reproach to us, for without question we have the resources, our giving by membership indicating a very low average for the work. The solution of this difficulty would be simple on the basis of general and proportionate giving. Serious attention therefore should be paid by all, members and adherents, to the use of the duplex envelope which provides on the red side for missionary and benevolent work.

One of the problems abroad is the agricultural and industrial work in Jhansi. Conferences with the Secretary of the Foreign Board of the Presbyterian Church in U.S.A., with a view to co-operation in this field were reported and the Board resolved:

"That the Chairman submit a report as to the negotiations that have taken place, and the information given to the Council on the field; that whilst members of the Mission Staff are not yet prepared to approve of the plans proposed this Committee believes that they are in the best interests

of the work of the Church and for the future, and ask that the Board empower the Sub-Executive to continue the negotiations and carry them out to a satisfactory issue. Also, that this Committee be authorized to continue its efforts to find a satisfactory solution of the present farm situation and the industrial work."

Another important consideration was the revision of the Foreign Rules and Regulations, a matter requiring most careful deliberation. These affect the councils in the fields, travelling allowances, outfits, salaries, provision for children of missionaries, furlough, etc., all to be considered in the light of varying conditions in the several fields. This further indicates the extent and seriousness of the Board's problems.

The supply of missionaries is a constant concern. For instance, our veteran in the Bhil Field, Rev. Dr. John Buchanan, who left on furlough on March 31st, retires at the end of that period and one must be found to take his place. Add to these the matters arising in the Home Field and it will readily be recognized what heavy responsibility is assigned to this Board.

The eminent services of the late Dr. A. J. MacGillivray to the Board were suitably recognized by resolution and the hope was expressed that the memory of these services would stimulate the Church to greater effort.

In view of the Assembly's action with respect to filling the place of the late Dr. A. S. Grant, the Board nominated as follows:

Secretary of Home Missions, Rev. Dr. W. A. Cameron of Central Church, Vancouver; Secretary of Foreign Missions, Rev. A. A. Lowther of Jhansi, India.

Three addresses of deep interest and helpfulness to the Board were heard; Miss Bessie MacMurchy, now on furlough, on India; Rev. Dr. Munroe and Rev. Dr. Kanawin on the work at home.

Some 160 appointments were made to the Home Field, some of them renewals, and the sum of \$225,000 was set as the allocation for 1938 for the work both Home and Foreign in addition to the privilege usually granted of drawing upon Reserve Funds.

It is impossible to conceive of a member of our Church contemplating the work carried on by this Board without pride in the



Church and enthusiasm in support of these two great causes, Home and Foreign Missions.

### SWEEPSTAKES

**T**HIS system is defined as a form of gambling on horse races, and as gambling in any form is practically everywhere regarded as an evil this particular system merits strongest disapproval. Of course many regard it with favor, but its baneful effect is manifest in the gambler himself, in the community, and eminently upon the home. As one says:

"The evils of gambling are not readily apparent to the man in the street, but they are well known to the churches, social workers, officers of the law, and others who bear the brunt of the suffering inevitably entailed."

The basic objection to this practice was recently stated by a farmer who appeared before the Rowell Commission in Edmonton when discussing another matter:

"To-day people are being taught to believe that it is the duty of Government to supply them with food, shelter, clothing, and cheap grain . . . there is no more demoralizing experience for a man than to receive something for nothing, something for which he has not put forth any effort."

Something for nothing is the underlying motive in gambling, and if charity humiliates and degrades, much more so gambling. Sweepstakes make a special appeal for about them is the glamor of charity, for by this means hospitals are to be erected and sustained. As will be shown in this article the proportion devoted to this purpose is a very modest fraction of the whole.

To the large sums involved in this scheme Canada contributes quite heavily. How much it would not be possible to ascertain accurately, but there is evidence on every hand that thousands in our country are investing in this unworthy enterprise. Sweepstakes draw heavily upon our financial resources and for this two agencies are very largely to blame, the press and the radio, which give publicity in the most attractive form to the prizes won, keeping out of sight altogether the great multitude who have invested and lost. This contributory influence of the press the *Orillia Packet* and *Times* strongly affirms:

"The press must bear a large share in the responsibility for the heavy drain of money out of Canada to Ireland that has occurred during recent years. The papers and the radio have given Irish sweepstakes publicity free, as advertising would have cost scores of thousands of dollars. They have advertised the winnings of the few but have said little or nothing about the fact that for every person who won there were thousands who got nothing."

It may be readily understood therefore how alluring the venture is when over the whole land is broadcast the announcement that a man earning \$15 a week suddenly finds himself enriched as the result of purchasing a sweepstake ticket by the sum of \$150,000. How much the ticket cost we cannot say, but it was a trifle, doubtless, in comparison with this sum that would constitute the fortune of a life-time's application to business.

Gambling therefore has come under the ban of law and offences in this connection constitute a great proportion of the cases coming before our city police courts. Officers are reported frequently as raiding this place and that suspected of gambling and gathering in the offenders with their outfit and money.

At the time the Ontario Legislature under the leadership of the Premier and the Leader of the Opposition passed a resolution to approach the Dominion Government to amend the statutes on gambling to allow sweepstakes in Ontario, the following appeared in the press:

"Ottawa, March 30th, Magistrate Glen Strike to-day imposed fines of \$1,000 and \$2.00 costs on two fraternal organizations on charges of conducting a lottery."

With respect to this action of the Legislature it was good to note the substantial opposition of members of both sides of the House. There were thirty men who refused to follow their party leaders and expressed themselves according to conviction.

The attitude of the British Government on this question has been uncompromising. A Royal Commission reported some years ago that gambling had become a public danger and Parliament followed that report by drastically amending the law. In particular it forbade not only the purchase of Irish Sweepstakes tickets but any mention of them in the press, prize winners or others whatsoever. The football pool has endeavored to profit by a weakness in this statute and a strong movement is now on foot to curb them. This opposition is led by football associations, social workers, clergy and others.

In Canada some control is exercised over sweepstakes through the medium of the mails, it being unlawful to use them for this and other like purposes. Necessarily it is difficult to recognize the objectionable matter, but the department is vigilant and has advised the public of the authority vested in it by the Government to prevent the use of the mail for gambling purposes, and of its determination to exercise it to the limit.

Hospitals dependent for revenue from this source would have a precarious livelihood and for more than one reason. It is certain at least that they would alienate other financial and particularly moral support.



"Private philanthropy would be cut off," declares Dr. Harvey Agnew, Secretary of the Canadian Hospitals Council, and supports his contention by stating that Irish experience in the city of Dublin shows a fifty percent cut from grants to hospitals participating in the sweepstakes. From the corporation of that city they have lost \$15,000 a year. The Irish Hospital Commissioners also reported that there has been a serious diminution in the amount of voluntary subscriptions and donations. The Executive of the Canadian Hospital Council, as might be expected therefore at its meeting in Toronto in March, recorded that:

"We cannot support the principle of raising funds for the support of hospitals by means of sweepstakes."

A similar attitude was taken by the British Hospitals Association expressed in this resolution:

"That the British Hospitals Association is not in favor of amendment of the law affecting public sweepstakes which purport to be for the benefit of voluntary hospitals."

Then too the gross sum to be raised to provide hospital maintenance is several times greater than that required for the institutions and constitutes a very heavy and needless drain upon the country. One writer to the *Globe* states that "any money-raising device which absorbs eighty-four cents in the process of raising sixteen is unworthy of being considered by any deliberative assembly."

Dr. Agnew fixes the proportion set apart in the Irish Free State for hospitals as one-fifth of the money raised. On this basis Canada would need to raise \$150,000,000 to provide the \$30,000,000 required by our hospitals, in addition to the approximately \$21,000,000 paid by patients.

Dr. Agnew further takes from the glamor of sweepstakes when he directs attention to the proportion of winners to losers in this venture. Throughout the world there were only 1,774 prize winners to 5,490,230 who failed to draw prizes. These citations from Dr. Agnew's statement are taken from the *Toronto Star*.

This is a vital issue in our personal, social, and industrial life, and we should set our faces resolutely against any countenance of it. Its vital importance has led us to write upon the question and we would conclude by urging that we support our benevolent institutions in a worthy fashion by which people will have opportunity to practice benevolence and self-sacrifice; and for our own livelihood let us the more confidently rely upon industry and thrift. In this realm, according to Shakespeare, even borrowing dulls the edge of husbandry, and much more does gambling interfere with the security of men's livelihood.

## MEN OF THE COVENANT

Rev. Peter A. Dunn, M.A., B.D.

On the last day of February, 1638, the people of Scotland gathered in Greyfriars Churchyard, Edinburgh, to sign the National Covenant. This year represents the 300th anniversary of that important event. We have not heard of more than one celebration of that signal occasion so far as our Church is concerned. This recognition was made by the Presbytery of Hamilton in a special service in St. Paul's Church there. The Moderator of Presbytery, Rev. Stuart Woods of Beamsville, presided, and in the conduct of the service was assisted by Rev. Dr. H. Beverley Ketchen of McNab St. Church, Hamilton. Mr. J. Marshall, elder, from Drummond Hill Church, Niagara Falls, and Rev. D. T. L. McKerroll of Niagara on the Lake. The address was given by Rev. Peter A. Dunn of St. Paul's Church, and is here given.

IT is an easy matter for us to bridge, at least in spirit, the three hundred years that lie between us and the men of the Covenant, for dictatorship, a grim reality in Europe, hangs over the world to-day as a dread threat. Some, however, may doubt the wisdom of raising this ancient controversy, of resurrecting the shades of the past. But, if we use our imagination, the story of the past can not only thrill us but inspire us to more heroic living. And if we read with judgment, history can serve as a guide to the present and can be a lamp to illumine the path that lies ahead.

It is in this spirit that the Presbytery of Hamilton invites you to commemorate the signing of the National Covenant in the Church of Greyfriars, Edinburgh, on the 28th day of February, 1638. It is with this intent that I invite you to consider the questions, What was the National Covenant, signed 300 years ago with such enthusiasm and spirit? Who and what were the Covenanters? And what can we learn from these stirring events—fifty years of fighting faith—as the period has been called? To answer these questions let us turn our minds back over the centuries.

### The National Covenant

There is a little island called Great Britain, lashed by the waves of the North Sea on the east and pounded by the billows of the Atlantic on the west. This sea-girt island has cradled two main nations the English and the Scotch. For many centuries before the time of the Covenant each ran its own course, having its own kings, its own religious tradition, its own culture. Frequently these nations were bitter antagonists. Even when the time came that they had one king and one Parliament, they did not coalesce. To this day with so much in common, they still differ.

A little before our story commences both nations had thrown off the supremacy of the Pope and the Roman Catholic Church. Both countries had adopted the Reformed Faith. Scotland never ready to compromise

(Continued on page 136)



## KEY MEN

OUR members who have heard frequent reference to Key Men in recent weeks may be uncertain as to why the name should crop up so often. By way of explanation the following extract from a letter sent to ministers of our Church under date January 8th will be of service.

“A plan is being matured to launch, at a suitable time, an effort to get rid of our accumulated deficit. In accordance with Assembly instructions this must only take place at such a time and in such circumstances as may warrant good hopes of a really successful result. It has been decided therefore to ask for the appointment in each congregation of a layman—free from other exacting church duties—with whom the Budget and Stewardship Committee may correspond in order that he may be equipped to lead the effort in his congregation, if and when it is made.

“If at next Assembly we could report that in each congregation there is a man equipped and ready to take charge of a subscription list on which is clearly set forth:—(a) How the accumulated deficit arose and (b) what efforts, e.g., One-Step-Forward, and Diamond Jubilee Thank-Offering, have been made to prevent its becoming unmanageable, then that Assembly would be in a position to authorize—if it thought the time opportune—a Church-wide effort through each member giving as sacrificially as his conscience would dictate and without allocation on congregations, so as not to confuse this with the ordinary giving for the Budget.

“If the attempt is successfully made a Roll of Honour of the key men could be deposited in the Archives of the Church, as likewise all the subscription lists bound together for permanent custody.

“Let us all unite in having the key man appointed in each congregation and then through these key men the whole situation can be explored in preparation for the time when the Assembly in June at Toronto will be called upon to decide whether or not we shall tackle the deficit.”

It should be noted that the Budget and Stewardship Committee in issuing this letter was carrying out the instruction of last General Assembly “to examine ways and means of effectively relieving the Church of its accumulated deficit”. The approaching Assembly will decide whether or not to proceed with the effort this year and an attempt is being made through the key men already appointed to get the feeling in the congregations. The list of key men is not yet complete and therefore it would materially help the preparation of our report for the Assembly if names still to come in could reach Dr. MacNamara by the 15th May at latest.

WILLIAM BARCLAY,  
Budget and Stewardship Convener.

P.S.—For history of accumulated deficit see opposite page.



ACCUMULATED BUDGET DEFICIT

	Expenditure	Revenue
Total Revenue June 10, 1925, to January 31, 1928		\$1,120,265.11
Total Expenditure June 10, 1925, to Jan. 31, 1928	\$ 990,146.26	
Surplus .....	130,118.85	
	<u>\$1,120,265.11</u>	<u>\$1,120,265.11</u>
Balance (Surplus) .....		\$ 130,118.85
Payment to the United Church with respect to Maintenance Charges for Home and Foreign Missions for period June 10, 1925 to March 31, 1927 .....	\$ 191,009.18	
Deficit .....		60,890.33
	<u>\$ 191,009.18</u>	<u>\$ 191,009.18</u>
Balance (Deficit) Start of Accumulated Deficit .....	\$ 60,890.33	
Jan. 31 Deficit for year 1928 .....	22,237.46	
1930		
Jan. 31 Deficit for year 1929 .....	62,734.12	
1931		
Jan. 31 Deficit for year 1930 .....	50,273.53	
Budget Deficit Collections in 1930 .....		\$ 6,529.42
1932		
Jan. 31 Deficit for year 1931 .....	48,691.48	
Budget Deficit Collections in 1931 .....		2,321.44
"One Step Forward" Appeal .....		33,871.59
1933		
Jan. 31 Deficit for year 1932 .....	36,432.11	
Budget Deficit Collections in 1932 .....		6,249.56
"One Step Forward" Appeal .....		47,877.04
1934		
Jan. 31 Deficit for year 1933 .....	32,138.02	
Special Appeal for Deficit for 1933 .....		12,138.02
Transfer from Foreign Mission Reserve for 1933 Deficit .....		7,500.00
Transfer from Home Mission Reserve for 1933 Deficit .....		7,500.00
Budget Deficit Collections in 1933 .....		9,049.16
"One Step Forward" Appeal .....		1,214.82
Transfer from Foreign Mission Reserve for Accumulated Deficit .....		8,750.00
Transfer from Home Mission Reserve for Accumulated Deficit .....		8,750.00
1935		
Jan. 31 Deficit for year 1934 .....	57,578.42	
Contribution St. Andrew's Ch., Ottawa		2,500.00
" Knox Church, Toronto .....		3,000.00
" W.M.S. (W.D.) .....		25,000.00
" W.M.S. (E.D.) .....		3,000.00
Budget Deficit Collections in 1934 .....		4,686.06
"One Step Forward" Appeal .....		256.00
Transfer from Foreign Missions Reserve		8,750.00
Transfer from Home Mission Reserve .....		8,750.00
Feb. 5 St. Andrew's Church, Ottawa .....		1,250.00
Feb. 27 Rev. J. A. Dickson, Formosa .....		10.00
July 3 Knox Church, Toronto .....		4,000.00
1936		
Jan. 31 Diamond Jubilee Thankoffering .....		30,857.59
Budget Deficit Collections in 1935 .....		917.10
Promised Subscription written off .....	1,749.00	
Deficit for year 1935 .....	46,267.48	
1937		
Jan. 4 Personal Donation .....		250.00



Jan. 31	Budget Deficit Collections in 1936 .....		\$	309.81
	Diamond Jubilee Thankoffering .....			12,188.05
	Deficit for year 1936 .....	\$	23,195.22	
		\$	442,187.17	\$ 257,475.66
Balance .....				184,711.51
		\$	442,187.17	\$ 442,187.17
	Balance (Accumulated Budget Deficit at			
	January 31st, 1937) .....	\$	184,711.51	

Figures cannot yet be released for 1937 since the audit is not complete and report has not been made to the Assembly by the Treasurer. It would seem however that the deficit for the year would be about \$17,000, that is, in round numbers, \$6,000 less than the year previous, and the accumulated deficit would be approximately \$201,000.

(Continued from page 133)

had gone further than England, the land of compromise. In 1560 the Scottish Parliament had abolished the jurisdiction of the Pope and of the Church, had prohibited Mass and all doctrines and practices contrary to the new born faith. In Scotland it was not a reformation—it was a revolution—a political and social upheaval. It was more than that. It was a deeply religious movement touching the conscience of the nation. In the words of a Scottish historian it was “a complete destruction, a complete building up.” We should remember that. Knox produced a Confession of Faith, a Book of Discipline and amid turmoil and bloodshed the Presbyterian form of worship, government and practice finally emerged. The people had a national Church and on the whole were satisfied. But there were dangers not only from the Roman Catholic Church which had been dispossessed but from the king himself and his advisers. James the First, and after him Charles the First, had a very definite theory of government—the “divine right of kings.” It was Popery in regal robes. These kings were supported in England by Episcopacy and they were determined that Episcopacy must triumph throughout the whole realm. They had the belief—which history has proved to be false—that where there were no bishops, there would be no kings. They strove continually to remake Scotland after the pattern of England—Episcopal. They demanded uniformity in worship, belief and practice and they had many in Scotland ready in Church and Parliament to work to this end. As King Charles pressed forward his aims, the country became alarmed. Feeling ran high. The people and their leaders feared that the sacrifice and work of their fathers would be undone. So when in St. Giles Cathedral on Sunday, July 23, 1637, the Episcopal form of service was read and followed as the King had ordered, there was a riot among the people both within and with-

out the Church. Famous among the rioters was Jenny Geddes, who, unable to restrain her emotions, flung a stool at the Dean’s head. A brass tablet in St. Giles Cathedral marks the spot where the stool landed and records the fact that Jenny Geddes “struck the first blow in the great struggle for the freedom of conscience which after a conflict of half-a century ended in the establishment of civil and religious liberty.”

The Tables

That may have been the first blow. It was not to be the last. Petitions from all over Scotland began to flow into the Privy Council. Crowds flocked to Edinburgh. Deputies were appointed with the approval of the Privy Council. They were called “The Tables” from the fact that four groups sat round green topped tables. These four groups, representatives of the people, and meeting in Parliament Hall, Edinburgh, were the nobles, the country gentlemen, the ministers and the burghers. After an all night sitting on February 27th, 1638, the Tables drew up a draft of what is known as the National Covenant. It was revised, amended and finally approved and then submitted to the people for signature in Greyfriars Church on February 28th, 1638. It was divided into three parts. The first section was a reproduction of an older charter of 1581 which declared that the Pope’s worldly monarchy and wicked hierarchy was detested.

The second part contained a list of all acts passed and approved by King and Parliament, condemning Popery and confirming Presbyterianism.

The third was a solemn protestation against the innovations that had caused the nation to revolt.

Such was the National Covenant of February 28th, 1638. It was taken from Parliament Hall to Greyfriars Church and thither people of all ranks flocked to sign it. Some signed with their blood. There was much joy and shouting. In the words of Sir Archibald Johnston, it was “the marriage



of the Kingdom (Scotland) with God." This was on February 28th, 1638, and this is the event which we commemorate this night. In passing let us note what this really meant.

It was no mere repetition of history. The National Covenant was not merely a legal document. The signing of it was accompanied and followed by a genuine revival of religion throughout the whole nation. Within six months all Scotland was canvassed and a great proportion of the nation was banded together.

Further. The Covenanters were not against the King as such, only against the right of the King or any other to dictate in matters of conscience and faith. It is to their credit that the Scottish nation did not support the execution of Charles I. How could they? Was he not the 107th in the long line of Scottish kings? It should also be remembered that later they welcomed back Charles II and enthroned him at Scone. Was he not a Stuart?

Finally. The Covenanters were not a rabble of undisciplined men and women. Never was a movement more carefully organized. By the 21st November, 1638 the General Assembly met in Glasgow (then a town of 12,000 inhabitants) and completed the work of the Tables. There was but one question uppermost in the minds of men. Who was to be the head of the Kirk of Scotland? Jesus Christ or Charles the First? Alexander Henderson, who was appointed Moderator of this General Assembly faced the Marquis of Hamilton, the King's Commissioner. The Commissioner tried to dismiss the Assembly in the King's name. The Moderator refused to move. The members sat in their places. The Commissioner threatened that he would leave. The Moderator replied, "Then sir, if you must leave, we have no choice but to sit and do our duty."

And so the Assembly sat on for several weeks till its work was completed. The Church of Scotland thus shaken finally reached a solution of that vexed problem—the relation of Church and State—a happy solution which has stood the test of centuries; whereby King and Assembly work side by side for the glory of God and the good of man. It is not possible for me to go into that or to follow the story further in all its changes of fortune; its tragedy, gloom, and heroism, but rather would I linger over the names of some who came to be known as "Combiners" or "Covenanters" that we may recall the stuff of which they were made.

#### The Covenanters

A movement is best known by the men and women who lead and follow in it. Let us briefly sketch the character of some bright and shining spirits of this stormy period.

First and foremost there is Alexander Henderson, the quiet and intrepid parish minister of Leuchars, Fife, who at the age of fifty-five was called from his country parish to guide the affairs of the nation. It was he who drafted the third part of the National Covenant, giving reasons for the protest against the innovations. It was he who, as Moderator of the Glasgow Assembly of 1638, guided its deliberations in the most orderly fashion. Later he was minister of St. Giles, Edinburgh.

Among the laymen there is Sir Archibald Johnston, twenty-seven years of age, clerk of the Tables, one of the ablest lawyers of his day who was responsible for the legal part of the covenant, containing the Acts of Parliament, a man deeply religious, serene of mind, mystical in spirit.

In battle there were soldiers. Alexander Leslie, "the little crooked soldier" trained in the wars on the continent under Gustavus Adolphus, a Field Marshal, a campaigner of thirty years standing. He was chosen to lead the Covenanters against the King's men. Or Captain John Paton, one of the greatest warriors for the Covenant, trained also on the continent, mild of manner and ever seeking peace, who ultimately came to the scaffold and from that place said,

"Now as to my persecutors I forgive them all. It is not mine to forgive but I wish they may seek forgiveness of Him who hath it to give, and would do no more wickedness."

There are ministers of whom I can only mention a few. Robert Douglas who had served abroad; one of the Westminster Divines of whom it was said, "There goes a man who for wisdom and prudence might be councillor to any prince in Europe."

Samuel Rutherford, Professor at the age of twenty-three, scholar, preacher, hymn writer, pastor and saint—whose heart was aflame with the love of Jesus and who used his pen like a sword in the defence of the Covenant, who in the end, stripped of all worldly things, would have died on the scaffold had not death taken him away.

John Livingstone, frugal scholar who knew Hebrew, Chaldee and a little Syriac, who could read and speak Italian, French and Dutch and who sometimes expounded the Scriptures in Spanish and German.

Alexander Peden, weird prophet, a strange figure who for twenty-three years endured unparalleled hardship as a wandering preacher. He had countless thrilling escapes from death but died quietly in his bed.

Finally among the ministers there is James Fenwick, the last of the martyrs, whose parish was Scotland, his Church the moors, his pulpit the rocks. He was hunted as a fox from lair to lair and finally died upon the scaffold, exclaiming as the napkin



was tied over his eyes, "The bride, the Lamb's wife, hath made herself ready."

The Covenanters were drawn from every class. There were earls, barons, and knights. There were women like Margaret Lachlison, a widow of sixty who was drowned in Solway; Marion Harvey a serving girl of twenty, and Isobel Alison of Perth who died on the scaffold. There were boys like Andrew Hislop, seventeen years of age, who, when he faced death before three muskets refused to draw his bonnet over his eyes, "I can look you in the face", he said, "for I have done nothing of which I need to be ashamed." There were girls like Margaret Wilson drowned in Solway, aged eighteen years, who when asked to recant said, "I will not. I am one of Christ's children. Let me go."

Of such stuff were the Covenanters made. For fifty years they lived, they suffered, they died. Of the cruelties inflicted upon them, of the hunger, persecution and cold they endured, I will not speak. In the end they conquered, for by 1689 Scotland and England alike were glad to welcome William of Orange to the throne. In him Protestantism was finally established and religious liberty secured. The victory of the Covenant was complete. When King William landed in England, it was William Carstairs, a Presbyterian who acted as his chaplain and conducted worship, singing the psalms that had been the comfort and strength of fifty years. It is left for us to meditate upon this great and glorious victory.

This story should be a warning to all dictators who, whether in politics, social or religious affairs, impose false ideas upon a people, who seek to intrude into the affairs of conscience and rob men and women of their legitimate rights. Despotism and wrong may triumph for a season but when met by courage, faith, and discipline, they are bound to fall.

The story should fill us with gratitude for the Covenanters fought a battle and won a victory for you and me. The fruit of it is in sound democratic government, in Church and also in State; fruits which are enjoyed not only in Britain but throughout the Commonwealth and in the U.S.A. The freedom from dictatorship and the theory of government by leaders appointed by the people is that for which the Covenanters lived and died.

This commemoration would fail of its purpose if it were not to be a warning to us. We are in grave danger of losing our inheritance. We must be on our guard. We can lose our blessings in either of two ways. We can lose them through dictators who may force upon us false systems, ideologies like communism that would rob us of God, and fascism that would rob us of liberty.

But that is not our great danger in Can-

ada. We can lose our blessings by sheer neglect, by apathy. This is our chief enemy, the canker of the spirit within us. We do not value our inheritance. We do not cultivate our faith. We neglect our places of worship. We fail to live up to our ideals. It is this indifference that is destroying us. If we are to keep our inheritance we must be worthy of it. If we are to continue to enjoy our blessings we must keep the faith. It was said by one of the martyrs "The Covenants, the Covenants will be Scotland's reviving." May the memory of fifty years of fighting faith recall all Canadians to the greatest covenant of all—the covenant signed and sealed for all men in the blood of Jesus Christ, to whom be glory for ever and ever.

### KNOX COLLEGE

The ninety-fourth Annual Convocation was held on the evening of the twelfth of April in the College Chapel. The devotions were conducted by Rev. C. K. Nicoll, Moderator of the Presbytery of Toronto, and the Student Choir. The Principal, Dr. Thomas Eakin, presented his statement for the year, diplomas were presented to the graduates by Rev. R. C. McDermid, and Rev. Prof. Cunningham presented Rev. David Gowdy for the degree of B.D. The address to the graduates was given by Rev. Henry Pitney Van Dusen, B.D., Ph.D., Professor of Systematic Theology, Union Theological Seminary, New York, on The Premises of Christian Preaching. The names of the graduates and the list of scholarships are here given.

#### Graduating Class

Robert H. Armstrong, B.A.; Thomas G. M. Bryan, B.A.; Wilfred F. Butcher, B.A.; George L. Douglas, B.A.; J. Reynolds Esler, B.A.; Fred C. Knox, B.A.; Alex. F. MacSween, B.A.; Drummond W. Oswald, M.A.; Robert A. Sinclair, B.A.; Stanley E. Smith, B.A.; W. Ernest Smyth, B.A.; Joseph E. Taylor; John S. Wright, B.A.; James M. Young, B.A.

#### Knox College Scholarships and Prize Awards, 1938

The McClure Scholarship (1936-37), \$45, awarded to Thomas Maxwell.  
The Archibald McArthur Scholarship (1936-37), \$35 awarded to Alex. R. Orr, \$25 not awarded.  
The Barbara Ogilvie Gray Scholarship, \$60, awarded to F. C. Knox, B.A.  
The Torrance-Dryden Scholarship, \$60, not awarded.  
The R. M. Boswell Scholarship, \$50, awarded to T. H. B. Somers, B.A.  
Presbyterian Publications Scholarship, \$100, awarded to T. H. B. Somers, B.A.  
The McLellan Scott Scholarship, \$100, awarded to T. H. B. Somers, B.A.



The Brydon Prize, \$25, awarded to D. W. Oswald, M.A.

The Smith Scholarship, \$45, awarded to D. W. Oswald, M.A.

The Prince of Wales Prize, \$50, awarded to T. H. B. Somers, B.A.

The Gordon Mortimer Clark Scholarship, \$125, awarded to W. F. Butcher, B.A.

#### Scholarships and Prizes in Competitive Examinations

##### Third Year

The Bonar-Burns Scholarship, \$60, awarded to S. E. Smith, B.A.

The Elizabeth Scott Scholarship, \$60, awarded to G. L. Douglas, B.A.

The George Sherriff Morrice Scholarship, \$50, awarded to F. C. Knox, B.A.

The Heron Scholarship, \$50, awarded to D. W. Oswald, M.A.

The Goldie Scholarship, The Cheyne Scholarship, The Jane M. Hislop No. 2 Scholarship (\$75.00), \$25 awarded to R. H. Armstrong, B.A., \$25 awarded to W. F. Butcher, B.A., \$25 awarded to R. A. Sinclair, B.A.

##### Second year

The R. H. Thornton Memorial Scholarship, \$100, awarded to T. H. B. Somers, B.A.

The Loghrin Scholarship, The Jane Mortimer Scholarship, The J. A. Cameron Scholarship (\$150), \$75 awarded to J. S. Clark, B.A., \$75 awarded to G. M. Murdoch, B.A.

The Fisher No. 2, John K. Hislop No. 2, and Jane M. Hislop No. 1 Scholarships, not awarded.

##### First Year

The Eastman Scholarship, \$50, The John K. Hislop No. 1 Scholarship, \$20 (\$70), awarded to Percy A. Ferguson, B.A.

The Gillies Scholarship, \$50, awarded to James Ferguson, B.A.

The Mrs. Morrice Scholarship, \$50, awarded to J. K. Lattimore, B.A.

The Fisher No. 1, The Boyd, The Wm. Peattie, The Dunbar No. 1, and Dunbar No. 2 Scholarships, not awarded.

The Travelling Fellowship, \$600, awarded to Stanley E. Smith, B.A.

The following graduates have been placed:

Alex. F. MacSween, Wanham, Peace River, O.M.

Robert A. Sinclair, B.A., Sylvan Lake, Alta., O.M.

Robert H. Armstrong, Cookstown and First Essa, O.M.

Joseph E. Taylor, Priceville, Swinton Park and Markdale, O.M.

W. Ernest Smyth, Creston, B.C., O.M.

James M. Young, Lakefield, Lakevale and Omeme, Call.

#### PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING HOME

Knox College Chapel was again the scene of the closing exercises of the Missionary and Deaconess Training Home on the evening of the 7th of April and once more a large audience indicated the general interest taken in this worthy institution. The Chairman of the Board, Rev. A. R. Skinner, Avenue Rd. Church, presided, and the devotional exercises were conducted by Rev. J. A. Hiltz, and Rev. J. Wasson. The service of praise was lead by the choir of St. Andrew's Church, of which Dr. Stuart C. Parker is minister, with Dr. D. Ouchterlony at the organ.

The usual procedure was followed with respect to certificates, diplomas, scholarships, and awards, in the presenting of which the following officiated: Mrs. R. Goldwin Smith, Rev. Dr. Kannawin, Rev. C. K. Nicol, Rev. E. Foreman, Rev. W. T. McCree and Miss Isabel Hunter.

A tribute to the late Dr. Stenhouse, a staunch and generous friend of the institution, was paid in an address by Rev. Joseph Wasson.

Reference was made to the absence of Miss Winifred Ferguson, the Principal. Her presence is essential to such an occasion and for the first time in the history of the Home she was unavoidably absent. Reference was made to this by Rev. H. A. Berlis, when giving the address to the graduating class.

Mr. Berlis' theme was Fellowship the Soul of the Church, a subject which he illuminated by dwelling alliteratively upon Fairness, Friendly Co-operation, and Faithfulness. The example of Christ's fidelity, to which all thoughts turn at this season in the Church's year, who "endured the cross, despising the shame", was adduced by Mr. Berlis the more strongly to emphasize the duty of fidelity. The number of students in the institution during the past year was eighteen including those in the Volunteer Workers' Course and the Preparatory Course.

The Graduates are: Miss Fay V. McTavish, Shakespeare; Miss Anne K. MacVicar, Cape Breton, N.S.; Miss Rebecca W. Moors, Edmonton; a Miss Nellie Smith, Toronto; Miss Margaret F. Kennedy, Montreal; and Miss J. Elizabeth Irving, Preston. See next page.

The sage's lore and the poet's lay,  
The glories of empires passed away—  
Who the world's great roll can thus unfold,  
Enjoys a pleasure better than gold.

—Selected.

The Fathers of Confederation gave us Union but they could not give us Unity.





The Graduating Class

AMONG THE CHURCHES

Kirkland Lake, Ont.

Sunday and Monday, March 27th and 28th, were red-letter days for the Presbyterian congregation when the first anniversary of the church was observed. The preacher was Rev. Dr. Stuart C. Parker, minister of St. Andrew's Church, Toronto, who delivered two very inspiring sermons to large congregations. Special seating arrangements had been made, and well they had been, for on Sunday evening especially the seating capacity was taxed to its limit.

Rev. Dr. Parker at the morning service thanked the congregation for the invitation to be present on its first anniversary and congratulated it on the fine progress made and expressed the hope that at its next anniversary it will be worshipping in a church of its own. He spoke in the morning from the text, "What then, shall I do with Jesus?" and in the evening "Where two or three are gathered together there am I in their midst".

On the Monday evening following, the ladies of the congregation served dinner to four hundred people and following the dinner a program was presented which included various musical numbers, a play by the young people, and an address on Scottish Characteristics by Dr. Parker. This address kept the audience in high humor, winning not only the hearts of the Scots but of all present.

Presentations were made on behalf of the congregations to Mrs. John Burt, Mrs.

James Davis, and Miss Catherine McPhee for their contributions during the past year to the musical worship of the Church and to Miss Lily Macarthur and Rev. and Mrs. C. J. MacKay in appreciation of their devotion and faithfulness to the work.—The Session.

Carluke, Ont.

St. Paul's Church mourns the passing of a beloved elder, Mr. Robert Calder. Ordained in 1896 Mr. Calder rendered a great service to the Church of God in his day. He had a deep sense of the importance of divine things, for he lived very close to the Lord he loved. This devotion was evident in his constant interest in the Sabbath School where for nineteen years he served as Superintendent; but above all, throughout his life, he was a zealous champion of Foreign Mission Work—Com.

Cornwall, Ont.

Forty-nine years ago the congregation of St. John's entered upon the occupation of the present beautiful church edifice. The anniversary of this event was therefore celebrated upon occurrence of the date this year. Though conditions were somewhat unfavorable, the state of the roads being very bad, large congregations assembled to hear the messages brought by Rev. F. G. Vesey, of Parkdale Presbyterian Church, Toronto, the preacher for the occasion. He spoke in the morning upon 1 Cor. 15:2, and in the evening upon 2 Cor. 5:18. He was



warmly welcomed by the congregation and his messages greeted with profound attention and deep interest.

The beginning of work under Presbyterian auspices in Cornwall goes back to the year 1787, 151 years ago. St. John's was the first church to be erected. Identified with this pioneer work was a minister whose name stands high in the annals of mission work, Rev. John Bethune. From 1787 to 1815 he held monthly services in Cornwall, and for thirty years he was the only minister of the Church of Scotland in Upper Canada. When the present building was erected the minister was Rev. Neil McNish, who was quite celebrated for his Gaelic scholarship and for many years was a lecturer in that language in the Presbyterian College, Montreal.

An interesting fact in connection with the equipment of the present church is that the bell has been in use since 1830, having served in its early history the community as well as the congregation.

In January, 1927, an invitation was sent to Scotland to Rev. Hugh Urquhart, a graduate of King's College, Aberdeen, to become minister of the congregation and at the same time to serve as Principal of the Grammar School. Since the date of that invitation the Session records are complete and contain more than a century of local church history. The present minister is Rev. G. S. Lloyd, formerly of Midland, Ont., whose ministry was opened on the second Sunday of September last. One writes that "under his able and inspiring leadership the congregation has taken on new life. The morning congregation nearly fills the spacious auditorium and there is a remarkable increase in the evening attendance. There is also a large increase in the attendance at Sunday School. The membership shows an addition of seventy-four, since that date, forty-nine of whom were received by profession of faith and twenty-five by certificate. At the last communion service in February fifty-four persons were added to the membership, the largest number ever received at one time, and the number in attendance at this service was one of the largest in the history of the church." Of that number, 54, 39 were received on profession and 15 by certificate.

At a recent congregational meeting it was decided to undertake immediately certain improvements in the church, to install a new heating plant and a new lighting system, to provide better Sunday School facilities and better accommodation for congregational gatherings, to make provision for a ladies' parlor and for re-decoration of the building. For this enterprise the anticipated outlay is \$17,000.

Assiniboia, Sask.

St. Andrew's Church observed recently the twenty-fifth anniversary of its organi-

zation. Rev. A. Roskamp of Knox Church, Weyburn, Sask., was the preacher for the day and spoke to large congregations upon the themes, A Cultured Soul, and Steadfastness in the Old Paths. The anniversary supper was provided by the Ladies' Aid for a large gathering on Monday evening.

Organization of the congregation was effected on the 9th of February, 1913, and a call issued immediately to Rev. J. G. Stephens of Souris, Man. This was accepted and shortly thereafter Mr. Stephens was inducted. For a time the congregation assembled in the theatre and later in the Masonic Temple, but took steps toward the erection of a building. This was completed and dedication took place on 12th of December, 1920. The corner-stone of this building was laid by Hon. Charles A. Dunning, now Minister of Finance in the Dominion Government. At present the membership of the congregation is 86. Though from the outset it was a self-supporting congregation, during the recent trying conditions in the Province it was compelled to accept the standing of a mission field, and to receive aid from the Church's Budget. A good manse was erected early and was completed in time for the induction of Mr. Stephens. The church cost \$12,650.00 completely furnished and the mortgage stands now at \$3,400, notwithstanding a considerable loss in the membership by the disruption. The erection of the building was made possible by a loan of \$5,000 from the Church and Manse Board. Since organization over 100 pupils of the Sunday School have been received into full communion on profession of faith.

Although the district has suffered severely from the drought and the church was affected accordingly, the outlook now seems brighter. The congregation is well organized and the missionary in charge, Mr. Martin J. Bohn, since his coming in November, 1937, has done splendid work.

Whycocomagh, N.S.

The loss by death of four of its oldest members within a month is keenly felt by the congregation, two of these members of the Session, Mr. Donald Beaton, Skyglen, and Mr. Donald Morrison, Whycocomagh. They had reached the advanced age of eight-nine and eighty-six years respectively. These were good men whose influence will be felt in the congregation and community for many a day. Mr. Morrison was a nephew of the Rev. Donald Morrison, missionary from Cape Breton to the New Hebrides who died in New Zealand in 1869. The other two called to higher service were Andrew MacKenzie, Ainslie Glen and Mrs. Sarah MacQueen, Whycocomagh, who had attained to eighty-five and eighty-eight years respectively. These left large families to honor their memory. All four were highly respected.





MEETING PLACE OF GENERAL  
ASSEMBLY, JUNE 1



REV. JOSEPH WASSON.

### CALVIN CHURCH, TORONTO

This building is one of the many erected since disruption. It is a beautiful and commodious structure with modern Sunday School equipment. On the right, unseen, stands the manse. The cost of this fine structure was \$172,000. Several minority groups constituted this congregation, the largest being from Deer Park Presbyterian Church. The first service was held in Queen's Royal Theatre on November 18th, 1925, organization effected on June 29th, and a call extended to Rev. Joseph Wasson of Randalstown, Ireland, on December 1st, 1925. Mr. Wasson was inducted on February 11th, 1926, in St. Paul's Church.

The first sod was turned in preparation for building on September 27th by Mr. T. W. R. Black and the cornerstone laid by Principal Eakin of Knox College on November 20th. On September 23rd, 1927, the church was dedicated by the late Rev. W. Leslie Clay, D.D., Moderator of the General Assembly, and the opening services on September 25th were conducted by Rev. Stuart Parker, who had greatly assisted the congregation.

### Tavistock, Ont.

The Stratford Beacon-Herald carried in a recent issue the life story of a man prominent in the commercial life of the Province and the Dominion and closely identified with the interests of the Presbyterian Church, Mr. J. G. Fields, Tavistock. A correspondent has been good enough to send us this story.

For sixty-one years Mr. Fields has sustained his first business venture and with signal success, a woollen mill in the town of his adoption. In that period he has earned a fine reputation for character and business ability which extends across the continent. The mill that at the outset gave work to five employees now has over sixty in its service. His connection with the Church has been close and helpful. He was instrumental in founding Knox Church,



fifty-nine years ago, and became a member of Session and was Superintendent of the Sunday School for forty-eight years. His devotion at the time of disruption was transferred to St. Andrew's. Being now eighty-four years of age he has been compelled however to relinquish some of his responsibilities in this connection. This brief condensation of the article from the press is sufficient to bring to the attention of our readers the story of a very worthy career.

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#### Kitchener, Ont.

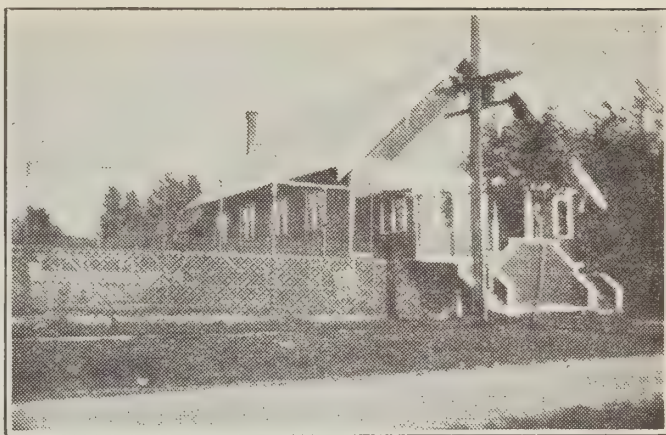
The March communion of St. Andrew's Church is a landmark for it was the largest in the history of the congregation, the number partaking being approximately 600. These with the remainder of the congregation completely filled the auditorium. The additions to the membership too were highly gratifying, thirty-three young men and women having been received by profession and fifteen by certificate. This service was preceded by extensive pastoral work by the elders and the recently inducted minister Rev. Finlay G. Stewart.

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#### Edmonds, B.C.

Gordon Church a short time ago celebrated its twenty-fifth anniversary by special services on Sunday and by a congregational gathering on the Wednesday evening following. Inspiring messages were brought by Rev. Dr. Alexander Esler of Robertson Church, Vancouver, and Rev. S. J. Sharkey, St. Andrew's Church, New Westminster. The gathering on Wednesday evening took the form of a banquet held in the newly decorated church parlors. This was followed by a delightful program of musical numbers and tableaux vivants. Cordial and good wishes were expressed by ministers of local churches, by representatives from Presbyterian churches in New Westminster and Vancouver, by early members and by the Commissioner of Burnaby Municipality within whose bounds Gordon Church is situated. The minister Rev. D. J. Donaghue presided and read letters of goodwill from a number who could not be present, and a brief history of the church was read by the Clerk of Session, Mr. W. P. Philips.

The first services were held in the old Municipal Hall on October 7th, 1911, by Rev. Dr. G. A. Wilson, assisted by Mr. D. J. Gordon, the student in charge. A Sabbath School was organized on the same day. A congregational meeting was held on the 23rd of April in the following year, when it was decided to purchase two lots and that the Church should be called Gordon. The building was opened on the 19th of January, 1913, by Rev. Dr. John MacKay, Principal of Westminster Hall, Vancouver, and the first minister, Rev. A. M.



GORDON CHURCH, EDMONDS, B.C.

O'Donnell, was ordained and inducted on the 18th November, 1913. Three years later Mr. O'Donnell was succeeded by Rev. R. J. Douglas, who served Gordon Church and St. Aidan's until 1925, when he was appointed Synodical Missionary. In 1926 Gordon and St. Aidan's separated, the former calling Rev. Thos. Oswald, who served until 1929, when he was appointed to mission work in Kootenay Presbytery. For the next two years Rev. Thomas Wilson served the congregation. Then after a year's vacancy the present minister, Rev. D. J. Donaghue, was inducted in January, 1933.

The most important event probably of the past twenty-five years was the designation of two young women of the congregation on September 30th, 1930, to work in the foreign fields, Miss Ellen Douglas and Miss Catherine Moodie, graduates of the Deaconess Home, Toronto, who were set apart for work in India under the W.M.S., the former to the Bhil field and the latter to Jhansi.

The church is fortunate in having a most devoted and unselfish choir numbering from twenty-five to thirty, which lends itself readily in addition to the regular services, to any call which will promote the work of the congregation. It also has extended its services to nearby Presbyterian congregations in the lower Fraser Valley, giving concerts which have been much appreciated.

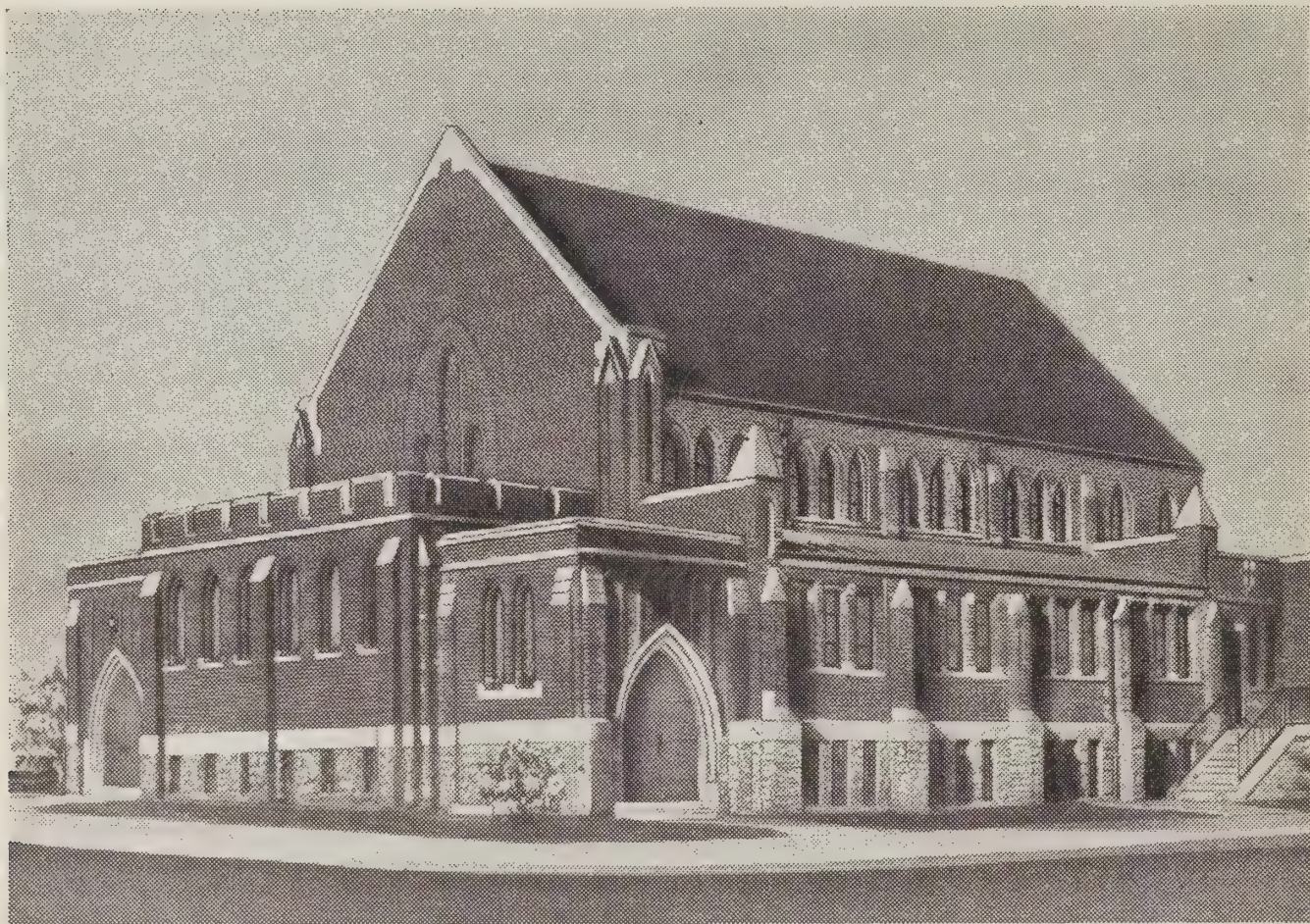
An event of significance was the decision of the Board of Managers at a recent meeting to place The Presbyterian Record in every home in the congregation for a period of six months. A neat folder, entitled "Monthly Record", giving current congregational news is distributed with The Presbyterian Record.

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#### PULPIT BIBLE

Large Bible suitable for pulpit. Would be glad to give to a needy congregation or mission. Apply to The Record.





WYCHWOOD CHURCH, TORONTO.

#### Lancaster, Ont.

St. Andrew's Church, "The Old Stone Church" has been the recipient of a number of gifts recently. Gowns for the choir of twenty-two members were presented by Miss Margaret McLeod in memory of her sister Mrs. John McLean. A piano for the church hall was the gift of the Clerk of Session, Mr. J. Dougall McDonald and Mrs. McDonald. Under the will of the late Miss Annie Cunningham a room was furnished for the ladies. In the church tower is a beacon burning continually and known as The Star, the gift of Mr. A. Saddler, Montreal. Progress in congregational work is shown in the increase in the membership and specially in the Sunday School which in one year has doubled the average attendance. A canvass of the congregation by the Board of Managers has substantially reduced the mortgage debt. The Kirk Hall was a gift of the late Mr. W. D. McDonald, and in it stands the rosewood pulpit from the former American Presbyterian Church, Montreal, to which reference has already been made in the Record.

#### Toronto, Ont.

With great rejoicing the congregation of Wychwood Church assembled on the evening of the 18th of March for the dedication

of the recently completed church edifice. The service of dedication was under the direction of Rev. Joseph Wasson, Moderator of Presbytery, who was assisted by Rev. J. A. Hilts, Rev. J. A. Mustard, Rev. H. J. Balsdon of the neighboring Baptist congregation, and Rev. H. M. Coulter. The sermon was preached by Rev. Stuart C. Parker, D.D., of St. Andrew's Church.

The opening services were continued from Sunday the 20th to Sunday, April 3rd. The Moderator of the General Assembly was present at the morning service of the first Sunday, and preached. In the evening of that day Rev. Dr. Inkster of Knox Church, preached. The afternoon was a special occasion for the Sunday School which was addressed by Rev. Dr. Kannawin. On the next Sunday the services were conducted by Rev. Wm. Barclay, Central Church, Hamilton, and Rev. Dr. H. E. Abraham, Toronto. The last Sunday the services in the morning were taken by Rev. C. K. Nicoll, Oakville, and evening by Rev. J. Young Fraser, Victoria Church, Toronto.

On the evening of March 24th a social gathering was held over which the minister, Rev. Dr. James Wilson, presided, when in addition to a musical and literary program brief addresses were delivered by members of the Church and visiting ministers.



A feature of the dedicatory services was the unveiling of a marble tablet to the memory of Miss Mary E. Beatty of Brampton, to whose bequest the congregation is largely indebted for its ability to erect this beautiful edifice. The cost of the building was \$55,000. It has a seating capacity of 500. The building is in every respect a tribute to the architect and all in charge of construction work and from the standpoint of attractiveness without and within, it is well adapted to the service to be rendered and is beautifully furnished.

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The Choir of St. Andrew's Church, King Street, Rev. Dr. Stuart C. Parker, Minister, gave a dinner in honor of Dr. David Ouchterlony, the occasion being the first anniversary of Dr. Ouchterlony's installation as organist of St. Andrew's

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Cochrane, Ont.

Prior to the departure of Mr. A. B. Campbell, the student in charge of this congregation, a surprise party was given in his honor at the home of Mrs. S. Smith. Mr. Campbell leaves Knox Church to labor at Briercrest, Sask. About thirty members of the congregation and other friends were present and a happy social evening was spent. A letter expressing regret at Mr. Campbell's departure and good wishes for his future work was read by Mr. J. Lamont. It was supplemented by a gift of money presented by Mr. H. Robinson. The comradeship of the gathering and the presentation testify to the esteem in which Mr. Campbell is held in this, his first mission field.

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Springhill, N.S.

St. David's congregation laments the passing of Mrs. Gordon Gilroy, both for her personal worth and her life-long devotion to the Church. Hers was a strong, brave soul, cheerful and kindly. She was specially active in the W.M.S. to which as secretary first of St. Andrew's and then of St. David's she gave over twenty-five years of uninterrupted service. Other causes profited by her zeal notably that of temperance so that she shared fully the life of the community.

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Walton, N.S.

The late Mrs. J. M. Vaughan whose death was sorely felt by the local congregation, was one of the first to unite with the W.M.S. Auxiliary, organized in 1906, and remained to the end a faithful member. At the Presbyterian held in Windsor in 1935 the late Mr. Vaughan presented to the church there of which Mrs. Vaughan was a member, a fine communion set which originally belonged to the Walton church, having been presented to that church by the family of Mrs. Vaughan.

Toronto, Ont.

The congregation of the Hungarian Church at a meeting on Sunday, April 10, enthusiastically expressed their desire to help to the utmost in the erection of the proposed church. Specifically, twenty men agreed to give their services free of charge to the demolition of the building now on the property. They also volunteered their services for the erection of the building with the understanding that if employed each would give two days work out of every week as a contribution to the building fund. Rev. Charles Steinmetz is the minister.

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Davenport Road Church celebrated on Sunday, April 10th, its thirty-fourth anniversary with Rev. Dr. H. E. Abraham occupying the pulpit in the morning and Rev. Dr. J. B. Paulin in the evening. At the morning service, His Honor, Lt.-Governor Albert Matthews read the Scripture lesson. The minister, Rev. J. Alexander Hilts, has completed his twentieth year in this church, a very creditable record indeed and somewhat unusual in these times. On Monday evening, the 11th, a congregational gathering was held, the company meeting for dinner at 6.30, followed by a program, literary and musical, with addresses of a congratulatory character by neighboring ministers, including a special message by Rev. A. G. Macpherson, minister of Riverdale Church.

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Agincourt, Ont.

Knox Church held special services on Sunday, April 3rd to mark payment of the debt on the edifice. This compact and attractive building was erected twelve years ago by the Presbyterians in the district who represented the minority of Knox Church, which was founded in 1848. This minority, which refused to enter the United Church, erected a building at a cost of \$24,000, and it is therefore greatly to the credit of the congregation that it has been able to meet this amount in full. The ceremony of burning the mortgage was performed during the week and on Sunday a special memorial service was held for the pioneers in Scarborough who founded the Church ninety years ago. The minister is Rev. A. C. Jamieson, B.A.

## THE LORD'S DAY ALLIANCE

Rev. Wm. M. Byers of Truro, N.S., has been appointed Field Secretary of the Lord's Day Alliance in Western Canada in succession to Rev. Geo. G. Webber, now General Secretary. Since April, 1932, Mr. Byers has served as Field Secretary in the Maritime Provinces and has rendered excellent service, winning a large place in the



confidence and esteem of the people by his tactful and effective method.

Rev. Baxter J. Warr has been appointed successor to Mr. Byers as Field Secretary for the Maritime Provinces. Mr. Warr's work has for some time been in Halifax as minister of the J. W. Smith Memorial Church.

### THE BIBLE SOCIETY

The British and Foreign Bible Society in Canada and Newfoundland in connection with its annual meeting in Toronto, held a notable gathering in Convocation Hall, University of Toronto, on the evening of the 18th of March. The spacious auditorium was filled, there being an attendance of about 1,400 and the occasion was marked by the presence of His Excellency, the Governor-General, Lord Tweedsmuir. On this occasion representatives of the various Churches, including Rev. Dr. H. J. Cody, President of the University of Toronto, and formerly rector of St. Paul's Church, with officers of the Society occupied the platform. Our representative was the Moderator of the General Assembly, Rev. Dr. Hugh Munroe. Mr. Sidney T. Smith of Winnipeg, President of the British and Foreign Bible Society in Canada and Newfoundland, was to have occupied the chair. He was unavoidably absent and his place was taken by Principal W. H. Smith of Vancouver.

The address was given by His Excellency, Lord Tweedsmuir, and was a fine tribute to the Society and also to our King James Version of the Bible. He said that the Society was engaged in the greatest of all duties in bringing the peoples of the world into more intimate contact with the Bible. The King James Version is not only one of the greatest pieces of literature in the world, but formed the chief bond between English-speaking peoples. It contains all our traditions and all that constitutes our hope for the future. If the Bible were more generously used to-day as a guide to statesmanship, as it was in the past, there would be more wisdom displayed in the conduct of national and international affairs. He was not enamored of modern versions of the Bible which attempted to put the "miracle" of its literature into common terms that smacked of journalistic irreverence. He said, "The Bible is so exquisitely adapted to our civilization, no lapse of years can put it out of date."

Mr. Charles Peaker presided at the organ and directed the Choir of Deer Park United Church in the musical service.

Two resolutions were enthusiastically adopted. The first was moved by Mr. Norman Sommerville, K.C., and seconded by Professor Norman A. M. MacKenzie, M.A.

**Resolved that this All-Dominion Meeting gives God all praise for the benefits**

**conferred on mankind by the British and Foreign Bible Society during the past 134 years of its work, especially for its growth and development in the Dominion now called Canada, during a century through individual Auxiliaries, federated since 1904 in the British and Foreign Bible Society in Canada and Newfoundland; and it calls for increased support for this work through its Auxiliaries in these lands.**

The second was moved by Rev. Principal J. McNicol, B.A., D.D., and seconded by Rev. Canon G. H. Bolt, D.C.L.

**Resolved that this All-Dominion Meeting accords its thanks especially to His Excellency, Lord Tweedsmuir, for the honour of his presence and the inspiration of his address; to Mr. Norman Sommerville, K.C., and Prof. Norman A. M. MacKenzie, M.A., for their valued support, to Dr. Charles Peaker and the Choir of Deer Park United Church, and to all who in any way have furthered the success of the meeting.**

A distinctive feature of the occasion was the presentation to His Excellency of a Bible in the Cree language. This was made by the General Secretary, Rev. J. B. M. Armour, M.A. His Excellency in acknowledging the gift intimated his chieftainship in the Cree Tribe. The grant to the parent society in Britain for the past year was \$34,500, as compared with \$31,000 for the year previous.

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The Rev. J. Irwin McKinney, B.A., has been appointed District Secretary of the Manitoba Auxiliary of the British and Foreign Bible Society in Canada and Newfoundland with the hearty and unanimous concurrence of the local Board.

Mr. McKinney was born in the Province of Manitoba, was educated in local schools, and also in St. John's College School, Winnipeg. He is a graduate in Arts of the University of Manitoba, and in Theology of St. John's College. He is at present Rector of the Church of St. Mary the Virgin, Brandon, where he has been for over four years, having previously ministered in various parts of the Province of Manitoba. His father, the Rev. J. McKinney, is Rector at Rathwell, Manitoba.

Mr. McKinney will take over his official duties as from July 14th, on which date the Rev. E. J. B. Salter, for thirty-four years the well-known and honoured District Secretary for Manitoba, will retire.

All the doors that lead inwards to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.

The great spiritual triumphs of life come to those who have learned to fix their gaze steadily upon the Author and Finisher of our faith.



## BOOKS

**Memories and Musings of a Moderator**

By The Very Reverend A. F. Moody, M.A., D.D. Published by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C. 4. Price 6/-.

In our opinion Dr. Moody did well in deferring to the suggestion of his friend and predecessor in the pastorate and Chaplaincy to the Parliament of Northern Ireland, Dr. George Thompson, and consequently, brought forth this book. Now that we have it we believe that not to have had it would have been a serious deprivation. It throbs with life and is not only interesting but delightful in style and instructive in matters ecclesiastical and political; and the Moderator does not obtrude beyond what is desirable to acquaint his readers with his obligations and to pay tribute to devoted friends. All that we here assert could readily be illustrated by quotations did space permit. Our Irish readers would be much gratified to possess this attractive book, but not they alone.

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**The Enchanted Cross**

By Allan P. Brantley. Published by Fleming H. Revell Company, 158 Fifth Ave., New York. Price \$1.75.

In this book the Cross is not confined to the tragedy of Golgotha. It is studied as pervading the whole life of Christ. It begins with the Cross and the Dawn and ends with the Cross and the Resurrection. It appears to us as just in its interpretations, and has a freshness and vigor that engages interest and arouses spiritual aspiration. Note this passage:

"It took a courageous soul, a person of forethought and wisdom, a man of indomitable will-power, and a life and spirit immaculately pure, to do what Jesus did and to preach a sermon so personally fitted, with such relentless intensity. These hypocritical leaders of Judaism would certainly not remain inactive, as long as any one like Jesus went about exposing their corruption and moral depravity. After this noted exposure of abomination, disgrace, and impurity, Jesus doubtless saw the Cross in clear detail."

**The Diary of a Country Priest**

George Bernanos. Reviewed by Rev. P. W. Graham, Carberry, Man.

Every minister will enjoy reading this book. The scene is a French rural parish and the book constitutes a vivid picture of the heroic struggle of a priest to serve his God and his parish in spite of misunderstanding and pain. The priest is the victim of cancer and his face reveals his suffering. The people however misunderstand this and attribute the look of pain to all manner of causes from bad food to secret tippling. Notwithstanding his earnest

efforts on behalf of his people his motives are also misrepresented, thus illustrating the fact that the Christian worker's greatest trial is to be misunderstood. The conversations related are enlightening and the characters portrayed being of such varied types engage the reader's deep interest. The book is very human. Whatever one may think of the ideas in this diary the conviction will remain that it represents a sincere effort to deal with real problems, and to deal with them in the spirit of Jesus. Even if the details are forgotten the memories of the spirit of suffering and understanding love will abide, and that is the spirit of Jesus.

**REV. JOHN HARRIS, Ph.D.**

For ten years Dr. Harris was minister of Chalmers Church, London, Ont. It was at his home there that his death took place on the 13th of March.

He was a native of Wales, a graduate of the University of London and entered the ministry in Wales. Subsequently he came to Canada and served in Nova Scotia and New Brunswick. Next he pursued his ministry in Tennessee and for a number of years in Miami, Florida, in U.S.A. While minister at the latter place, he accepted a call to Chalmers in 1928. His work in all phases prospered here for he was a faithful and zealous worker, an able preacher, and greatly beloved. For several years St. Andrew's Church, Delaware, constituted another charge.

The news of Dr. Harris' death was given to the congregation whilst holding the forty-first anniversary services. A public funeral service under the auspices of Presbytery, of which Rev. Dr. James MacKay is Moderator, and who officiated, was held on March 16th, and a memorial service at Chalmers was conducted by Dr. MacKay on Sunday the 20th. Dr. Harris is survived by one daughter, residing at London.

**HON. NORMAN SCARTH MACDONNELL**

Mr. Justice Macdonnell, whose decease took place recently in Toronto, his home since boyhood, was a son of the late Rev. Dr. D. J. Macdonnell, a former minister of St. Andrew's Church and known throughout the whole Church. A tribute in which all who knew him will concur appeared in the Globe and Mail, and this we present as expressing our own appreciation of a good and able man. He was a faithful member in the church of which his father had been minister.

"Hon. Norman Scarth Macdonnell, member of the Supreme Court of Ontario, who died last week, was more than an eminent jurist; he was an outstanding Canadian, a man of many talents. His scholastic attainments were of a high order. A Rhodes



Scholar, he attended Balliol College, Oxford, while Upper Canada College, Queen's University, Kingston, and Osgoode Hall also contributed toward his education.

"When the Empire called, Mr. Macdonnell responded with notable military service in France and in Palestine. Under General Allenby he led the British artillery into Jerusalem on conclusion of the campaign.

"In the practice of his profession the late Justice Macdonnell achieved immediate distinction and was associated as counsel with a great deal of important litigation. He brought to the Supreme Court all the advantages of a highly trained legal mind, and his death is a severe loss to that body.

"For many years Mr. Justice Macdonnell suffered ill health, which he bore with Christian fortitude. Because of his attainments in many fields, the death of this versatile man is a loss to national and aesthetic interests; but, above these, close associates mourn the departure of a man of delightful personality, a genial companion and a staunch friend."



MRS. JOHN BUCHAN.

#### MRS. JOSEPH HENDERSON

When God called Mrs. Henderson, whose home was in Toronto, and her Church St. Andrew's, after a long life of eighty-six years, to depart and be with Christ, there passed from the earthly scene one whose beneficent influence was due to a gracious, pure, true, and selfless personality; and in consequence she will abide in grateful memory. Her timely assistance to many a worthy cause and her generous benefactions to the Church, were an expression of her abiding interest in others and the love she bore to her own Church and to the whole Church of Christ.

#### MRS. JOHN BUCHAN

It seems late to refer to the decease of this estimable lady, the mother of our Governor-General, but quite recently we received from an unknown friend a copy of the Peebleshire News and St. Ronan's Standard, which in reporting her death makes extended reference to her life and virtues. As character study need not concern itself with time early or late. For the benefit of our readers, whose interest in this will be deep, we quote from the address delivered at the funeral by her minister, Rev. K. Dunbar:

"It was with a very real and deep sense of personal loss that we learned yesterday of the passing hence of one who was known by name to most of our race, who was born in this quiet Border glen, who had contact with many in the world's highest spheres, and who kept to the end her joy in life's simplest blessings. Mrs. Buchan was a woman of great and distinctive personality. To meet her was always a privilege; to

know her was to love her. She radiated kindness and good humour. Her conversation was enriched with the flashes of an original mind, and revealed in simple topics, as well as profound, her sense of life as being lived against the background of Eternity. With her, religion was a very real and a very vital thing. It was to her the bread and the water of life. Her faith and hope in God kept her brave and courageous when burdens had to be borne and stony paths trodden. They sanctified and enriched for her the common experiences of every day. And they kept her spirit youthful and buoyant when the physical frame was feeling the burden of the years."

Reproducing this tribute affords us the opportunity of relating a simple incident which nevertheless to us was of great interest and significance. In 1933 we had the privilege of meeting Mrs. Buchan when a guest for dinner at Holyrood, Mr. John Buchan (Lord Tweedsmuir) her distinguished son, being then Lord High Commissioner to the Church of Scotland. At the close of a great Sunday evening meeting in Assembly Hall when we were leaving we met her in the vestibule. Upon greeting her she expressed regret that by an oversight she had not had an opportunity to share in the offering. We tendered our services by directing her to an attendant who enabled her to take her part in this way in the good cause presented. By this trivial circumstance, as it would appear, there was revealed to us as in a mirror her whole character, simplicity, sincerity, and practical interest in all that was good and helpful.



## CONCERNING MISSIONS



Dr. Quinn's Daughter and New Friends.

## JOBAT, INDIA

Dr. W. R. Quinn

In the hospital at present there are usually about 35 to 40 patients; and each day, several out-patients, varying in number from 40 to 70, are attended. The range of work extends from the application of sulphur ointment for itch to the removal of appendices. We have had one gastric resection for a stomach tumor with good result. Just now we are busy removing tonsils and doing what other things we can that need attention before we go to the language school.

Outside the hospital occasional trips are made to the jungle when calls for help come in. There are also opportunities sometimes to co-operate with the other missionaries by going out together to villages or camps and adding the ministry of healing to the Gospel appeal.

In the hospital it is our aim to see to it that no one comes and goes away again without having had an opportunity to hear the Way of Life. That, we take it, is our business here; and I believe, from what I have been able to observe thus far, that all of our representatives here are agreed in working together toward this end. The hospital Bible woman visits the women patients, and the Indian pastor visits the men. For the out-patients, I have arranged that each day, before the patients are attended, a few minutes be taken to present to them Him who is The Great Physician. Besides this, of course, each one of the staff is expected to use every opportunity to make known to the patients whom they attend that all that is done for them is in the name of our Lord and Master. At present we are encouraged by a woman who required a serious abdominal operation, necessitating her stay in hospital for a considerable time. She has made a good recovery from the operation, seems to be progressing favorably toward normal health, and she says

that she, and her husband and family wish to become Christians. Those who can speak her language say that the change seems to be genuine.

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## Formosa

Rev. Hugh MacMillan

On Tuesday, February 15th, the Presbytery of North Formosa met in Taihoku city and was in session for four days.

Noticeable this year was the increase in the number of native pastors, nineteen in all. This is the largest number yet in this part of Formosa. The movement toward self-support is steadily winning enthusiastic response in the native church.

Noticeable this year also, was the number of young men: ordained ministers, and candidates for ordination. Neither were the elders all old.

Mr. Sai Ji-on, who was called last year almost fresh from college to a Taihoku city church, was the choice for Moderator. People accustomed to moderators with grey heads would be not a little surprised to see this youth occupying the chair. He pleaded, as against his election, youth, inexperience and inability, but these points had not been overlooked and he justified his election by bravely rising to the occasion and presiding to the satisfaction of all. He suggested a motto for the session, Aggressive Evangelism, and this was enthusiastically accepted both for the meeting and for the church year. The characters YAKUSHIN DENDO were written in large hand and posted where all eyes could see.

The year was one of further increase in self-supporting churches and four petitions to call pastors were granted. Three of these will serve on the far east coast of the island and one near Taihoku. One call in a year previously was an event, but the average of late years has been about four.

It was decided to petition the Synod of all Formosa for authority to divide the North Formosan Presbytery into three. This having been already authorized by the Synod's executive, no difficulty is anticipated in carrying this plan into effect.

Three Presbyteries will give new responsibilities to local leaders and open up new opportunities for doing more intensive work in ways best suited to each district. Great will be the openings this year for carrying forward the banner of Aggressive Evangelism into these three sections of the field.

The prayer of the writer of these notes is that the forming of these new Presbyteries will constitute an appeal such as to provide at least three live Canadian students to "come over and help" the native leaders in these newly organized districts in their growing church.



## AN AMERICAN DOCTOR AT WORK IN INDIA

Some years ago we gave the story of the work of Sir William J. Wanless, K.B., M.D., in India. Sir William was a Torontonion and at the time of his going to India a member of Parkdale Presbyterian Church. This book is from his pen and gives his career as a medical missionary but in very modest outline. Something of the character of the man, his extraordinary energy and the extent of his services, are set forth in the introduction to this book by Dr. Robert E. Speer, formerly Secretary of the Board of Foreign Missions, The Presbyterian Church in U.S.A. It is that introduction which is given below.

This book needs no introduction. It speaks for itself, as the record of the work of a sincere, self-forgetful, and tireless Christian medical missionary. But as Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., of which Sir William Wanless was a missionary for thirty-nine years, and as a warm personal friend of all these years, it is a pleasure to preface its author's most straightforward story with a brief word of appreciation of the man and of his work.

I well remember the missionary conviction and purpose of Dr. Wanless when he was a medical student, and as I was setting out as Travelling Secretary of the Student Volunteer Movement for the years 1889-90 he had just completed his medical course, during which he was one of the most active and influential student volunteers, especially in interesting students in medical missions, which were then only beginning their great development as a form of missionary effort and human service. He had compiled a pamphlet on the subject, full of brief and impressive facts, which was a determinative force in the life of many a student, and his earnest and direct addresses were an equal power. There were financial difficulties, at the time he offered himself to the Board, in the way of new missionary appointments, but, with his characteristic energy and faith, and with the devoted friendship of Dr. Miller, of the Bryn Mawr Presbyterian Church, and of Mr. John H. Converse of the Baldwin Locomotive Works, an elder in the Bryn Mawr Church, all difficulties were overcome, and Dr. Wanless went out, as his book tells, singlehanded, to begin the work which grew under his guidance and power into one of the greatest medical institutions in Asia.

As a member of the deputation from the Presbyterian Board, I visited Miraj in 1921, and saw with amazement what Dr. Wanless, with the aid of Dr. Charles E. Vail, a man of like spirit and ability, had been able to do. In thirty years there had been built up a great plant which could not be reproduced now for a million rupees, with a score of buildings, with three or four fully-equipped operating rooms, between one and two hundred beds, crowded almost all the year round with thousands of out-patients, all, with the exception of a few gifts, ac-

quired by the earnings of the hospital. Dr. Wanless might have enjoyed an income of tens of thousands of dollars annually but he was content, instead, with his missionary salary, and every dollar that was earned was devoted to the work. Indian hostels and lodging houses to care for the people, who come from all over India, had grown up about the hospital, on property whose value had multiplied ten or twenty-fold. It seems likely that the chief fame of the Miraj State will lie in this noble work which the Spirit of Christ has built up.

"Sir", said a Brahman in a railway carriage to Bombay, speaking to a friend of ours who was a stranger to him. "I have just come from Miraj. That is a wonderful place. I have watched these doctors. It is beyond understanding that such men who might amass wealth anywhere do that work for nothing but love and their own bare support."

Fifty men were studying medicine at the time of our visit in a medical school connected with the hospital, all but four of them Christians. On our last evening they invited us to meet with them in their dormitory quadrangle. The full moon came up over us as we sat together in the court in the quadrangle and listened to their addresses.

"Here", said their spokesman, "you can see India in miniature. We come from all parts of the land. We speak nine languages. We belong to different races. If you ask what brings us all here, I tell you: First, it was Christ. Second, it was the fame of Dr. Wanless."

What a fountain of power this place is! Thousands of people have gone out from it to all parts of India, grateful for physical healing. Hundreds of young men have been sent throughout the country as Christian doctors. In more than one village we met them, standing out as the foremost men of the community. In two places we found them filling the positions of chief municipal honor and responsibility, presiding over high caste men, though they themselves had come from the lowest of the outcaste people. It is both the high and the low that this medical work is touching. Out of gratitude and appreciation the Maharajah of Kolhapur has supplied and keeps in order the fine car which Dr. Vail uses in his work, and Dr. Wanless has two decorations from the Government of India. These are but little things, however, in comparison with the looks of gratitude and almost worship which we saw following the doctors as we went with them through their great clinic of love.

In 1928 health conditions required Dr. Wanless to lay down the heavy load he had carried for nearly forty years. The Government of India was prompt to recognize with added honors the great work which he had done, and in 1928 he was made a



Knight Bachelor of the British Empire with the title of Sir William Wanless. In 1930 he returned from America to India in response to urgent invitations, in order to serve further the cause of the Tuberculosis Sanatorium which had been established to bear his name, but again health conditions compelled his return to America, and he is now living in Glendale, California, busy as his great friend, Sir James Ewing, Principal of Forman Christian College, also had been on his retirement, in every good work, especially in the work of maintaining and deepening interest in the Christian cause in India.

One can only hope and pray that the story of what God wrought through one devoted life may lead many young men and women to see the privilege and opportunity of such service in the train of Him who came not to be ministered unto, but to minister, and to give His life a ransom for many.

Note:—Sir William died in 1933.

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#### Dr. Robert P. Wilder

The death of this leader in foreign mission work is reported as having taken place at Oslo, Norway, on the 27th of March. His whole life was dedicated to this service and many in Canada will remember his work here as a leader in the Student Volunteer Movement of which he was one of the founders at Mount Hermon, Mass., in 1886. It is stated that 13,000 men and women have been enlisted for service abroad through the agency of this movement. Dr. Wilder was the son of a Presbyterian missionary at Kolhapur, India, and was born in 1863. Graduating from Princeton University in 1888 and from Union Theological Seminary in 1891, he went to India to work amongst students. Failing health compelled him to withdraw but he continued to labor with student organizations in America, in Great Britain, and on the Continent.

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#### Northern Quebec

##### Rev. Dr. A. S. Reid

A short time ago, I made a trip to Northern Quebec, and went through the mining districts. To me this offers a wonderful opportunity for pioneer mission work. There are various groups of mines. I mention first the Val D'Or Group. The railway reached there in October last. East of Val D'Or, twenty miles, is the Perron Group, and west is the Malartic Group. West of there twenty miles is the Cadillac Group. Then west of there is the Joannes county, where Protestant farmers are being settled. West of this is the McWatters Mine, and then we come to Noranda and Rouyn. Twenty-eight miles north-west of Noranda there is the Beatty Mines, and about ten miles south-west of Noranda there are the Arntfield Mines. That ridge last year pro-

duced \$25,000,000 worth of gold and copper. It is just a beginning. It seems quite reasonable to believe that inside of five years the ridge may produce \$200,000,000 of metals, with possibly a population of several hundred thousand. The door to-day is wide open for our Church to enter.

My recommendation is that we put an ordained minister in charge of the whole district with a deaconess and two students under him.

Note.—For this work the General Board of Missions voted a grant and the field will be under the supervision of the Presbytery of Quebec.—Ed.

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#### Italian Work Hamilton, Ont.

Concerning this Rev. C. L. Cowan writes:

The cause is small but is happily conducted and prosperous. It is the only church within our ken that has as many at the prayer meeting as at the regular Sunday services. Laymen alone conduct the mission under the supervision of St. Andrew's Kirk Session. In this connection two names are worthy of mention, Mr. Thomas Blackman, an elder in St. Andrew's Church, Hamilton, who for many years has led in the work, and Mr. C. Elkington, who for a long period has been Superintendent of the Sunday School.

Last year the mission raised sufficient money outside of their contributions to redecorate completely the church interior. Payments of interest on a mortgage of \$4,400 are maintained. To help the mission a small grant is given by the General Board of Missions. There are no current debts and the effort is made each year to reduce the grant. No salaries are paid, even the caretaking is gladly done free of charge. Last year Rev. R. De Pierro in charge of this work in Montreal under our Church visited the mission, greatly to its encouragement.

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#### From the Maritimes

The Convener of the Synod's Committee, Rev. W. McCulloch Thomson, reports on one of our important fields in Newfoundland:

In Grand Falls, Rev. H. J. Scott, late of North Bay, Ont., is doing excellent work. His congregation has in former years suffered sadly from misfits, but is now recovering under wise and experienced leadership. Grand Falls is situated in the centre of the Harmsworth Pulp and Paper industry, and is only distant a few miles from Botwood, the first stop of the Trans-Atlantic Airways. The Buchan Mine is also in this vicinity and the officials are members and adherents of this congregation. Other fields, such as Deer Lake, Corner Brook, Curling, have not been served by our Church for some years owing to lack of funds.



**Northern Ontario and Manitoba****Rev. W. M. Mackay**

Our work in Kirkland Lake established just a year ago affords gratifying encouragement. The membership is 96 and the sum of \$1,900 was raised in a little better than eight months. The congregation shared in contributing to the Budget and forwarded \$135.00.

In the strategic frontier work The Pas, Geraldton, Hawke Junction, and Kirkland Lake, there has been a substantial increase in local support. All have church buildings free of debt except Kirkland Lake, which has taken preliminary steps to erect a building. In the farther west, in addition to The Pas, we have Cranberry Portage, and Flin Flon, which have had special attention from the Synodical Missionary.

**PRESBYTERIAN COLLEGE, MONTREAL**

The Annual Convocation of the Presbyterian College, Montreal, was held in the David Morrice Hall on April 12th. A capacity audience indicated the interest and confidence of the Montreal churches in their College.

The eight graduates, all of exceptionally high academic standing, and with excellent credits in Theology, are J. M. Freeman, G. F. Partridge, D. S. Campbell, W. S. Duncan, C. H. Maclean, M. Y. Fraser, W. S. Sutherland, and A. C. Young. Five of them obtained first class status and the entire class give promise of the cultured, evangelical ministry which our church so urgently requires. The ceremony of licensing the graduates was conducted by the Moderator of Presbytery, Rev. J. B. Maclean, D. D., and the valedictory was delivered by Mr. W. S. Duncan.

The degree of B.D. was conferred upon Rev. C. L. Mitchell, and of D.D., by examination, upon Rev. Jas. G. Berry, and Honorary D.D. upon Rev. W. Orr Mulligan of Westmount, Que., and upon Rev. Wm. Patterson of Westboro, Ont.

Principal Scott MacKenzie, who presided, was able to announce the establishment of the Penman travelling scholarship, a legacy of the late J. Penman, Paris, Ont.

The address to the graduating class was delivered by the Rev. Hugh Munroe, D.D., Moderator of the General Assembly, who spoke of the minister as pastor and presbyter.

The College, with 23 students registered in Theology and 28 in Arts, appears to be maintaining its highest level of Theological scholarship, evangelical earnestness, and practical efficiency, rendering service to the Church of exceptional value under many hampering limitations, yet confident of the continued interest and increasingly loyal support of its Dominion-wide constituency. —W. Harvey Jellie, Secretary to the Senate.

**AG IARRAIDH IOSA****Rev. Norman MacKay, Ridgetown, Ont.****Eoin VI, 24**

Tha an Soisgeul a toirt iomradh dhuinn ann an so air sluagh a bha ag ag iarraidh Iosa. Tha e soilleir dhuinn nach e feuman an anam no iarratas 'sam bith a bha de ghneith spioradal, a tharruinn an aire cho mor do ionnsaidh ach ocras agus fannachadh corporra a mhain. Bha iad a lathair ag amharc an t-Slanuighear 'nuair a chuir e an ceill a mhiorbhuil iongantach ann a bhi beathachadh a mhor shluagh leis an aran agus na h-iasgaibh agus a nis, thainig iad 'ga ionnsaidh a chum 's gu'm biodh iad air am beathachadh leis a lon cheudna a rithist. Is iad na briathran air am bu mhiann leam a bhi beachdachadh gu sonraichte, na facail mu dheiradh a tha anns an earann: "Ag iarraidh Iosa."

Tha na briathran a toirt tri nithean fa mo chomhair air an iarrainn a bhi leudachadh:

(I) Tri seorsachan sluaigh a tha ag iarraidh Dhe.

(II) Tri aobharan airson am bheil iad 'ga iarraidh.

(III) An am a shuidhich Dia 's a chunnaic e iomchuidh airson a bhi 'ga iarraidh.

**I.**

**Tri seorsachan sluaigh a tha ag iarraidh Dhe.**

(a) Tha feadhainn a sireadh Iosa airson buannachd aimsireil a mhain mar a thachair do'n dream mu'm bheil ar ceann-teagaisg a labhairt. Tha a leithid so de shluagh ro lionmhor anns gach linn. Tha iad riarichte gu leir cho fad' 's a bheid coltas no diadhachd meas agus speis dhaoine do'n ionnsaidh. Tha iad uile shasuichte le bhi 'ga leantuinn a chionn 's gu'n bheil sin 'na ni tlachdmhor agus anns an fhasan ach cha'n 'eil feuman a's doimhne na feuman litireil 'gan tarrainn. Is e sin fìor shuidheachadh an anam neo-iompaichte anns nach do dhuaisg fathast mainnaibh beo agus spioradail an geall air slaint' agus gras.

(b) Tha cuid ag iarraidh Iosa do bhrìgh 's gu'n do rinn dusgadh cogais agus cor an anam a fagail mi-fhoistinneach agus miriarichte le'n staid. Cha d'fhuair iad fathast eolas iomlan air Crìosd am am Fear Saoraidh agus tha so 'ga fagaail saruichte, iomghuinneach agus a dh'easbhuidh fois. Tha mothachadh air an staid chailte agus agartason an lagha 'na gheur amhghair bho nach faigh iad sith no fuas-bheil iad fadheoidh ag amas air simplian Crìosd.

(c) Tha creidmheach ann a tha coltach ri Daibhidh air am bheil miann is ciocras mor an geall air Dia mar a dh'iarras am fiadh na sruthan uisg'. Tha an Salmaidh a toirt samhladh seachad air an fhiadh agus e air teas a ghabhail air a ruag le luchd na seilg.



'Nuair a tha e air bheul basachadh le tart nach mor a mhiann annus na mionaidean sin air na sruthan fionnar uisge! Tha a miann 'san ciocras ceudna an anam an fhior chreidmhich an geall air gras is beatha spioradail. Is e am Fear Saoraidh a mhain as urrainn a bheatha sin a thoirt seachad agus mar sin, "dhaibhsan a tha creidsin tha E luachmhoir." Tha thar gach meadhon eile air neamh no air talamh oir cha'n 'eil aon eile ann as urrainn feuman cudthromach an anam a shasachadh. Is e 'lathaireachdsan a mhain, as urrainn solas is aoibhneas aiseag do'n fhirean. Ge b'e de cho mor 's a tha meudachd an t'sluaigh ann am meadhonan nan gras agus ge b'e de cho cothromach 's a bhios briothran an fhir teagaisg, mu'r am bheil Esan a lathair, cha'n'eil an ionad ach falamh ann an seal-ladh a chreidmhich. Is e a lathaireachdsan slaint' an anama agus beatha agus solus na h-eaglais.

## II.

**Tri aobharan airson am bheil iad 'ga iarraidh.**

(a) Is e cheud aobhar gu'm bheil iad 'ga iarraidh, gu'n bheil gneith de ionndrainn nadurra ann an cridhe an duine air Dia. Faodaidh gu'm bheil e fathast ann an staid naduir, beo gu'n eolas slainteil fhaotainn air Dia, gidheadh, tha ni eigin anns an anam a tha toirt fianuis mu Dhia 's a dusgadh gneith de iarratas 'na inntinn air eolas fhaotainn air. Gheibh sinn dearbhadh soilleir air so anns na tirean cein. Cha'n 'eil sluagh 'sam bith, ge b'e de cho borb 's a dh'fhaodas iad a bhi, nach eil gu treibhdhireach a deanamh aoradh do dhia air choireigin. Tha iadsan a bha o thus ann an dorchadas iodhal aoraidh a tais beanadh 'nan doigh fein am miannaibh spioradail 's a deanaibh aodharp air eolas fhaotainn air Dia. Is e coir 's dleasdinas an duine a rugadh an tir an t-soisgeuil 's a fhuair eolas air facal na beatha, an Aon Dia Beo agus Fìor iarraidh do bhrìgh 's gu'r e sin a chrìoch airson an do chruthaich e agus do bhrìgh 's gu'm bheil e cunntasachail dha agus gu'r eigin dha tighinn fadheoidh fa chomhair breitheanas far am faigh e duais a ghnìomharan.

(b) Is e gliocas an duine Dia iarraidh do bhrìgh 's nach eil e 'na chomas dol troimh turas na beatha so 'na neart fein. Ge b'e air bith inbhe no chrannchuir, biodh e bochd no beairteach, ard no iosal, cha'n eil neach 'sam bith comasach air reis a bheatha a ruith as aonais cobhair agus cuideachadh bho Dhia.

(c) Tha coir aig an anam neo bhasmhor a bhi ag iarraidh Dhe do bhrìgh 's gu'r e sin tus a ghliocais agus gu'm bheil e airson tim agus siorruidheachd 'na bhuannachd dha a bhi ann an co-chomunn ri Dia. Is e so an aon chordadh air nach do chaill duine riamh 's nach thug fathast bron no bristeadh cridhe 'na dheigh.

(2) Ciamar as coir Dia iarraidh? Is coir ann an treibhdhireas agus le ar 'n uile chridhe. "Is eigin dhaibhsan a thig gu ionnsaidh a chreidsinn gu'm bheil E ann agus gu'r e an Ti a bheir duais do'n neach a dh'iarras e gu dichìollach." Is e ar dleasdanas a ghnath a bhi 'ga iarraidh 'na ar 'n urnaighaibh 'na thigh. Tha e iomchuidh do'n duine gun deanadh e a leithid so de ullachadh mu'n theid e do thigh Dhe. Cha smaointich daoine air dol do chruinnichean saoghalta gun a bheag no mhor de ullachadh freagarrach a dheanamh. Mar sin, is airidh tigh Dhe an ionad anns am bheil Dia a coinneachadh ri shluagh, air gu'm biodh-maid a dol ann 'na choinneamh anns an spiorad cheart oir is spiorad Dia agus is eigin dhaibhsan a ni aoradh dha aoradh a dheanamh ann an spiorad agus ann am firinn. Mu'r m bheil Dia anns an aoradh tha an aoradh falamh agus cha'n fhearr e na umha a ni fuaim.

Ciamar as coir dhuinn tighinn 'na lathaireachd? Direach mar a tha sinn le uallach ar peacaidh a guidhe airson treocair agus cobhair. Cha'n 'eil e an comas an anam a chaidh e fein fhireanachadh no a nadur a dheanamh na's fearr le bhi fuireach air falbh bho Dhia. Is eigin Dhasan, 'na aonar obair ghloirmhor a naomhachaidh a thoirt gu crìch.

## III.

**An am a shuidhich Dia airson a bhi 'ga iarraidh.**

Tha an am sin air tighinn am fagus. "Is e an diugh, an am taitneach. Is e an diugh, latha na slainte." Cha'n aithne dhuinn gu de bheir an latha maireach mu'n cuairt. "Iadsan a dh'iarras mi gu moch, gheibh iad mi." Tha so a ciallachadh a bhi ag iarraidh an Tighearna ann an laithean na h'òige mu'n thig n droch laithean anns an abair daoine nach eil suim aca dheth. Tha e 'na chall dubailte do'n duine a bhi ruigheachd sean-aois gun eolas slanteal air. Tha e fathast cailte 'na pheacadh agus aig an aon am 'na choigreach do chumhachd grais agus do'n aoibhneas a tha a tighinn an lorg nuadhachd beatha.

Ann a bhi co-dhunadh, feumaidh sinn a bhi toirt fainear gu solumichte an fhirinn chudthromach, gu'r coir dhuinn a bhi ag iarraidh an Tighearna cho fad 's a tha e ri fhaoitinn. Tha e sgriobhte ann an Leabhar na Beatha nach bidh spiorad Dhe a ghnath a stri ris an anam. Bha cuid ann a leig latha a chothrom seachad agus a chaidh an coinneamh bais agus breitheanas ann an aineolas air Dia. Is aoibhneach a ni a bhi coinneachadh ri Dia ann an gradh ach is e ni uamhasach a tha ann tuiteam 'na lamhan ann an corruich. An diugh, ma chluinneas sibh a ghuth, na cruadhaichibh 'ur cridhe. Iarraibh E ann an latha chothrom agus cha chuir E cul ribh oir cha tilg e air chor 'sam bith a mach a neach a thig do ionnsaidh.



## LIVING WORDS FROM OLD VOICES

Rev. W. McLean, Outremont, Que.

There was none like unto Ahab which did sell himself to work wickedness.—I Kings 21:25.

And Micaiah said, as the Lord liveth, what the Lord saith unto me that will I speak.—I Kings 22:14.

**I**N the last three chapters of First Kings there is a most moving story of the closing years of King Ahab's reign in Israel. Anyone who reads these chapters will see that they have something to say to us to-day in the light of what is now happening in Europe. The narrative has to do chiefly with Benhadad, the King of Syria, in his campaign against Ahab, in which three battles were fought. The first two battles were forced upon Israel; the third was sought by Ahab. Nevertheless the Syrians were defeated in each encounter although in the last one Ahab was slain.

Syria was powerful and proud and eager for conquest. Benhadad had become a terror to neighboring states and was once more ready for war. He sent a most insulting message to Ahab and followed it up with an ultimatum that unless his demands were met he would come and take whatever he desired in Samaria. Ahab was afraid. His standing army was small and though its ranks were filled by veterans he feared that they could not stand against the might of Benhadad with his engines of war and his thousands of chariots and horsemen. Just then an un-named prophet came before Ahab to strengthen him, "Hast thou seen all this multitude?" said he, "Lo I will deliver it into thy hand to-day." And so it came to pass. The young men from the provinces were called to Israel's standard and encouraged by the words of the man of God, Ahab led them in a surprise attack at noon. Benhadad and his officers had been too long at their cups and the attack resulted in a complete rout of the Syrians.

Before a year had passed the Syrians attacked again. And this time, as at the first, urged on by the word of the Lord Ahab met the invaders, not in the hills but on the plain and routed them again, taking Benhadad prisoner.

Twice the intervention of God had given Ahab victory over his enemies, but there is nothing to indicate that any public acknowledgement was ordered by him.

Three years of peace ensued during which two counts were marked against Ahab. One was on account of his folly in allowing the Syrian King to slip through his fingers without even his being obliged to give assurances that he would keep the peace. By such utter foolishness Ahab threw away the dearly won securities of his nation. For this he was rebuked by a

prophecy of doom to his house, "Thus saith the Lord—because thou hast let go a man appointed to utter destruction, therefore thy life shall be for his life." The other count against him was his annexation of Naboth's vineyard which he accomplished after Naboth and his sons became the victims of a death-trap manoeuvred by the shameless Queen Jezebel. For this piece of intrigue Ahab had to listen to still another prophecy of the doom of his house, this time from the lips of his old enemy Elijah who suddenly met him in the way as he went to claim the blood-bought garden.

That brings us to the third and last battle of the campaign, and to that part of this ancient history which is so modern that it might have been written of our world to-day.

Ahab wanted to make a push against Benhadad and take over Ramoth-Gilead completely. To do this he made an alliance with Jehosaphat King of Judah. Jehosaphat was willing although he had certain scruples about the business. Ahab was not exactly the type of man he would choose as an ally in war. He asked Ahab whether he had secured the sanction of the Lord for his project. Ahab assured him that he had (for Ahab believed in divine sanctions especially when the voice of God agreed with the voice of Ahab). He had four hundred prophets who had blessed his plans. They were at that moment gathered together awaiting his commands. For the benefit of Jehosaphat, Ahab turned to them and asked, "Shall I go against Ramoth-Gilead to battle or shall I forbear?" and they with one voice answered, "Go up for the Lord shall deliver it into the hand of the King." This unanimous sanction left the good King of Judah still uncertain. So he inquired of Ahab for another prophet who could be heard on the subject. Ahab sent for Micaiah the son of Imlah, who had meanwhile been in restraint by the king's orders. Ahab had learned to hate Micaiah because Micaiah had not held back when he had been given hard things to say to the king about his doings.

Arrived before the two kings Micaiah saw a great assembly. There were companies of the fighting men of Judah and Israel, the kings' guards of honor and the four hundred prophets who spoke for Ahab all gathered there in splendor. Presently Ahab bade the prophet speak. His first answer was to repeat, with thinly veiled scorn, what the others had already said. Upon being challenged by Ahab to utter the truth, he continued in another strain: "I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, these have no master: let them return every man to his own house in peace." That was to be the issue of the proposed attack upon Ramoth-Gilead. Ahab



was furious, his rage knew no bounds. He sent the man of God, who had thus dared to tell the truth, back to prison there to subsist on bread and water until he, the king, should return from the battle in peace. "If thou return at all in peace", said Micaiah, "the Lord hath not spoken by me", and turning to the assembled company he added, "Hearken O people every one of you."

So battle was once more joined. This time Ahab, who perhaps had begun to admit to himself the truth of Micaiah's solemn words, disguised himself that he might not invite too close attention from the enemy. But this expedient did not save him for we read that, "a certain man drew a bow at a venture and smote the King between the joints of the harness." Brave man that Ahab was he remained in his chariot until the evening when the Syrians slunk away in the gathering dusk defeated for the third time, but his life-blood was ebbing away and he died there. So perished Ahab and his wife Jezebel a few hours after him, so that his dynasty was removed from the throne of Israel.

It will be seen that many of the incidents in this moving story are not unlike certain events in the shifting scenes of national life in our time.

There are just two observations I would like to make upon this drama of the last years of Ahab as King of Israel. One voice which comes to us out of that ancient story of Israel's wars is a voice which tells us that the moral law of God stands always supreme. No man, be he King, ruler or whatever he be can sell himself to work wickedness, ignoring the voice of God, doing evil, leading the people astray in politics and religion, without having to reckon again with the authority of God, which meanwhile he has set aside in order to work his own will.

The glory of the prophetic tradition in the Bible is that it exalts the moral law and fearlessly speaks the truth, scorning the consequences. Those who would speak for God to kings or princes privately or to the people publicly must be prepared to take their lives in their hands. That sounds like a platitude when we say it in this land of free-course to the Word of God, but in the Germany of to-day among those who like ourselves hold the reformed faith and polity it is no platitude! A modern parallel to Micaiah is Martin Niemoeller of Berlin who has been removed from his pulpit and thrown into prison because he has steadfastly refused to submit to state domination in his work as a minister of the Word of God. Many of his brethren have shared a similar fate.

Ahab of old may rage and try to silence the voice of prophecy by shutting it up in prison—Hitler in Germany may follow his

example and personally command that Martin Niemoeller be held in a concentration camp awaiting his pleasure, but that does not by any means silence the voice of prophecy nor hinder the decrees of God. Nay rather, while one tongue has thus been silenced, a thousand others have been loosed and are ready to speak what God the Lord has given them to speak for the Word of our God can not be bound.

### PRAYER

Almighty God, our Heavenly Father, who givest the Holy Spirit to them that ask Him of Thee, make us now the subjects of His quickening power, and enable us in humility, reverence and strong confidence to wait upon thee.

Help us to bear in mind the fellowship of all believers and may we be heard in our united praise, thanksgiving and supplication.

We make confession of our sin of imperfect life, indifference to the welfare of our fellows, and feeble service, and turning wholeheartedly to thee in penitence and sincere purpose of better things ask forgiveness and the blessing of peace and spiritual power.

Bring comfort and hope to all our hearts and impart such strength to our spirits as shall enable us to live in the pursuit of righteousness and diligent service among men, always abounding in the work of the Lord.—Selected.

### MOTHER'S DAY

Mother's day this year falls upon the 8th of May and for the occasion a special program has been prepared and issued by the Board of Sabbath Schools and Young People's Societies. The offering at the special service on this day is in behalf of missionary work in foreign lands and will be credited as part of the congregation's budget allocation.

Being perplexed, I say,  
Lord, make it right!  
Night is as day to Thee,  
Darkness as light.  
I am afraid to touch  
Things that involve so much  
My trembling hand may shake,  
My skill-less hand may break;  
Thine can make no mistake.

Being in doubt, I say,  
Lord, make it plain;  
Which is the true, safe way?  
Which would be gain?  
I am not wise to know,  
Nor sure of foot to go,  
What is so clear to Thee,  
Lord, make it clear to me.

—W. M. Friend.



# Children and Youth

## THE GREAT PHYSICIAN

**E**VEN our young people who read the newspapers must have noted the strange happening in Europe when Austria became, under the direction of Hitler, a part of Germany, and lost its independence. Within the past few days this transfer of one country to another was confirmed by the vote of the Austrian people. Suddenly a country which had a long history of its own and stood in proud independence actually disappeared. It is now merged in a greater country. The capital of Austria, Vienna, we understand, is quite celebrated for its medical school or schools. Frequently we have noted that doctors and surgeons in Canada and other lands went there to perfect themselves further in their profession.

Many years ago a famous surgeon of that city visited America. He was celebrated for what is known as bloodless surgery which means that he did not use the knife, but depended upon his hands only. His name was Dr. Lorenz. He treated chiefly crippled children and it was in that realm that his wonderful skill was employed. He was known as the straightener of children and was successful in restoring many by correcting their deformities.

It was for the purpose of helping one child in the city of Chicago that he crossed the sea. He was invited by the father of this crippled child and came under the pay of this man for he was very rich. However during his six weeks stay in America he gave himself completely and without money and without price to treat others and they swarmed about him wherever he appeared. He healed as many as he could during the period of his brief stay and people were aroused to an extraordinary degree of interest in him. His name and picture, his record in his own country, and his doings here were published far and wide. Crowds flocked to him at his hotel and followed him on the street. Everywhere he was the centre of absorbing interest and of enthusiastic admiration. With such multitudes flocking to him, both he and local surgeons declared they could not imagine the number of crippled children in American cities to be so great.

Dr. Lorenz was a great physician, but there is one whose name is so well-known to all of us that we speak of him as The Great Physician. We mean the Lord Jesus, for He was a great healer of sickness and a restorer of strength among the needy people who crowded about Him when He lived upon earth. When John the Baptist sent to inquire of Jesus whether he was the Christ, the messengers were told to tell him

The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear. The dead are raised up, and the poor have the Gospel preached unto them.

Elsewhere this is written of Him:

And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet and he healed them.

What a wonder Jesus must have been as a healer in that land where His life was spent and His work was done. However He did not minister to the body only. He treated diseased minds so that it was told of one, that they found him "sitting, and clothed, and in his right mind." So Jesus delivered many from that terrible trouble which in this day affects the minds of so many. He ministered to minds diseased; but higher still we find that he entered another realm, and He showed his ability to heal the soul. He came to save His people from their sins, to bestow spiritual help and soul purity, and that to all mankind. What a great mission was His!

The real awfulness of sin lies in this that it deforms and cripples. The soul loses the bloom of beauty and is denied its full freedom. Sin warps and perverts our whole spiritual nature. We admit this when we say of a man that he is crooked, meaning that he is dishonest.

Dr. Lorenz could not be everywhere nor could he accomplish a cure in every instance. To one sad couple in an American city who brought their child to him, he was compelled to say "I can do nothing for you, but the Lord may grant him healing." Then too, he confessed that his work was successful only upon young children. Only in very rare instances could he be of help to adults.

When we think of the Lord Jesus we realize that He is free from all the limitations of this wonderful healer. The sphere in which He works is as wide as the world. Distance and time are nothing to Him. Anyone, anywhere may come to Him for His wonderful spiritual healing. He is the Great Physician and a hymn which we frequently sing reminds us of this,

The Great Physician now is near  
The sympathizing Jesus.

We may bring him all our troubles and all our sins and we shall find that His ears are open to our cry and His hand is stretched out still; and so we think of another passage of Scripture in this connection. It is a message from St. Paul.

Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.—R.



A MINISTER’S SURPRISE

“The Australian Baptist” records that a well known American preacher, who has had a good deal of experience in raising money, tells this revealing story.

One night he was making an appeal for funds before a large congregation and invited them to bring their gifts and lay them on the altar. The response was large and the aisle was filled with people who came bringing their offerings.

Soon a little girl appeared in one of the aisles. She came slowly down toward the front. She was lame and walked with a crutch. Standing before the altar, she looked at the gifts that had been brought. Then with deliberation, she pulled a little ring from her finger and laid it among the other gifts. Adjusting her little crutch she started back up the aisle.

An usher was sent to bring her into an ante-room following the service. The preacher met her there and said, “My dear, I saw the thing which you did to-night. It was beautiful, but, you know, the response of the people to-night has been large, and in figuring up we find that we have money enough to take care of all the things which we want to do, and have some money left over, so we don’t need your ring and I have brought it back to you.”

The little girl looked up with rebuke in her eyes and said, “I didn’t give that ring to you.”

Once again from the lips of a child came a great spiritual truth that mocks our un-biblical, unbusinesslike methods of church finance.—Exchange.

THE BOYS’ BRIGADE

16th Kydd Memorial Presbyterian Church  
Company, Rosemont, Montreal

The 16th Company of the Montreal Battalion held their first Church Parade and Enrolment service, Sunday, April 3rd, 1938, at 11 a.m., in the church, the Chaplain, Rev. M. Sewell, conducting the service. The congregation filled the church. The first lesson was read by Captain W. R. Taylor, Officer Commanding the 16th Company, and the second by Captain Gibson Smith, President of the Montreal Battalion.

The Chaplain gave a stirring address upon the object of the Boys’ Brigade:

**The advancement of Christ’s Kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness.**

The enrolment followed, the officers and non-commissioned officers being:

Officers: Captain, W. Robertson Taylor; Hon. Captain, Albert Lowe, J.P.; Lieutenants: John A. Boyle, Hugh Craig, John W. Atkinson, Alexander Mather; Acting Ser-

geants: Titus Lowe, Andrew Mather, Robertson Taylor, Harry Wexler; Acting Corporals: Allan Herron, Norman Nadon, Jack Wexler; Lance-Corporals: Jack Boyle, Gordon Nadon.

Then the boys filed past the Chaplain and received their membership cards. The singing of the National Anthem and the drooping of the colors concluded the service. The salute was then taken by the Chaplain, and with him on the saluting base were Captains Gibson Smith and W. Robertson Taylor.

The following companies assisted throughout, Numbers 5 and 12 from Verdun with their bands, Number 8 from Snowdon, and small detachments from various companies in the Montreal district.

This was the first parade of its kind to be held in this district and was a pleasing sight, the boys spick and span marching to the music of the bands. The regular parades and instruction classes of the 16th company are held every Monday evening at 7.30 p.m. in the church hall, and the officers’ business meetings on Tuesday evening at 8 p.m.

GLENMOHR

The dates for the various camps are as follows:

Boys	- - - - -	July 4 - 13
Junior Girls	- - - - -	July 13 - 22
P.Y.P.S. Summer School	-	July 23 - Aug. 1
Senior Girls	- - - - -	Aug. 12 - 11
Sunday School Teachers and Officers	- - - - -	Aug. 13 - 21
Ministers	- - - - -	Aug. 22 - 26
P.Y.P.S. Leaders Week-End	-	Sept. 3 - 5

Information about Glenmohr is available for all who wish to take advantage of it. Sets of slides from six for short announcements up to sufficient for a whole evening’s program with story may be secured from Miss Isabel Hunter, Presbyterian Publications, Toronto. Set your dates now to avoid possible disappointment.

INTERNATIONAL S. S. LESSONS

LESSON—MAY 8  
Co-operating in Service  
Mark 9:30-41

Golden Text: For he that is not against us is on our part.—Mark 9:40.

LESSON—MAY 15  
Testing Discipleship by Service  
Mark 10:17-31

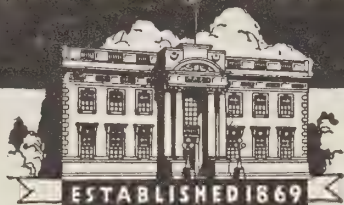
Golden Text: Come, take up the cross, and follow me.—Mark 10:21.

LESSON—MAY 22  
Serving Through Christian Citizenship  
Mark 12:13-17, 28-34

Golden Text: Thou shalt love thy neighbor as thyself. Mark 12:31.



## OWNED BY THE POLICYHOLDERS



- Dividends paid policyholders since organization

**\$69,000,000**

- Total paid policyholders and beneficiaries since organization

**\$231,000,000**

### A Purely Mutual Company

Every dollar of surplus earnings belongs to policyholders and is either actually paid or allotted as cash dividends or held in trust for future distribution.

# MUTUAL LIFE

OF CANADA  
HEAD OFFICE: WATERLOO, ONT.

### LESSON—MAY 29

#### Maintaining Personal Efficiency (A personal Aspect of Temperance)

Daniel 1:8-16, 19, 20; 1 Cor. 9:24-27

Golden Text: Every man that striveth for the mastery is temperate in all things.—1 Corinthians 9:25.

### LESSON—JUNE 5

#### Serving by Personal Devotion to Christ

Mark 14:3-11, 27-31

Golden Text: She hath done what she could.—Mark 14:8.

### OUR CHURCH CALENDAR

#### Vacancies

Amos, Dromore, Ont., Mod., Rev. M. G. Court, Holstein, Ont.  
Brigden, Bear Creek, Dawn, Ont., Mod., Rev. W. R. Adams, Corunna, Ont.  
Brussels, Ont., Mod., Rev. W. A. Williams, R.R. 3, Brussels, Ont.  
Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.  
Carberry and Wellwood, Man., Mod., Rev. Wm. Weir, Portage La Prairie, Man.  
Chesley, Ont., Mod., Rev. A. H. Wilson, Paisley, Ont.  
Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.  
Guelph, Ont., Knox Church, Mod., Rev. E. A. Thomson, Elora, Ont.

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Kinburn, etc., Ont., Mod., Rev. Wm. Patterson, Westboro, Ont.

Kirk Hill, Ont., Mod., Rev. S. M. Kerr, Lancaster, Ont.

Lethbridge, Alta., Mod., Rev. A. J. Sinclair, Macleod, Alta.

London, Ont., Chalmers, Mod., Rev. Jas. MacKay, D.D., 332 St. James St., London, Ont.

Malpeque, P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.

Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. S., Prince Albert, Sask.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Niagara Falls, Ont., Mod., Rev. J. T. Hall, Chippawa, Ont.

Ottawa, Ont., St. Andrew's, Mod., Rev. Donald Nicholson, Buckingham, Que.

Owen Sound, Ont., Mod., Rev. S. Moore Gordon, Chatsworth, Ont.

Penetanguishene, Ont., Mod., Rev. L. E. Gosselin, Victoria Harbor, Ont.

Seaforth, Ont., Mod., Rev. G. Peddie, Clinton, Ont.

Stamford, and Niagara Falls, Mod., Rev. R. G. Stewart, St. David's, Ont.

Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Tryon, etc., P.E.I., Mod., Rev. E. O. White, Tyne Valley, P.E.I.

Walkerton, Ont., Mod., Rev. H. G. Cleg-horn, Hanover, Ont.

Waterloo, Ont., Mod., Rev. F. G. Stewart, 22 Maynard Ave., Kitchener, Ont.

Wiarton, Ont., Mod., Rev. P. Reith, Tara, Ont.

#### Calls

Cookstown and First Essa, Ont., Rev. Robt. H. Armstrong, O.M.

Creston, B.C., Rev. W. Ernest Smyth, O.M. Lakefield, Ont., Rev. James M. Young.

Manotick and Kars, Arthur C. Young, Presbyterian College, Montreal.

Markdale, Priceville, Swinton Park, etc., Ont., Rev. Joseph E. Taylor, O.M.

Pembroke, Ont., Rev. R. B. Nelles, Bala, Ont.

Stellarton, N.S., to Rev. S. J. Macarthur. Sylvan Lake, Alta., Rev. Robt. A. Sinclair, O.M.



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3	1	" 5 and 6 years old
5	1	" 6 and 7 years old
8	1	" 7 and 8 years old
7	1	" 8 and 9 years old
2	1	" 9 and 10 years old
6	1	" 10 and 11 years old
2	0	" 11 and 12 years old
2	0	" 12 and 13 years old
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Truth is dearer than early faith.

Be still and know that I am God.

Feeling cannot decide upon facts.

Courtesy should prevail in daily life.

It is wise to be critical of our desires.

Haste and impatience mar much work.

Learn to consecrate your interruptions.

If hopes were dupes, fears may be liars.

Perplexity is not an enemy but a friend.

Do not work for men or money but for God.

Each generation should improve upon the past.

Character should have priority over all else.

Put in the good and the evil will be kept out.

A formula for life: Work, play, love, worship.

Piety should not be divorced from good manners.

Only goodness will stand us in stead in the end.

Sceptics are not free from foregone conclusions.

It is easy to complain even though unreasonable.

A strong faith in God is like a lamp in the soul.

God fashions every life in a different employment.

Truth has nothing to fear from the fullest enquiry.

Our virtues must shine chiefly in the family circle.

True worship is the direction of the soul towards God.

Our Gospel holds a faith and hope that sets us singing.

A great soul will be strong to live as well as to think.

Why fix attention only upon men's faults and infirmities?

The evening of a well-spent life brings its lights with it.

Dream manfully and nobly and thy dreams shall be prophets.

Ye who are old remember youth with thought of like affection.

'Tis not enough to help the feeble up, but to support him after.

The heart will commonly govern the head whether for good or ill.

The principles of the Bible are the groundwork of human freedom.

A graceful and honorable old age is the childhood of immortality.

All that is best in poetry is not what is national but universal.

Jarring interests of themselves create the according music of a well-mixed state.

I will chide no brother in the world but myself against whom I know most faults.

A noble heart, like the sun, showeth its greatest countenance in its lowest estate.

God be praised who, to believing souls, gives light in darkness, comfort in despair.

Courtesy is like an air-cushion; there may be nothing in it but it eases our jolts wonderfully.

Money spent for strong drink cannot buy shoes; money spent for wet goods can't buy dry goods.

Experience teaches that what we cannot be by our unaided resolves we can be by trust in God.

Only the fine wheat of thought and dedication can find a place in the everlasting garner.

Truth, whatever it may be, is the only object worthy of desire or capable of satisfying a rational mind.

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THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, JUNE, 1938

No. 6



ST. ANDREW'S CHURCH, BELLEVILLE, ONT.



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# The Presbyterian Record

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TORONTO, JUNE, 1938

No. 6

## BY THE EDITOR

### FIRST GENERAL ASSEMBLY Presbyterian Church in U.S.A.

We promised our readers something from the messages of the last meeting of the Alliance of the Reformed Churches, Western Section, held this year in Princeton, beyond the brief report of the meeting already given. This promise we have not yet been able to perform, but to keep faith now present in greatly condensed form a paper read at that meeting by Rev. Dr. Lingle, a representative from the Presbyterian Church in U.S.A., the theme of which is indicated in the caption above.

**T**HE Constitution of the United States became effective on the first Wednesday in March, 1789. George Washington was inaugurated the first President of the United States on April 30, 1789.

While statesmen were busy writing our Constitution and preparing for the founding of a great nation, Presbyterian Churchmen were just as busy making plans for the organization of a nation-wide Presbyterian Church. These plans reached their consummation when the first General Assembly of the Presbyterian Church in the United States of America met in the city of Philadelphia on May 21, 1789, just three weeks after Washington was inaugurated as President.

The events leading up to that first General Assembly began four hundred years ago in the city of Geneva when John Calvin resurrected the Presbyterian form of government and formulated the Calvinistic System of Doctrine; and in tracing these events we should have to trace the spread of the Calvinistic and Reformed ideals of Church government and Christian doctrine through France, the Netherlands, Scotland, England, and North Ireland. Then we should have to observe the coming of these various Presbyterian and Reformed groups to the newly discovered America to live together and eventually to unite in forming the great American Presbyterian Church.

Back of that first General Assembly lay a hundred years of toil and prayers and tears on the part of the Presbyterian home missionaries who labored among the pioneers of the American Colonies, concerning whom we must not assume that they were all devout Christians. Many of them were, but many of them were not. The early Presbyterian missionaries therefore had before them a tremendous task in gathering these rugged Presbyterians into organized churches and instructing them in the great

teachings of Christianity. All honor to Rev. Francis Makemie and many others like him who, in season and out of season, rode horse-back up and down through the Colonies, preaching the Gospel and gathering these pioneer Presbyterians into churches.

In due time the first Presbytery was organized by Rev. Francis Makemie in the city of Philadelphia in 1706, and the first Synod was formed in Philadelphia in 1717. After an experience of division there was a reunion in 1758 under the name, The Synod of New York and Philadelphia, which continued for thirty years until in 1788 it was divided into four Synods to prepare the way for the first General Assembly.

Chief among the events leading up to the first General Assembly was the American Revolution, which resulted in the establishment of the United States of America as an independent nation and in the achievement of religious liberty, essential to the organization of the American Presbyterian Church on a national basis. So active were Presbyterians in the revolution that Horace Walpole sneeringly referred to it as a Presbyterian Revolution.

With respect to religious liberty it is to be noted that from the first permanent settlement at Jamestown, Virginia, in 1607, until the Revolution, there was an established Church in practically all of the American Colonies, and this, sad to say, wreaked many hardships on dissenters, especially in New York, Virginia, and South Carolina. Governor Cornbury of New York arrested Rev. Francis Makemie, the Father of American Presbyterianism, and threw him into prison for preaching the Gospel according to the Presbyterian way in a private home in New York. This state of affairs James Madison, prominent in framing the Constitution of the U.S.A. and now only twenty-three years of age, sorely lamented and protested against. These ideas and sentiments doubtless were the fruit of his education in Princeton under John Witherspoon, the great liberty-loving divine. No wonder that with such an experience of persecution Presbyterians fought for religious liberty.

The first definite move toward the organization of the first General Assembly



was taken by the Synod of New York and Philadelphia in the First Presbyterian Church of Philadelphia in 1785, when a resolution was presented proposing to divide the Synod into three Synods, thus paving the way for a General Synod, or a General Assembly. The resolution was then placed on the docket for the next Synod and all Presbyteries were so notified.

So matters proceeded from year to year, with two men prominent, upon whom great responsibility was laid, Dr. John Witherspoon of Princeton and Dr. John Rodgers of New York, until in 1786 it was decided that the Church be divided into sixteen Presbyteries and four Synods and out of these a General Assembly should be constituted to be called the General Assembly of the Presbyterian Church in the United States of America. Finally in 1788 the division was effected and the last act of Synod was the resolution:

"Resolved, that the first meeting of the General Assembly, to be constituted out of the above said four Synods, be held, and is hereby appointed to be held on the third Thursday of May, one thousand seven hundred and eighty-nine, in the Second Presbyterian Church in the city of Philadelphia at eleven o'clock A.M., and that Dr. Witherspoon, or, in his absence, Dr. Rodgers, open the General Assembly with a sermon, and preside till a Moderator be chosen."

Accordingly on May 21st, 1789, in the Second Presbyterian Church, Philadelphia, the opening sermon was preached by Dr. Witherspoon and Dr. Rodgers was elected Moderator. It was a small body, consisting of twenty-five ministers and twelve elders, but it was an Assembly and the first.

The most significant act of that Assembly was to resolve as follows:

"The state of the frontier settlements should be taken into consideration and missionaries sent to them, to form them into congregations, ordain elders, administer the sacraments, and direct them to the best measures for obtaining the Gospel ministry regularly among them."

Later in the session a special committee brought in a report which, in part, read as follows: "That each of the Synods be, and they are hereby requested, to recommend to the next General Assembly, at their next meeting, two members, well qualified to be employed in missions on our frontiers".

The Presbyteries were then directed to provide means for defraying the expenses of these missionaries. Thus there was displayed from the outset that spirit of Home or National missions which has always characterized American Presbyterians.

After this Assembly the Presbyterian Church started out bravely upon an era of evangelism and home missions. In the forty-eight years that elapsed between 1789 and 1837 the membership of the Presby-

terian Church increased from 15,000 to more than 230,000.

Of the two men so prominent in this period of the Church's history it may be said that they were dominant personalities. Dr. John Witherspoon was the more militant and the more controversial of the two. On the other hand, Dr. John Rodgers was the more irenic and the more emotional, and yet none the less forceful. Concerning opponents he said: "Let us out-preach them, out-pray them, and outlive them, and then we need not fear". His method is worth pondering after these one hundred and fifty years.

It is interesting to note also that while Dr. John Witherspoon, Chairman of the Committee, was guiding the Presbyterian Synod in its preparation of the Book of Government and Discipline for the General Assembly of the Presbyterian Church in the United States of America, his distinguished student, James Madison was guiding the Constitutional Convention, meeting at the same time in another part of Philadelphia, in formulating the Constitution and form of government for the United States of America. It should not, therefore, seem strange if the two Constitutions should have many points of resemblance.

This establishing of the Presbyterian Church in U.S.A. was the occasion of the Sesquicentennial celebration at the General Assembly in Philadelphia last month at which our Church was represented by a former Moderator, Rev. Dr. M. A. Campbell of First Presbyterian Church, Montreal.

#### CHURCH EXTENSION

**A** RATHER clever play upon a word is presented in a saying to which our attention was recently drawn:

"As the British Empire extends, Birmingham contracts."

It is quite evident that that does not mean as might be expected from the contrast that the great manufacturing centre in England becomes smaller. It suggests expansion rather for when the Empire expands the contracts pour in which mean business for the city's various industries.

We draw attention to this for the purpose of commenting upon the article appearing elsewhere entitled, A Mission Survey. Clearly as indicated in that report there is not only opportunity but grave necessity for our Church to extend its influence into a new area, and there are other areas presenting similar openings even in our cities.

The protest one hears in that connection is that such expansion will be to the loss or impoverishing of local congregations. Experience however contradicts that contention and evidently it did not sway the first General Assembly of the Presbyterian



Church in U.S.A., a report of which is also given in this number. Their very first act was to prepare for expansion on the frontiers. We cannot too often be reminded of the philosophy of life defined in the book of Proverbs:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

### JOHN WESLEY

THE Christian Observer has the following over the name William E. Barton:

"There was a man sent from God whose name was John Knox, and another named John Calvin, and another named John Bunyan, and another named John Wesley, and another named John Robinson. The last named, the pastor of the Pilgrim Fathers, was he who charged the members of his congregation to follow him only so far as he followed Christ, to be ready to receive truth from any one who could convey a truth, and never to doubt that there was yet more light to break forth from God's Word."

World-wide attention is now directed to one of these Johns, the fourth in the above list, because the 24th of May, 1738, marked a crisis in his life and henceforth he lived the life abundant. This is his recital of what happened:

"In the evening I went very unwillingly to the meeting of a Religious Society in Aldersgate Street. Someone was reading Luther's Preface to the Epistle to the Romans, almost certainly the passage where Luther says that it is faith, and faith alone, that saves us, and that fulfils the Law of God, for it is only when we put our whole trust in Christ that the Holy Spirit is given us, and 'the Holy Spirit doth make us new hearts, doth excite and inflame our heart that it may do those things willingly and lovingly which the law commands'. Wesley says that about a quarter to nine o'clock as he listened to the reading of Luther's words, describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone, for salvation. And an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

If we are to seek justification for this declaration that he was sent from God, we shall find it in his high standard of conduct, integrity, purity, self-denial, devotion to his special calling, and in the abounding fruits of his labors. Of this work Henry Bett in Religious Digest has written:

"The immediate result of this Aldersgate experience was the most amazing campaign of evangelism the world has ever witnessed. It began among the colliers in the neighborhood of Bristol and Newcastle; it began there precisely because there were to be found the most brutal and barbarous folk in England at the time. Wesley and his brother Charles and Whitefield went to those worse than heathen colliers simply on Wesley's noble principle of going 'not only to those who need you but to those who need you most'. Presently the campaign was extended to other places, and then Wesley and his helpers toured the country incessantly for the next fifty years, won vast multitudes of men for Christ, created a fellowship of believers which is to-day the largest Protestant Church in the world, and changed the face of England. . . . In addition to the hundreds of thousands of converts who were won from mere brutality or mere worldliness and led into the service of Christ, there were all sorts of secondary consequences. Most of the great missionary and philanthropic enterprises were the result of the Evangelical Revival which brought new life alike to the Church of England and to the Dissenting Churches. The reform of the prisons, the abolition of slavery, the extension of popular education, the rise of the trade union movement, these and many other humanitarian causes owed much of their first inspiration and of their driving power to early Methodism. If that astonishing little man with the long nose and the long chin, who knew more of the people and the inns and the roads of England than any man of the eighteenth century, could be brought back and shown all the result of his work, what would he say? He would say again what he did say, at the end of his life, but he would say it with even more wonder and thankfulness—'What hath God wrought!'"

To contemplate this rich full life is to stimulate our own and awaken strong desire. Can we at least approximate this life abounding? He would be the first to answer by saying that "the excellency of the power is not of man but of God and is available for all". There was an extraordinary quickening of his inner life that transformed the man and enormously increased his power and influence. Is this accessible to us if not as he experienced it yet in some way fitted to our personality and sphere? "Wait on the Lord, be of good courage and He shall strengthen thine heart," is a counsel for all time.

His mastery of the body and the subjugation of self are striking features of this wonderful life. He kept under the body, placed it under rigid discipline to serve his calling. Hence his diligent use of time, his

(Continued on page 169)



## The Year That Is Gone

THE following sections taken from a report to The Venerable, The General Assembly is offered for the information of our Presbyterian people:

The Budget and Stewardship Committee are in a position to report improvement in our givings "For Others" but are by no means satisfied that the results are commensurate either with the material resources of our membership or with the effort expended to promote the flow of income for our work in Canada and beyond the seas. The sum of \$1.52 per head, which is exclusive of all but the actual direct contributions of our people, is not the limit of our sacrificial giving as a church and without, it is hoped, undue personal claim to merit, the Committee feel that the efforts of themselves and many loyal co-workers throughout the Church are not to be reckoned merely by the \$3,000 increase on the previous year's total, since there is to be taken into account the fact that to prevent going back in days like these is in itself an exacting task.

As to the remits from last General Assembly through the recommendations of the Board of Administration regarding Spring and Fall Special Offerings and preparation of a plan for the removal of the accumulated deficit which could be made operative at a time when hopes of success might be confidently entertained, the Committee have sought to do as instructed. The Fall Offering—taken last November and prepared for by a special printed communication for information to ministers, material in the Record and a large poster for display prominently in all our churches to educate our membership as to how our Budget Dollar is spent—no doubt helped to increase our income, although the actual amount received thereby cannot be accurately gauged since the returns came in often as ordinary Budget givings without any identification with the Fall Offering. It should be added that a more ready willingness on the part of ministers and office-bearers to answer enquiries designed to acquaint the committee of the local attitude in the matter of the special offering would have been of great assistance.

A plan to have a Key-man appointed in each congregation, who would prior to Assembly advise as to the prospects of an early effort in his own church to help to remove the accumulated deficit, and later lead such an effort if decided upon by Assembly, has been assiduously fostered though without a complete list of Key-men being provided from ministers by the date set to allow of a wholly church-wide ascertainment of opinion on the question of whether or not to launch an early attack on the deficit.

Canada's great area with its fourfold division of territory into Maritimes, Central Provinces, Prairies and Pacific slopes makes organizing work in a church like ours difficult, yet the response to requests for information or action is well distributed, excellent co-operation often coming from most remote congregations. If the loyal efforts made by a minority of our churches dotted over all parts of our constituency could become characteristic of the great majority, results would be of a much more encouraging nature. Our Presbyterian system presupposes the latter, but a tendency to individualism and congregationalism is sufficiently strongly marked to rob our present organization of much of its



merit. This has to be said, although it must in fairness be added that the difficulties under which many of our ministers, office-bearers and congregations have labored in recent years compel us to make allowances for a certain amount of our falling short of our Presbyterian ideals.

WILLIAM BARCLAY, Convener.

N.B.—Income for Financial Year 1937 from direct givings of our people, \$293,881. Savings in expenditure over Financial year 1936, \$12,000. Addition of current deficit for year 1937 amounting to \$9,000 makes the total accumulated deficit \$201,444.

## KEY MEN

List of Those Appointed in Connection with the Plan for Clearing up the Accumulated Budget Deficit.

### Synod of the Maritime Provinces

Glace Bay, St. Paul's, Mr. Malcolm McIvor.  
 Marion Bridge, Mr. Harry Morrison.  
 North Sydney, St. Giles, Mr. H. D. McMillan.  
 St. John's, St. Andrew's, Mr. Alec Watson.  
 Grand Falls, Newfoundland, Rev. H. J. Scott.  
 Hopewell, First Church, Mr. George M. Sinclair.  
 Eureka, Zion Church, Mr. Hugh D. McNaughton.  
 Merigomish, Mr. Frank W. MacDonald.  
 Sunny Brae, Mrs. D. M. McDonald.  
 Scotsburn, Mr. W. A. Clark.  
 West Branch, Mr. Simon Graham.  
 Wallace, Miss Janet Carlyle.  
 Rose Bay, St. Andrew's, Mr. Leo Creaser.  
 East Middle La Have, Mrs. Robert Creaser.  
 Fredericton, St. Andrew's, Mr. Ernest A. MacKay.  
 Sackville, Mr. James Murry.  
 St. John, St. Matthew's, Mr. John Thornton.  
 Chatham, N. B., Mr. Alex. D. McEwan.  
 Alberton, Mrs. Wm. Irving.  
 Charlottetown, Zion, Mr. A. A. MacDonald.  
 Freetown, Mr. Horace Paynter.  
 Summerside, Mr. Geo. B. Walker.

### Synod of Montreal and Ottawa

Inverness and Adderly, Mr. Murdo McKinnon.  
 Kinnear's Mills and Reid's, Mr. Stewart Warcup.  
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abstemiousness, and simplicity of living. His thought was upon others and he was as self-denying as a monk. He reduced the cost of his own living to share life with the needy. He was unwearied in labor and his energy was astounding.

His was the life of a great man, and teaches all

"That men may rise on stepping stones  
Of their dead selves to higher things."

In the general celebration of the 200th anniversary of that experience of John Wesley on May 24, 1738, there was indubitable testimony to his place in the thought of posterity; and it was noteworthy that in this commemoration Presbyterians took so large a part. The General Assembly of the Presbyterian Church in U.S.A. meeting in Philadelphia found a place in its proceedings for this recognition of worth and service.

### THE JEWS IN ROUMANIA

IT is widely known that the Jews in Roumania are the victims of sore persecution and this has suggested attention to the history of that country.

The history both of Roumania and of its Jewish population began when the country was a Roman colony, save that from earliest time according to tradition Jews had a place there, some being refugees from Palestine following the destruction of Jerusalem and the dispersion under Titus. After the Roman conquest of Dacia, lying north of the Danube, many Jews followed the legions of Trajan and dispersed among the provinces now known as Transylvania, Wallachia, Moldavia, and Bessarabia. The advantages of trade, expulsion from other lands, and the trend of migration through the centuries have contributed greatly to the increase of the Jewish population, and this despite successive Barbarian invasions in which they suffered terribly, massacres in Wallachia and Moldavia when under Turkish rule, persecution with but occasional intervals of relief, famine and plague. With growth there was a corresponding development in mercantile prestige.

Though again and again assured of relief from disabilities and persecution, through the intervention of other nations and eminent philanthropic statesmen, international treaties and the pledges of their own successive governments, their expectations were never realized. When Roumania attained independence by the Berlin Congress of 1878 after the Russo-Turkish war, that treaty bound Roumania to grant to all her subjects, regardless of religious differences, equality of rights. Only a short time elapsed however when all the old

laws and regulations discriminating against the Jews were enforced and a renewed outbreak of violence in 1890 drove tens of thousands to America.

High hopes of relief after the World War were cherished by these victims of hate. By minority treaties then signed Roumania engaged to adopt legislation granting "complete and equal protection of life, property and civil rights regardless of race, creed, nationality, birth or language and to grant citizenship to all those born or resident in the territories then ceded to Roumania." By the extension of Roumanian territory after the war the Jewish population was estimated to be 1,000,000 out of a total of 18,000,000. From that time on every government either deliberately violated the minority decrees or tacitly admitted its inability to enforce them. Consequently discrimination against the Jews in the schools, colleges, professions, and trades was widespread, and violence was a familiar experience of these citizens. Assassination was the reward of two ministers of state who tried to suppress anti-Jewish terrorism. So powerful were the forces thus operating that governments were intimidated. For generations religious hatred was the motive governing in hostile action against the Jews, but soon blood and race became factors in the policy of persecution. Now an additional adverse influence is felt through the medium of Nazi propaganda and money.

"For four years Nazi Germany has dreamed of a Fascist and pro-Nazi Roumania which could be weaned away from its French alliance. Nazi penetration of Roumania, economic and political, is motivated by the need of Roumanian oil and wheat, by the desire to surround anti-Nazi Czechoslovakia and by Nazi ambitions in the Ukraine. To achieve these ends the Nazis have been pouring millions into the treasury of every anti-Semitic party in Roumania, for anti-Semitism is the spearhead of German aggression."

### OFFICE ADDRESS CHANGED

The Church Offices have been removed from 372 Bay Street, to Concourse Building, 100 Adelaide St. West. Please note therefore that the new address of The Presbyterian Record is Room 802, Concourse Building, 100 Adelaide St. West, Toronto. All correspondence with the Record should be directed to this address.



## THE PREMISES OF CHRISTIAN PREACHING

The Address to the Graduates of Knox College at the recent Convocation

By Prof. H. P. Van Dusen, Union Theological Seminary, New York

ON his graduation day, the youthful Christian preacher stands upon the threshold of his life's vocation, at the first step of a Pilgrim's Progress which, he trusts, shall claim him so long as strength shall last. At such a moment, he can hardly do better than cast his eye into that dim and distant future, and seek to lay firm hold upon certain few and simple guide-posts which may well direct him the long course through. What we seek at this moment is not a maximum confession of faith—the full equipment of the mature Christian mind; but rather, the minimum assumptions of faith—the indispensable certainties which may take on richer delimitation with the passage of the years.

Our need is twofold. We need premises which shall remind us that it is a pilgrimage on which we now set forth, and that we stand at only its first step; which shall suggest the range and mystery and possibilities of the long march ahead; and which, by that suggestion, shall stretch our imaginations and anticipations, even at the risk of vagueness and indefiniteness; and we need premises which shall place at the centre of our existence certainties, so clear, so sure, so unchanging, that we may make bold to hazard the unknown future with good promise of scaling its ranges, mastering its mystery, and redeeming some, at least, of its possibilities.

Let me add that, if our "premises" take no special account of the particular issues in the world's life in our day, it is not because these lay little claim upon the Christian Gospel and its ministers. The exact opposite is the case. It is because the future is so utterly unpredictable. The plain truth is no wisdom can forecast what will be the character of civilization, of culture, of society, even of the Church in the half century in which you will live out your ministries. Like Abraham of old, you are called to go forth into an unknown land, not knowing whither you go. Only men equipped for any future, however unexpected, however testing, can greatly serve the Church of Christ to-morrow. Can we discern premises adequate to guide preachers through such a time? Let me propose four.

### I.

The first may appear an unpromising starting-point. It will not immediately commend itself to many. It is a certain inconsistent **tentativeness in statement and con-**

**clusion;** a frank, indeed, firm agnosticism. To many queries put to the young minister by his people and especially by youth, he must, if he is to safeguard essential truthfulness, reply, "I do not know." Or, better, "I do not know yet." "Christians have believed so and so", or "The Church has declared . . .", he may add, but his own personal certainty must be encompassed by territory as yet unsurveyed and made sure.

This is not an attitude usually cultivated by young ministers. It appears to be the exact opposite of theology's traditional goal, precision in definition and finality in conclusion. Yet it is counselled, not merely by the youth and inexperience of the preacher. Much more important, it is dictated by the very nature of his task.

For what is his situation in the great enterprise of apprehending God and the meaning of life in behalf of men? What is the situation of his people? We stand, all of us, whenever wisdom guides our minds to sane humility face to face with a majestic, mysterious, unfathomable Other whose dimensions we may never begin accurately to measure, whose precise nature and purpose we can never hope fully to comprehend. It was one of your own theologians whose untimely death impoverished us all, Professor William Morgan, who wrote:

"We are held in the grasp of a stupendous reality which at every moment of our lives affects us for good or ill, forwarding or frustrating our hopes and plans. That is no hypothesis and no matter of faith, but a self-evident fact which we cannot escape."

And he adds, "Our poor, frail lives shrivel into nothingness at the thought of the eternities and immensities amid which we stand."

This recognition is the beginning of all true religion, as indeed, of all sound knowledge. Only a first beginning, to be sure, but it is well that, at the outset of a man's ministry, it be deeply implanted within consciousness. He shall never wholly escape it. Indeed, he should not wish to. For it is the secret, not only of faith's inexhaustible mystery, but of its unmeasured promise.

That there is a God, that God is, no man with true perspective, that is, no man in whom egoism has not swallowed up all sense of humor and so all wisdom, will never really deny. But precisely **what** God is, and exactly how He disposes the mystery of each man's mortal pilgrimage, we shall never fully understand. It is this insight which should make one suspicious of all neat and final systems of truth.

Hesitancy in Christian assertion, then, is not solely an admission of ignorance. It



is also a confession of the greatness of God. The agnosticism of the preacher is not that of a mind which knows nothing, but of a mind humbly aware of the limited extent of its knowledge. Not of one who laments, "I do not know. I can never know anything"; but of one who declares, "I do not know **this** thing. I shall never know **everything**." It holds its convictions, not with a tentativeness which expects to surrender them at any moment in the face of contradictory truth; but with the tentativeness which expects them to be caught up in, fulfilled by, larger truth. Professor Eddington has likened advance in scientific theory to fitting together a jig-saw puzzle. Older views are not so much displaced and discarded as incorporated within a larger perspective. A patch of blue, originally diagnosed as a woman's parasol, appears later to be a tiny lake, but finally takes its place within the vastness of the heavens. So, with each man's knowledge of God. We do not confront a dim future shadowed by unrelieved mystery, but a future faintly illumined by what is believed to be increasing light; not deepening dusk, but brightening dawn.

## II.

Hence follows a second, and far more significant, premise, **the faith of high expectancy**, expectancy of great and never-completed discoveries. For that reality which we seek ever more fully to know, and to make known to men is, we believe, not only unfathomably vast, but inexhaustibly rich.

This recognition carries three implications which merit our attention:

a. It commands breadth, tolerance, catholicity in the Christian outlook. It should determine our attitude toward any whose views strike us as sheer nonsense. Not that these others may not be wrong. They well may be, but it is always possible that their "nonsense" may be their hold on some aspect of the immeasurable richness of God which has escaped our notice or eluded our grasp. It is a standing vice of our humanity that it will admit no pathways to the Great Realities other than those it has itself traversed. It will recognize no true entrance into the Divine Presence other than by the particular, often narrow, portal which has accommodated its own stature. It will credit no chambers within that Presence which it has not itself explored. This is a standing vice of our humanity; and not least in its life of faith; and, let us confess it, it is a special failing of the loyal adherents of the Presbyterian tradition. Against this vice, the young minister must zealously guard himself, and his people. The solution to most, though not all, of the quarrels of theology is: "**Not 'either-or', but 'both-and'.**"

This point is of special importance in its bearing on the issues of Christian unity. The quest for unity has been, by and large, a straining for uniformity. Starting from the basic certainty that "all we are brethren" because "One is our Father", Christians have almost invariably drawn this corollary, Since God is Father of all and all men are by grace children within a single family, all should ideally see alike, believe alike, worship alike, practise alike. The true corollary is almost the exact opposite. Since all men are brothers and since **God** is their Father, we should expect the widest imaginable variety, not only in individual personality and perception, but in ways of worshiping and insight in believing, even in manner of corporate fellowship within the wider Community of the Divine Family—as various and diverse as would be expected within a human family embracing all mankind and under the wise and understanding fraternity of infinite Solicitude and unmeasured Love. The primal condition for Christian unity is not the discovery of absolute and abstract uniformities of belief and practice to which all Christians earnestly subscribe; it is the recognition by all Christians of the legitimate, inevitable, indeed providential, richness in variety of belief and practice which is possible within the profounder unities of the Family of God.

b. By the same token, this recognition encourages expectancy of the widest diversity within individual Christian experience.

The Christian doctrine of man, following the example of traditional philosophy and psychology and mastered by an incurable passion for unity and simplicity, has sought for the similarities and uniformities in human nature, for the characteristics of men as Man; and from that abstract analysis has built up a neat pattern of normative and ideal human nature, the doctrine of man. When true to its basic insight—seldom enough in the history of theology—Christian thought has made its start at precisely the opposite pole—searching for those characteristics and potentialities in each man which distinguish him most sharply from his fellows, acknowledging reverently and gratefully the infinite variety within the human family, the unique equipment and destiny of every man. Strictly speaking, there is no such thing as "THE Christian life"; there are Christian lives. There is no such thing as "THE Christian experience"; but rather a vast variety of contrasted but authentic Christian experiences, through which a Father of infinite wisdom and affection is making Himself known with prodigal variety to His strangely and gloriously different children. "He loves us all as though we were but one; but He loves each one as though He loved him alone."



c. Again, it is this faith which promises growth, unexpected discovery, adventure, unending advance in the life with God. It is the secret of one of the loveliest, and rarest, Christian graces, that of growing old beautifully.

Consider with how many Christians past middle life is their religion a reverie of recollection, a backward glance toward a dimly fading sunset. With some, everything dates from an adolescent conversion, a youthful commitment to Christ and His Church, a first fine careless rapture. Ask them what **new** discoveries of God they have made in the past year. They are embarrassed to answer. Ask many and many a Christian minister what genuinely **new** discoveries and revelations of God have come to **him** in the past twelve-month; the reply is not always reassuring. Yet this should not be. It is of the essence of our faith, faith in a **Living God**, that we **grow** in the knowledge of Him and of His grace, grow without limit. As William James' great study of religious experience clearly disclosed, **first entrance** into clear and secure acquaintance with God may come, not merely in youth, but at any point along life's pathway, even at its very end; and, for those who have known the reality of religion from youth, there should come, periodically along the way, **new** discoveries, some wholly unforeseen; some, truths heard often with the hearing of the ears, but now at last and for the first time known within one's own spirit. A wise woman of my acquaintance, not given to emotionalism in religion, suggests that most of us, even we parsons, need to be reconverted with a startling and life-empowering conversion about once in three years. God's gifts come to us bit by bit; **and** they come afresh unendingly.

There is not one of us who is not familiar with Sargent's great mural of the Old Testament prophets. The early figures, you recall, are portrayed in varied postures, mostly with heads downcast, Hosea with face shrouded in white mantle. But, at the end, three figures stand erect and alert, eyes fastened upon the future, faces illumined by a great light from beyond. With the prophets, it was the expected Messiah who drew their gaze forward and set them aglow with expectancy; but theirs is the invariable posture of the true Christian life its whole course through, the eyes of faith eagerly expectant toward the future. The best **IS** yet to be. God intends for each one, of our people and of us, here and now, in this life, to-morrow and to-morrow and to-morrow, such good things as pass man's anticipations.

Let every preacher lay firm hold upon **this** certainty as he sets forth on his life's pilgrimage.

### III.

Thus far, we have been speaking rather of the far horizons of our prospect as Christian ministers, their mystery and their promise. These furnish the wider setting for our work. But, most of our life, we are busied within much more limited and definite perspectives and about more mundane but more crucial matters. The main task, week in and week out, is to draw men and women within an influence, so luminous as to be unmistakable, so strong as to be inescapable, so winsome as to be irresistible, which shall give definite guidance and sure support for their commonplace existence.

Again, many of our people, much of the time, sail through life like a ship under generous canvass, adding more and more attractive superstructure for their souls' delight. Then—the squall strikes, often out of the blue. Their frail bark of life, stripped in an instant of its proud adornments; rigging, anchor, compass gone; hull rent, flounders, impotent and helpless. Then, distant prospects count for little. What is wanted is “a very present help in time of trouble”. The great matter is not to scan the mystery at life's periphera, but to lay firm hold upon the fulcrum at its centre.

No one of us has question where and what that fulcrum is, or where in fact he would lead people or turn himself, in daily routine or in press of crisis, for the focal centre of faith. To Jesus Christ, to the man of the Gospels, possibly; to the Christ of faith, probably; to the Christ of inner experience, perhaps. Here is our third guidepost, the **centrality and utter sufficiency of Jesus Christ**.

In a moment we shall speak of the necessity of that fulcrum for Christian belief. But, first, let us remind ourselves of the **practical centrality** of Christ in life; for the path by which men approach Christ is, as we all know, not theoretical, but very practical and very simple. Whither men's eyes rise unconsciously in the moment of life's purest aspiration shows what their hearts really worship. Whither their minds turn instinctively in time of deepest confusion shows where they have really found wisdom. Whither their spirits reach unflinchingly in the hour of loveliness, defeat, or disgrace shows whom they really trust. This is the revealing compass-needle of their faith. In any such circumstance, through unreasoned and irresistible inward compulsion, we would discover ourselves turning, and directing our people, to Jesus Christ. **He is**, in fact, the fulcrum of our existence.

“Whoso has felt the spirit of the Highest  
Cannot confound nor doubt Him nor  
deny;

Yea, with one voice, O World, tho' thou  
deniest,

Stand thou on that side, for on this am  
I.”



But, he is also the fulcrum of our faith. For the whole vast structure of Christian conviction turns upon a dual certainty. Man is made in the image of God, so that to think of God in terms drawn from man's highest experience is, quite literally, to think of him less inadequately than in any other way; **and**, in that one of our humanity in whom man's true being has come to fulfilment, God Himself is present, so that he who sees Him sees the Father also. From this dual conviction, everything which is vital, and everything which is essential, in Christian faith proceeds.

But who and what is this Reality, central and determinative for Christian faith? What are the dimensions and nature of the fact of Jesus Christ? Here, there is time to propose only one consideration, but a consideration of immense consequence for our message. The 'fact of Jesus Christ', the central and normative reality for both faith and life, is the total impact of Jesus Christ upon history, not merely 'the man, Jesus of Nazareth', or 'the Founder of the Christian Church, or 'the Living Christ of faith', or 'the Christ of inner experience'; but all of them together as various and successive phases of a single organic personal reality, Jesus Christ-in-the-life-of-the-world. The Christ of the centuries reveals the **power** of that Reality; only in the light of what Jesus became to men after His death, what indeed He already was to those who troubled to record His life, and of all that issued and still flows from Him can His human life be read aright and truly understood. But, and this is perhaps the more important truth for us to-day, Jesus of Nazareth defines the **authenticity** of that Reality. The Christ of Christian history and of present experience should never be thought of except through the clear lineaments of the words and deeds and spirit of the man, Jesus of Nazareth. All that is truly Christ is unmistakably continuous with that life; all else is secondary and dubious accretion.

This is important for us because, in these latter years particularly, under the spell of the latest vogue of New Testament criticism, there has been some disposition to claim that the words and acts and mind of the historic Jesus are not greatly important. Indeed, we must dispense with them, we are told, because we can never know Him. This one of the ablest Christian scholars of our day in a popular book of very wide reading declares:

"At the source of Christianity in Palestine there was a very remarkable and attractive personality of some kind, but all imaginative reconstructions of that personality based upon our fragmentary data must be highly conjectural. . . .

"As a figure calculated to inspire men to heroic acts of self-sacrifice, it may be

doubted whether the figure of Jesus, if detached from what Christians have believed about him, is adequate."

That is rank and unpardonable heresy, however respectable the standing of the author.

Upon the insight of some scholars, even the greatest, one is tempted to bring Masefield's stinging indictment:

"The trained mind outs the upright soul,  
As Jesus said the trained mind might,  
Being wiser than the sons of light.  
But trained men's minds are spread so thin

They let all sorts of darkness in;  
Whatever truth man finds, they doubt it.  
They love, not truth, but talk about it."

And the fog of the scholar is belied by the insight of the "upright soul" who, picking up the plain tale of the Gospels in his pitiable naivete, still finds himself gripped by a living Man of history who not only stands out upon the record with remarkable clarity, but even reaches forth from the record to conscript the devotion of his soul.

**Here** is the test of what is essential and authentic in Christian tradition and belief. There is nothing essential in Christian faith, **nothing**, which is not congruous with, indeed implicitly in, the recorded faith of Jesus of Nazareth. What is else may be true and useful; it is secondary and accessory; and it is suspect until it has demonstrated intrinsic kinship with the mind of Christ.

Finally, here is the core and essence of our message to men. Wise counsel, then, is, Preach Jesus; preach Jesus of Nazareth. It may be that through your portraiture of Him, men may be borne along the course of His first followers, from companioning with the man of history to awakening to the Living Comrade, to trusting all to the Eternal Presence. For the only God whom we would have men know is the God and Father of our Lord, Jesus Christ. If they are to make sure of Him, it will be through deepening trust in the faith of Jesus Christ. That is not a bad beginner's definition of Christian faith, Faith in the faith of Jesus of Nazareth. They will know God—through Jesus Christ, their Lord.

#### IV.

We come, at the end, to a premise of most private and personal reason for each one of us, but of incalculable importance for our life as ministers. In the familiar language of theology, it is the **prevenience of God**. But, in the homely faith of the practical pastorate, it is the assurance, the absolute certainty, that in all our labors, the Spirit of the Living God which bloweth where it listeth so that no man can tell the



ways thereof not only accompanies us, but precedes us, and follows after us.

It is at once the supreme aggravation, and the salvation, of the ministry that measurement of effectiveness, even certainty of results, is absolutely impossible. The Parable of the Sower, even if spoken early in Jesus' ministry, is the consummate portrait of the Lord's own ministry, and of His ministers. One sows; another waters; but God Himself, and God alone, giveth increase. The Christian minister, his whole life through, is at the almost single business of sowing; incessantly, tirelessly, undiscouragably, not alone with spoken word, but in act and attitude and aspiration. But the character of the soil, its barrenness, its fallowness, is never certain, especially hidden and sudden fallowness which is neither expected nor discerned; and the ultimate fruitage is completely unknown. Two certainties only sustain his sowing:

a. **The omnipresence of human need.** In every parish, on every day, there are one, two, three, more lives, hard up against a crucial, decisive, life-determining crisis, homes threatened with imminent collapse; interior problems of most pressing and poignant kinds; spirits hovering on the brink of moral or nervous collapse. Every single day, everyone of us rubs shoulders with a half dozen persons for whom TODAY is the hour of fateful decision. That this is so, we know. Who they may be, we never fully know.

b. **The omnipresence of God,** not merely His prevenience, but His convenience and His post-venience. This is a final meaning of the high expectancy of which we spoke earlier. It was one of the greatest Scottish missionaries who testified that he had never sought to bring the Christian Gospel to a stranger without discovering that God had been there before him. He precedes us in our word and in our deed. He accompanies the word and deed with power and healing and influence which are not in them; and He follows in their train, oft-times working an effect, utterly unexpected and even unnoted. Here is the true glory of the Christian ministry, the absolute certainty of the ceaseless, inscrutable, undiscernible alchemy of the Living God.

You go forth as His envoys; and to those who so conceive their calling and who lay firm grip upon its deeper meaning, there comes with equal certainty the unfailing promise:

"LO, I AM WITH THEE ALWAYS,  
EVEN UNTO THE END OF THE  
WORLD."

One of the pre-eminent contributions of the pulpit to (American) life has been the part that it has played in keeping the light of knowledge and intelligence aglow upon our national altars.—Chrisman.

## MADAME CHIANG KAI-SHEK SPEAKS

An address given at a meeting of British and American missionaries in Hankow, present capital of China, April 6th, 1938. This came by Trans-Pacific Air Mail to The Foreign Mission Board, Presbyterian Church in U.S.A.

**I**T gives me great pleasure to be here with you this afternoon. Among you are many of my old friends and many whom I am meeting now for the first time. Whether new or old, I bring you all the greetings of the Generalissimo.

Bishop Roots has just now said something which has moved me deeply, not because he thinks that either my husband or I would be able to revolutionize Christianity, but because I see, as he portrays it, a vision of the Chinese Christian Church which can really enrich Christianity all over the world.

### Grateful Appreciation

I wish also to take this opportunity to thank all the well-wishers of China, all of you who have prayed for our country and our people in their distress. In passing I might mention that every month since the beginning of this war the Generalissimo and I have received hundreds of letters from Christians all over the world telling us that they are praying for us. I want to express our appreciation.

I am speaking to you this afternoon personally. I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your self-sacrificing spirit in helping our people in this war. You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu, and in other places in the fighting area; and you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, canons, and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

### Tribute to Missionaries

You may remember, a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison, and Young Allan. Is the missionary spirit dead?

If we are really impartial and look



around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of old had. I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that missionaries have not been one whit less heroic.

You have asked me to come to tell you how you can co-operate to help us in this national crisis. My answer is, "Continue your efforts in the same direction in which you have been working". What do I mean by this? One day one of the cabinet ministers in the Government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, "Are you a Christian?" "No," he replied, "but I see that the people in the country who are most self-sacrificing are the Christians. Therefore, there must be something in Christianity."

There was another high official who said that the spirit to defend our soil, to defend our fellow men, and to defend our women is exactly the same spirit which actuated Jesus Christ when He went to face the cross in the garden of Gethsemane. These are non-Christians. Yet they feel that way. When I was last week at the front with the Generalissimo, I heard the story of a woman-missionary at her station thirty miles away, alone in a village in a bandit-infested region. She was the only foreigner in the district. Fifty miles from the place where I was there was another woman carrying on alone in her station. Another story told of two women going up the Yellow River in a sampan is that when they arrived at a certain place, they found the Chinese soldiers destroying all the available boats so that the Japanese could not cross the river. These missionaries willingly gave up their sampan to be demolished, one of them remaining to work with the people in that village. I could go on giving one after another of such instances.

One could make a long list of what missionaries have done in the past along educational, medical, social, and agricultural lines. The best fruits we get in China are the Chefoo apples and grapes, the result of missionary effort. Shantung peanuts, which run into millions of dollars worth of trade in China, are also the result of missionary effort. What do you call it, cross-stitch? Yes, and filet lace, Swatow drawn-work hair nets. Who started all these in-

dustries? Missionaries. They have brought us both material and spiritual help.

Coming back to the war, it was the missionaries who foresaw the need of refugee zones which have saved hundreds of thousands of people, men, women, and children. Here in Hankow you have started refugee camps, and your International Red Cross Committee has organized help for our wounded soldiers. In Kaifeng, they have well-organized plans for establishing a refugee zone whenever the need arises. From all over China come reports of work like this.

It may be said, as Bishop Roots and Bishop Gilman have said this afternoon, that Christians and teachings of Christ are responsible for the present war, but there is also this other side of the question. Those of you who are here now have done much for our people. We do appreciate it.

However, noteworthy as your work has been, I want to add one thing. The most effective and worth-while contribution you have made to my country is not so much in the work itself as in the spirit in which you have worked. Why do I say this? A few years ago, our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have that law rescinded. Even if I could have had it rescinded, which I could not, I did not think it was wise to make a move in that direction, because unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said, not only should this law be amended but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be a study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say—vociferous?—articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said, God works in mysterious and inscrutable ways. Let us pray that God's will may be made known to the Govern-



ment and that action may be taken in God's good time.

It gives me great pleasure to tell you that because our people and the Government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense.

### AMONG THE CHURCHES

#### Port Credit, Ont.

St. Andrew's celebrated on Sunday, April 25th, the founding of the Church. This goes back to the year 1890 when meetings were held in the farmhouse of Robert Craigie. The place of meeting later was the Wilcox Hotel at the mouth of the river. The congregation steadily increased until in 1904 there was an enrolment of 100 and the first frame church was built on Elizabeth Street in that year. The present beautiful stone edifice on Stave Bank Road was erected ten years ago as a memorial to men of the congregation who gave their lives in the Great War. The only remaining member of the original group, and the oldest member of the congregation, Mr. John E. McClelland, occupied his accustomed pew at this anniversary service.

#### Tillsonburg, Ont.

The congregation of St. Andrew's Church recently observed its 102nd anniversary of the erection of the first Presbyterian Church there. The occasion was marked by large congregations. The minister, Rev. Arthur Cochrane, Ph.D., conducted the morning service and Rev. Gordon A. Peddie, Clinton, the evening service. Mr. Peddie read a portion of the Scottish Solemn League and Covenant signed on February 28, 1638.

#### Kildonan, Man.

It is not often that it falls to the lot of a minister to ordain his own son to the ministry of the Gospel, but recently, this was the privilege of the Rev. P. Ferguson MacSween of Kildonan Church.

Mr. Alexander F. MacSween, a graduate of Knox College, having been appointed as ordained missionary to Wanham, Alta., at the request of the Board of Missions, the Presbytery of Winnipeg ordained him in the church at Kildonan on the evening of April 26th, in the presence of a large congregation.

By appointment of Presbytery, his father had the principal part in the service, asking the questions, and taking the ordina-

tion prayer. Others taking part in the service were: Revs. John Fleck, Moderator, R. McKay Esler, and Edward Lee.

At the conclusion of the ordination service, a reception was held in Nesbit Hall, where the ladies of the church served refreshments. Congratulations were extended to the newly ordained minister, and to Mr. and Mrs. MacSween. Reference was made to the fact that this was the first occasion in the long history of Kildonan Church, that a son of the manse had followed in his father's footsteps.—Com.

#### Amherstburg, Ont.

The congregation of St. Andrew's, marked the 110th anniversary of the beginning of the work of the Presbyterian Church in Southwestern Ontario on Sunday, April 24th. The charge was founded by the Rev. Alexander Gale, M.A., in 1828, as a congregation of the Church of Scotland. Its early ministers included Rev. George Cheyne, Rev. Robert Peden, and Rev. Wm. MacLaren.

The first ministers not only served the congregation in Amherstburg but made numerous trips north as far as Sarnia and eastward to Chatham, holding service in pioneer homes and baptizing the children. The records and registers of the charge, dating from 1831 contain many items indicating these missionary journeys.

The first church building remained in possession of the Church of Scotland after the Disruption of 1844. In 1845 the present church was erected under the leadership of Rev. Robert Peden. This building was thoroughly renovated in 1924 and today is as finely decorated and equipped as any small church in the country.

The old pioneer families who established the congregation were represented by their descendants in the fifth generation, while grandchildren, great-grandchildren, and one great-great-grandson of the Rev. Robert Peden was present at the anniversary service.

Attention of the congregation was drawn to two members whose association with the church goes back a great many years: Mrs. Elizabeth Scratch, sixty years a member, and Mrs. Richard Elliott, fifty-seven years a member of this congregation.

At the morning service the minister, Rev. A. N. Miller, read a history of the congregation. Dr. H. M. Paulin, of St. Andrew's, Windsor, addressed the congregation at the evening service.—Com.

#### Beaverton, Ont.

The Presbyterian Church feels deeply the loss of Mr. Walter Ross MacKay, whose death took place recently at the age of sixty-three years. For twenty-nine years he served as an elder of the Church and occupied the post of Clerk of Session for



thirteen years. His intellectual vigor was marked. He was well read and could give ready expression to his thoughts either with the pen or on the public platform. He was an authority on the early life of the community in which his forefathers were among the first settlers. Testimony to his sound judgment was the fact that his counsel was much sought after both in the congregation and in the Presbytery. He was an elder in the true sense and such was his kindliness, his joyousness, and his sympathy with all classes that men were closely drawn to him and his kindly service extended beyond the bounds of his church, specially in times of bereavement or distress. His passing is a great loss to the congregation.

#### Tavistock, Ont.

In the last issue of the Record we gave a brief sketch of one prominent in the church and in the commercial life of Ontario, Mr. J. G. Field, for over sixty years a resident of Tavistock. In this number we record his demise, which took place on the 25th of April after a short illness. Following his death the Session of St. Andrew's Church passed a resolution in tribute to his memory:

The Session of St. Andrew's, Tavistock, records its gratitude to Almighty God for the years of service and example rendered to this congregation, and our Church by the late James G. Field, Elder and Superintendent of the Sabbath School for over 46 years.

He was a man of strong convictions, standing firm for the truth as he saw it, while respecting the views of others. His sincerity and warm heartedness gained for him many friends from coast to coast.

Our hearts, at this time, go out in sincere sympathy to his widow and family, and we pray that God the Great Comforter may strengthen them in this their hour of bereavement.

David M. Kerr, Moderator,  
Henry G. Peppler, Clerk of Session.

#### Thorold, Ont.

A beautiful stained-glass window, a replica of Holman Hunt's famous painting, The Light of the World, was presented to St. Andrew's Church by Mrs. James Cherrie of Hamilton, Mr. John Walker of St. Catharines, and Mr. Donald Walker of Thorold, and unveiled at the morning diet of worship on April 24th, to the memory of Mr. David Walker, an elder of the congregation who died in 1933, Mrs. Martha A. S. Walker who died in February of this year, and Mr. Norris Edward Walker, who was accidentally killed in 1929. The memorial was the work of Messrs. Robert McCausland Limited, Toronto. It was un-

veiled by Mrs. James Cherrie and formally presented by Mr. John Walker. The minister of St. Andrew's, Rev. W. A. Jason Graham, conducted the ceremony of dedication.

Mrs. Martha A. S. Walker left \$1,000 to the congregation of St. Andrew's and \$1,000 to be divided equally between the Home and Foreign Boards of The Presbyterian Church in Canada.

#### East River, St. Mary's, N.S.

The passing of Donald Gunn has brought sadness to the church here. He was indeed a pillar of the church for he had served as an elder for forty-three years, was the Treasurer for over forty years, Superintendent of the Sunday School for forty-three years, and a teacher in the Sunday School for forty years. During the disruption he remained loyal to the Calvinistic cause. His love for the Church was manifest in his last illness, when although suffering severe pain he made his way regularly on the Sabbath while strength lasted to his accustomed place in the house of God.

#### Toronto, Ont.

The furnishing of the chancel of Calvin Church has been enriched at the hands of several of the youth organizations whose members have thus expressed their interest in all that pertains to the Church.

Two vases for the flowers that every Sunday are placed upon the communion table were the gift of the Young People's Society. The Bible Class contributed the runner for the communion table, markers for the two Bibles, and the fall for the pulpit. The Boy Scouts did their part by providing the lectern which rests on the communion table.

The presentation of these furnishings was made to the Session at a social gathering which included members of the congregation and of the various organizations concerned.

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On Sunday, April 24th, York Presbyterian Church, of which the Rev. D. P. Rowland is the minister, observed their 4th Anniversary as a congregation within The Presbyterian Church in Canada. It was also their first anniversary since moving into their church basement, which was taxed to capacity at all services. The Rev. Morris Zeidman was the speaker at the morning service, and the Rev. Crawford Smith of Oakwood was the special speaker at the Sunday School and the Young People's Class. The sermon in the evening was preached by the Rev. Dr. W. M. Rochester. A special collection was taken for the building fund at which the sum of \$70 was realized. The congregation has grown from an original membership of 40 to 300 at the present time.



**FREDERICK CECIL KNOX**

The graduating class of Knox College has this year provided a foreign missionary in the person of Mr. F. C. Knox. Mr. Knox is a native of Belfast, Ireland, took his preliminary training in Pictou Academy, N.S., his University course in McMaster, Hamilton, and his theological training in Knox. He has been appointed by the Board to the Bhil field to serve in evangelistic work, and hopes to sail for his sphere of labor in the autumn.

**SYNOD**

The Synod of Toronto and Kingston this year departed from the policy of some years standing of meeting in Toronto and chose St. Andrew's Church, Belleville, as the place of meeting. The picture on the cover page presents this church. The minister is Rev. W. J. Walker, B.D., formerly of Drummond Hill Church, Niagara Falls.

Public worship was conducted by the Moderator, Rev. S. Lawrence, and the Synod constituted. The memorial service also was conducted by Mr. Lawrence.

Rev. R. G. Stewart of St. John's Church, Toronto, was the Synod's choice for the post of Moderator. The routine of business was gratefully and profitably interrupted by three addresses given by Rev. Dr. Hugh T. Kerr of Pittsburgh, U.S.A., whose brother was a former minister of St. Andrew's and to the memory of whose mother beautiful windows have been placed in the front of the church. It is our expectation to give these addresses in condensed form in the Record by the courtesy of Dr. Kerr.

The Synod's stay was made very agreeable by the hospitality of the congregation and a drive around the beautiful Bay of Quinte.

**MR. JAMES H. SMITH, B.A.**

The city of Stratford and Perth County mourns the loss of an outstanding churchman and educator in the passing of James H. Smith, who was called to his reward on May 1st. Born in Ellice Township, Perth County, Mr. Smith held the position of Public School Inspector since 1908. During his term of office over 2,500 teachers came under his supervision. For twenty-seven years he was an office bearer in Knox Church, Stratford, eighteen years of which he was an elder and for many years Clerk of Session. He was an outstanding educationalist and a man of sterling character who acted out his religion in his every day life.

Christian faith is the invisible chain which links this temporal existence with eternity.

**JUBILEE WOMEN'S MISSIONARY SOCIETY, B.C.**

By Mrs. W. J. White, Historical Secretary

The opening session of the 24th annual meeting of the B.C. Provincial of the W.M.S. of The Presbyterian Church in Canada was held in St. Andrew's Church, New Westminster, on Tuesday, April 12th, at 8 p.m. St. Andrew's was the first Presbyterian Church established on the mainland of British Columbia.

The work of the Missionary Society began in the form of a mission band organized in 1888. This provincial meeting therefore was marked by the celebration of the 50th anniversary of this event. In that year Mrs. Thomas Scoular organized a group of women ranging in age from seventeen to seventy years as the Columbia Mission Band. This organization in three years became the first W.F.M.S. in B.C., with Mrs. Scoular as President, Mrs. Alex. Lamb, Secretary, and Mrs. A. Harold Gordon, Treasurer. At this annual meeting Mrs. R. M. Thomson, President, occupied the chair and the devotional period was in charge of Rev. Dr. Duncan Campbell who has given long and faithful service to British Columbia. The minister of the Church, Rev. S. J. Sharkey, on behalf of the Session and members of the congregation, conveyed greetings and extended a cordial welcome to all. A girls' choir under the direction of Mrs. Sharkey contributed to the service by several selections. Mrs. Postill, daughter of the first minister, Rev. R. Jamieson, to whom reference was made in a recent issue of the Record detailing the pioneer services rendered by him, gave reminiscences of the early days. These presented vivid pictures of the hardships endured by her father which were borne without a murmur. Nothing was too laborious to be attempted and nothing too trivial to be given attention if it contributed to the success of the work. She earnestly exhorted all to build on these solid foundations laid by her father over seventy-six years ago.

The daughter of another pioneer member, Mrs. Mannering, gave a brief history of the first mission band and the Women's Foreign Missionary Society which succeeded it.

Greetings to early members present, Mrs. A. Harold Gordon, Mrs. Rennie, Mrs. McKee, and Mrs. Corbett, were extended in the name of the Society by Mrs. W. J. White, Historical Secretary, and bouquets were presented to these ladies and to Mrs. Postill by Mrs. R. M. Thomson on behalf of the Provincial Board. Regret was expressed that Mrs. A. E. Virt and Miss Alicia Jamieson were unable to be present.

At the close of this service adjournment was made to the Sunday School Hall, the



original church erected in 1863 but now transformed into an up-to-date Sunday School and lecture room. A service of song had been arranged by Mrs. Hill, President of St. Andrew's Auxiliary, Mrs. J. E. McKenzie and Mrs. Barry. Set in a place of prominence was a three-tiered birthday cake aglow with fifty candles, the centrepiece of the beautifully decorated table. This cake was cut by Mrs. A. Harold Gordon. A pleasant time was then spent in social intercourse and the large gathering of delegates from Kootenay, Kamloops—Okanagan and Victoria Presbyteries as well as the many members and friends of the auxiliaries in Westminster Presbyterian evinced their pleasure at enjoying the opportunity of assisting in celebrating the fiftieth anniversary of the first mission band in British Columbia.

### PORCUPINE GENERAL HOSPITAL

The institution now known by this name was opened in February of this year, Dr. Stalker, Inspector of Hospitals for the Province performing the ceremony. With scissors presented by Miss Morgan, the present Superintendent, he cut the yellow ribbon that stretched across the entrance. This hospital is the successor to that established in 1926 by the Women's Missionary Society, Western Division, and maintained by that organization. At the opening in that year the announcement was made that the W.M.S. was serving in the emergency of pioneer conditions and with the expectation that when the municipality was able it would take over the institution. That time came on September 1st, 1935, and the transfer was made. A new building was in time projected and in testimony of the community's appreciation of the services rendered by the W.M.S. in pioneer years the honor of laying the corner stone, it was decided, should be bestowed upon a representative of the W.M.S. Accordingly on the 2nd of October, 1937, this ceremony was performed by Mrs. D. T. L. McKerroll. On that occasion the member of the Provincial Legislature, Mr. C. D. Gallagher, voiced the sentiment of the community when he said, "We owe that Society an undying debt of gratitude for its charity of twelve years." When the building was handed over to the municipality in 1933 Miss Mary Wenger was Superintendent, to whom the W.M.S. paid tribute and expressed thanks for the work she had accomplished. Later Miss Wenger was stricken with pneumonia and died in the hospital. In memory of her a ward in the new building is designated The Miss Mary Wenger Ward. Miss Wenger's home was in Toronto, where she was a member of Victoria Church.

### A MISSION SURVEY

UNDER the auspices of the Presbytery of Saskatoon a survey of that territory lying north of North Battleford into which during the last few years there has been so extensive a migration from the drought-stricken area of the province. Rev. Thomas Murphy of St. Andrew's Church, North Battleford, was requested by the Presbytery to undertake this venture. The survey was made possible independent of the Budget by money raised in Saskatchewan and in the East. Mr. Murphy's report has been considerably placed at our disposal for the information of the Church. He says:

Complying with the request of Presbytery I secured the sanction of the Session of St. Andrew's Church, North Battleford, to my release from congregational duties in order to undertake the work when most convenient. The Session evinced keen interest, one of the elders offering the use of his car for a week free. When the time came he not only gave his car but showed sufficient interest in the enterprise to accompany me on the trip. I had therefore as my companion Mr. J. W. Walker, and he rendered valuable assistance.

Our first objective was Meadow Lake, 105 miles due north. This is a new and thriving town only a few years old with a population of about 1,200, and still growing.

Generally the trip disclosed a keen desire on the part of all Presbyterians whom we met to have our Church do something immediately by establishing services among them. Quite a number of those interviewed in that brief interval of a week were discovered to be true Presbyterians and their word to us invariably was, "We have been waiting patiently, or impatiently, for you since 1925. We are glad you have come and for goodness sake try to do something for us soon." I should add that throughout this district we were in touch with none but Presbyterians. It was notable also that key positions throughout the country were held by men of our denomination.

At Meadow Lake we met Mr. McInnis, head of the Northern Saskatchewan Re-establishing Board. He gave us a very warm welcome and among other things said, "Well I certainly am glad to meet a real minister up in this country," meaning I suppose that to him only a Presbyterian minister is a real minister of the Gospel. Upon one of his partners entering the office he immediately, with great enthusiasm, made the introduction and said, "Mr. Elliott, at last we have a visit from a real Presbyterian minister." His rejoicing over our coming was very touching. Then Mr. Elliott made his declaration of faith in our



Church and expressed the hope that something could be done to take care of the isolated groups, saying, "We never left the Presbyterian Church and never will." He proceeded to relate how his people in the East still enjoyed the privileges of the Church denied him in his isolation. Though other church services were established there his longing was for the Presbyterian Church with its worship and messages of faith and hope.

Another prominent man of this centre is Mr. Porter of the Porter Transport Company, formerly associated with Rev. W. G. Brown's Church in Saskatoon. There were many more but time would not permit us to confer with them all. There is, I am confident, in Meadow Lake, the nucleus of a Presbyterian cause and the situation fully warrants our response at the earliest opportunity to the request of these people.

From Meadow Lake we made a hurried trip further north and east to Green Lake. On the way we had many interesting experiences. Unexpectedly at Island Hill Post Office we met Mr. C. J. McKenzie, the Post Master. He has been a rancher in that part of the country for a number of years, is a staunch Presbyterian, and is greatly interested in securing service from our Church. He volunteered to do all in his power for the support of such work in his community. He gave us much valuable information of another district in which to his knowledge there were ten or twelve Presbyterian families with whom he had contact through the mail service. We took with us a couple of hundredweight of books and magazines and here we found the very person eager and willing to distribute these to the best advantage.

At Green Lake we found Mr. Mitchell, manager of the Hudson's Bay Company at that point, ready to welcome a representative of the Presbyterian Church. A young Scotsman and his wife, immigrants from Scotland six or seven years ago, stated that in all that time he had not had opportunity of attending religious service. "Do what you can," he said, "to give us Presbyterian service in this country. There are not enough white people here to think of starting a service, but I will gladly go twenty-five miles to St. Cyr Lake, where there are thirty or forty families, many of whom are Presbyterian, and I will gladly help to establish the work there."

Everywhere we were met with enthusiasm and one could not help but be carried away with the earnest plea to enter these districts if only we had the men and the means to do so.

On the return trip we called on settlers at Midnight Lake, where we met an old-timer, Mr. J. T. Dewan, who gave us the names of others he knew to be Presby-

terians. This is an expression we heard frequently, "Yes we are straight Presbyterians". The word straight evidently meaning loyal and devoted Presbyterians.

At Glasylin, fifty-nine miles north of North Battleford, Mr. Dan McCaskell, owner of the lumber business there, referred us to others in the district who as Presbyterians would be interested in the establishing of work by our Church amongst them, even though the services should be at infrequent intervals. As a testimony of their interest a sum of money was given to be devoted to our cause in the district and to be used as we thought best with a view to establishing immediate contact with isolated families. We decided upon the use of literature and the Presbyterian Record as the best medium of contact. We therefore proceeded to purchase with this donation subscriptions as far as the money would permit and arranged to have a parcel of six sent to each of the following:

Mr. McCaskell at Glasylin, Mr. McKenzie at Island Hill, and Mr. Mitchell at Green Lake. These men agreed to distribute them to families they know to be Presbyterians and to urge them in turn to pass them on to others.

Time and space will not permit the recital of the many interesting experiences on this journey. By the generous consideration of my Session I hope to make a more extended survey during the month of May and part of June, with the expectation we shall be able to do something to satisfy the longing of these people for the services of our historic Church. It is a great work and would call loudly to myself if it were humanly possible for me to engage in pioneer service as once I did with great joy.

### SCOTLAND'S FOREIGN MISSIONS

Some Reasons for the Lack of Interest in Recent Years—The Greatest Test of a Ministry

By the Right Hon. Lord Maclay, P.C.,  
LL.D. Glasgow, Scotland

**M**UCH has been said and written lately regarding what are called Foreign Missions. Christ's last command to His disciples was, "Go ye into all the world and preach the gospel to every creature", and so it becomes the duty of all Christians to seek to make Christ known to those who know Him not—whether at home or abroad.

The Churches of Scotland have done much, but in recent years lack of interest has crept in—not easy to revive—and it has become difficult to get the necessary funds to continue mission work at all proportionate to the need.

Varied reasons are given—but it is



feared that there is a disinclination to state what many believe to be the principal hindrance.

### No Lack of Money

The responsibility undoubtedly lies largely with ministers. While it is true that many take a deep, real, and abiding interest, testified by generous givings of individual congregations and of missionaries drawn from such congregations, a large percentage appear to take little interest, if judged in a similar way. In the same district, churches may be found within a stone's throw of each other, one giving generously while another gives next to nothing. Is there a danger that some churches are becoming centers to which people go on Sundays largely to relieve conscience by attendance—a kind of dope? Sermons are preached, interesting enough perhaps, but not calculated to rouse the enthusiasm of listeners for the extension of Christ's Kingdom. In comparatively few churches on a Sabbath day, except in prayer, and that often in a far-off way, is anything heard to indicate much interest in Christ's great command. Were it otherwise, the coffers of the Church would be overflowing. There would be no shortage, but superabundance. There is no lack of money. It waits to be asked for in a definite way, and the responsibilities and privileges of church members pressed upon them.

### Ministers Fear

It is sometimes suggested that ministers fear to put forward the claims of missions in case ordinary church funds should suffer. Experience proves the contrary, and that where congregations get enthused for missions, the general funds gain.

In one congregation of about 800 working-class people about £2 per head is raised per year, and there are not a few such congregations.

The reason is simple. The ministers of such churches believe in missions—in Christ's standing orders—and enthuse their people, so that it is a satisfaction for them to give.

Spasmodic efforts are sometimes made, missionaries home on furlough being sent up and down the country to tell their story. This has undoubtedly some influence, but stray visits are quite insufficient—and sometimes those sent are unsuitable. They are not to blame. Life on the mission field is very different from work at home, and few can adapt themselves, while some are engineers, carpenters, etc.—not trained for speaking.

It is by systematic effort of the ministry that a change will be wrought—not spasmodic effort—and if ministers cannot give a full gospel message they have much responsibility in carrying on.

Mission work is the greatest test of a ministry. People to-day do not want theol-

ogy and theories about Christ. They want Christ preached—and wherever He is faithfully preached funds for missions will abound.

Think of the Church of Scotland—so great in numbers. The givings of its members to what is called foreign missions average less than three farthings per week—surely a serious criticism on condition of church life. Even an unemployed workman out of his weekly dole will give his boy a penny.

### What People Want to Know

Magazines of Churches might help more. Literary articles are not wanted. People want to know what is really being done on the mission field. Are there conversions to the Christian faith—is life being improved in heathen lands and in our own slum districts—is the position of women and children being helped—are they being better cared for in the dark places of the earth?

It is doubtful if in this country we sufficiently realize how much is even now being done by missions in the slums and low districts of our own cities—preaching the gospel—feeding the hungry—clothing the naked—caring for the sick and suffering—without which there might well be such turmoil and unrest as to cause something approaching revolution.

May it be that some changes are advisable at headquarters? The Church of Christ has the greatest business on earth, and there is no doubt if the Gospel of Christ is truly and fully preached funds will never be lacking, and the call comes for the best brains, both old and young, to carry on.

Even church members sometimes ask, "Why work for the heathen and non-Christian lands when so much is needed at home? Their own religions have sufficed in the past, why not now?" Is this so?

### Before the Missionaries

Do such people ever realize that before Christian missionaries went to China, Japan, India, Africa, and other countries such things as hospitals were unknown? Are Christians willing that the terrible suffering of women in Moslem lands should continue? Have they visited a country like Morocco—which is the nearest to our Christian Britain—to see the degradation and misery in which women and children live? Think of the position of women in India. Think of pagan lands, with all their wretchedness and suffering, and then say if the Churches should not remember Christ's command to go into all the world and preach the Gospel to every creature.

One wonders how missions would get along without the constant help of the women of this and other Christian countries, to whom missions are deeply indebted. They are very much at present the backbone of what is done. . . .



### Conferences with Ministers

The late Dr. Donald Fraser, whose loss to missions—humanly speaking—is almost beyond what words can express, had as one of his principal efforts conferences with ministers. He realized that it was through the individual minister, constantly in touch with his congregation, that missions and all full Church life would prosper.

In a recent speech, Dr. Lamont, former Moderator of the Church of Scotland, said: "The material sources were present in Scotland in abundance to carry on the missionary enterprises, and even to allow of expansion and extension. It was not a want of money in Scotland that was the cause of the difficulties; it was a lack of devotion."

He would never believe that the Church of Scotland was really healthy until it was all on fire with enthusiasm for mission work.—The Presbyterian.

### MISSION NOTES

Rev. Allan Reoch

Mr. Reoch writes from Tokyo that in five weeks time he expects to be in Szeping kai. His letter is dated the fourth of April. He says that he has spent five hours a day at language school and about four or five hours at night on the language, which he regards as sufficient for a day's effort.

In a general letter he says further:

We are now hard at work studying the Japanese language and will be here at the school until the end of the first week in May.

"Immediately on arrival in Japan from Canada, I went to Manchuria, travelling by train third class, through Korea. The train was crowded and as I had not reserved a sleeper, was only able to secure the top berth of a three-decker. The sight of a man my size climbing up a narrow ladder to a small space at the top of the car created something of a mild sensation in the car. The return journey was made by boat from Dairen. Conditions in all these countries are very quiet and peaceful and I met only kindness and courtesy all along the way."

The pamphlet from which this is taken gives a photograph of Mr. Su with his wife and family. Mr. Su is one of the most faithful pastors in the mission and the story of his conversion was given some months ago in the Record. In brief it may be reproduced:

"Mr. Su's attention was attracted to a meeting held by Dr. Goforth in a tent, the strains of music from the organ and violin having arrested his attention. He was intoxicated and asked as he was being carried through the city in a rickshaw what the sound was, and was told: 'That's foreign devil music coming from the tent where the Christians are preaching'. At once Mr. Su entered the tent and proceeded to a front

seat. While listening to Dr. Goforth he became very angry because every sin mentioned struck his conscience and he imagined he had been singled out as an object of denunciation. At the close of the address, when Dr. Goforth called for those who wished to decide for Christ to raise the right hand, seeing no others responding, he raised both hands and he is still holding them up for Jesus. Immediately he gave up his position as manager of an electric light plant, from which he earned a very comfortable income, to undertake to preach Christ. He suffered much persecution from his own family. His sister consulted a fortune-teller about him who said, 'You have destroyed my trade by asking me to tell the fortune of one who is dead'. On hearing what had taken place Mr. Su called upon the fortune-teller and told him that he was right, for the old Mr. Su he knew is dead, and quoted, 'I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me'. When he went to his home, his father, under the influence of drink, became very angry and threw a cup of water, cup and all, on his son, saying, 'From now on we will not reckon as father and son. Don't speak to me and don't come to the house for I shall not give you a cent'. Mr. Su had the satisfaction of seeing his whole family ten years later make their confession of faith in Christ. He is still a faithful servant of the Lord, preaching with great power.

"He has a remarkable knowledge of Scripture and can quote long passages with ease. He is a man of prayer, a tireless worker, dignified, highly educated but humble, and a tower of strength in the work. He is one of the men supported by the gifts of friends."

Mr. Reoch adds that he expects soon to be back in Manchuria. Correspondence should be addressed to Szepinkai, Manchuria, via Japan.

Mr. and Mrs. Davis left on furlough at the end of May.

\* \* \*

### British Guiana

The Church Record has this to say:

"The Canadian Presbyterian Mission welcomes most heartily Rev. David and Mrs. Marshall and their family, who are now back in our midst. We are happy in the knowledge that they are looking well and strong after a holiday in the North. We understand that Mr. Marshall made a long visit to the Maritime Provinces of Canada, speaking in many different churches. In this way, he did much to strengthen the cause of our Mission, and we can feel sure of a renewed interest in our work on the part of those people in Canada who, almost entirely, support the Canadian Presbyterian Mission in British Guiana. We hear that plans are already being made for the



long-desired Church building in Georgetown and also for one or two new schools. This is an incentive to the Mission as a whole to bring fresh enthusiasm and zeal into our work for Christ. Let us all so pray and act that many more people may come to know that love of God 'which passeth knowledge'."

\* \* \*

**China**

Dr. Zia writes that the war will mean very great impoverishment of the churches. Buildings have been destroyed and mission premises looted. In great numbers ministers and church members have lost their all. Materially therefore the Churches will face great hardships. On the other hand however there are already gratifying results from the witness of Christian people in these trying circumstances. Their fortitude and their remembrance of their suffering brethren constitute a fine testimony to the faith which they hold and there are already signs of spiritual awakening. The Christians have proved themselves to be friends indeed. Both they and the missionaries have risked their own lives in order to save women and children from the cruel hands of the soldiers. Of those rescued many still hold to their traditional faith but are strongly affected by the disposition created in their fellows by the teaching of Jesus. In time large numbers will bow in submission to our Lord Jesus Christ. In cities like Soochow, Hangchow and Nanking, though the people suffer terribly they are being drawn to Christianity. The love shown by the followers of Jesus is exerting a powerful influence. The non-Christian refugees appreciate beyond the power of words to tell the kind of friendship manifest. This constitutes a great opportunity to proclaim the glad tidings and we must do all we can to win China for Christ.

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**Chinese in Canada**  
**Rev. D. A. Smith**

Work Among the Young. Here we have much evidence of Christian fruit. All the different kinds of work among them is carried on: C.G.I.T., Tuxis, Y.P.S., Bible Classes, Scouts, Mission Bands, English and Chinese classes, Kindergartens, Sunday School and Church services. Two new groups have just been formed, a Girls' Missionary Auxiliary, and a Young Women's Auxiliary, both at Vancouver. Victoria Sunday School won the Presbytery's Banner this year for attendance, with 85 percent. Communicant classes were also held for the first time at Vancouver and Victoria with encouraging results, eight joining the church on profession of faith. Such subjects as Sin, God, Jesus Christ, Salvation, The Church, Baptism, and The Lord's Supper were discussed. There were

also during the year eight older men and women baptized.

Daily Vacation Bible Schools were held at four points, and excellent opportunities for Bible Study given. The fact that several of the instructor-teachers were young Chinese is a gratifying feature. Vancouver had an enrolment of seventy-five scholars and six teachers.

A camp also was held at Keat's Island, B.C., for teen-age girls. This is another new departure. Seventeen girls were present. The fact that few of the Chinese girls have the opportunity of living in such surroundings meant a great deal. As one girl said, when she sniffed the close air of the Chinese town again, "Oh, why can't we stay at Keats!"

\* \* \*

**France**  
**McAll Mission**  
**Rev. A. T. Pierson, D.D.**

Dr. McAll came to work among a people who were priest-ridden. They had been accustomed to associate religion with the idea of form and processions and masses, and an expensive religious system. In these simple salles they found no trace of priest or altar, rite or ceremony, all was at the farthest remove from priestcraft and formalism, and, what was most surprising, all was absolutely free. Here the French ouvrier (worker) found a religious anomaly, almost a paradox. A highly educated and refined man was giving time, energy, effort day after day to the endeavor to uplift these wage-workers morally and spiritually. He evidently had no object but to do them good. Self was left out of all account. He was there to say, "I love you", and "God loves you", and at first this comprised about all the French he could command; but upon that foundation he built up the most successful and wide-reaching mission work of modern times.

\* \* \*

**Missionary Work at Home**

Dr. Guthrie, the Apostle of the Ragged School movement, thus speaks of the influence which the example of John Pounds, the humble Portsmouth cobbler, exercised upon his own working career:

"I was first led to take an interest in Ragged Schools by a picture in an old, decaying burg that stands on the Firth of Forth, the birthplace of Thomas Chalmers.

"I went to see this place many years ago; and, going into an inn for refreshment, I found the room covered with pictures of shepherdesses with crooks, and sailors in holiday attire, not particularly interesting. But above the chimney-piece there was a large print, more respectable than its neighbors, which represented a cobbler's room. The cobbler was there himself, spectacles on nose, an old shoe between his knees—the massive forehead



and firm mouth indicating great determination of character; and beneath his bushy eyebrows benevolence gleamed out on a number of poor ragged boys and girls who stood at their lessons round the busy cobbler. My curiosity was awakened; and in the inscription I read how this man, John Pounds, a cobbler of Portsmouth, taking pity on the multitude of poor ragged children left by the ministers and magistrates, and gentlemen and ladies, to go to ruin on the streets—how, like a good shepherd, he gathered in these wretched outcasts—how he trained them for God and for life—and how, while earning his daily bread by the sweat of his brow, he had rescued from misery and saved to society not less than five hundred of these children.

"I felt ashamed of myself. I felt reproved for the little I had done. My feelings were touched. I was astonished at this man's achievements; and I well remember, in the enthusiasm of the moment, saying to my companion (and I have seen in my cooler and calmer moments no reason for unsaying the saying) — "That man is an honor to humanity, and deserves the tallest monument ever raised within the shores of Great Britain."

"I took up that man's history, and I found it animated by the Spirit of Him who 'had compassion on the multitudes.' John Pounds was a clever man besides; and, like Paul, if he could not win a poor boy by any other way, he won him by art. He would be seen chasing a ragged boy along the quays, compelling him to come to school—not by the power of a policeman, but by the power of a hot potato. He knew the love of an Irishman for a potato, and John Pounds might be seen running, holding under the boy's nose a potato, very hot, and with a coat as ragged as himself.

"When the day comes when honor will be done to whom honor is due, I can fancy the crowd of those whose fame poets have sung, and to whose memory monuments have been raised, dividing like the wave; and passing the great, and the noble, and the mighty of the land, this poor, obscure old man stepping forward and receiving especial notice from Him who said: 'Inasmuch as ye did it to one of the least of these, ye did it also for me'."—Exchange.

\* \* \*

#### From the Diary of a Pioneer Missionary

The missionary was Rev. Hugh Graham who came to Canada in 1785 under the auspices of the Associate Synod (Secession). His theological training was taken in the Theological Hall, Haddington, under Prof. John Brown. In Canada he was settled first in Cornwallis, in the district bordering on the Bay of Fundy. In 1800 he accepted a call to the congregation of Stewiacke and Musquodoboit where he remained until his death in 1829. The following is an extract from a letter to his former professor, Rev. John Brown, Scotland.

In October, 1793, in company with my

old friend Mr. Munro, now gone to rest, I set out (It was on a Friday about noon and the day hot) and travelled to a port where we expected to take passage to Cornwallis, but were disappointed. Under a heavy rain we took into the woods on foot, and after walking five miles we halted for the night in a mud hut, wet as we were. Next morning we were on the way again after the breaking of the day, having with us two young men who carried our saddle-bags. We travelled all day, not halting more than five minutes at a time, in a path obstructed by stumps, roots, and dubs, and came to a friendly house some time after it was dark. Here Mr. Munro stopped on purpose to preach next day in the settlement, namely, Newport. Having travelled that day on foot about forty miles, I got a horse from my friend and proceeded four or five miles to another friend's house. The family were now in bed, but I soon met with a very friendly reception. Next morning I got a horse and was on my way before sunrise, and after changing horses once and again in the course of twenty-five miles, I was at my own church by twelve o'clock, and preached a sermon. It was the Sabbath before the Sacrament Sabbath, which made it the more necessary for me to be at home; and, after all, I felt none the worse for it. Many a time, summer and winter, since I came to this place, have I walked eight or ten miles on a Sabbath morning, and gone through all the exercises of the day. I have thought upon it that when I was trudging through the moors on foot as a hearer of yours I was then training to be a preacher of the same word, and in somewhat similar circumstances.

#### THE MEASURE

Paul tells us how to measure our giving.

"Let every one of you lay by him in store, as God hath prospered him."

That is proportionate giving. Our giving is not to be measured by that of another; not to be just as little as we can get by with, nor be the same year by year. It is to be as God prospers us. It is time for us to get a finer attitude toward the support of the Church. It is well frequently to face the fact as to where in our program of life we place the values of religion, worship, and the Kingdom. Money goes to eight major objects: shelter, food, clothing, business, education, religion, recreation, government. Where in our expenditures do we place religion? I fear that too often our investment in religion is the least on the list. Is it not time for us to place religion, God, worship, church, up where they ought to be? We need ever to bear in mind that Jesus said, "Where a man's treasure is, there will his heart be also."—Selected.



### CALVINISTIC CONGRESS

The third in a series under this designation is announced for July 6-11 next in Edinburgh. The theme chosen is The Reformed Faith and Its Ethical Consequences. This will be considered in its relation to the Individual, Family, Church, Society, State, etc.

Rev. Professor Daniel Lamont, D.D., a former Moderator of the Church of Scotland, is Honorary President, and Rev. Professor Donald Maclean, D.D., is President. Mr. Rounsfall Brown is Honorary Secretary and the office of the Executive is at 15 North Bank St., Edinburgh, 1, Scotland.

The Honorary Secretary writes:

"No claim is made that the Congress is such as your Church can be expected to make the object of official delegation. Nevertheless the Executive believe that the Congress and its theme—alike generally and as to its sub-heads—will be found relevant to the life and work of the Reformed Churches. The Executive trust that ministers and office-bearers, not a few, will take occasion to be present and by attendance and, if so moved, by speech, to promote that consideration of the Reformed Faith in relation to present-day life, which is the aim of the Congress. . . .

"While making their invitation very wide the Executive regret to say that they are unable to contribute towards travelling costs. They promise however to arrange hospitality for not more than a hundred members from the British Isles and fifty from Overseas."

### SUMMER SCHOOL FOR CLERGY, MACDONALD COLLEGE

Plans already are well advanced for the 1938 session of the Summer School held annually at Macdonald College, Que., under the auspices of the Joint Board of Co-operating Theological Colleges affiliated to McGill University. The dates of the School are August 1st to 12th. Professor Frank Gavin, of General Seminary, New York, and a leading Episcopalian authority, will lecture on problems of Church and State in the light of last summer's ecumenical conferences and of the grave situation in some countries to-day. Professor G. H. May of Oberlin will lecture from first-hand experience and with the use of slides on the discoveries of Palestinian archaeology in recent years, and their contribution to our knowledge of the life of ancient Israel. Half courses will also be given by Dr. John Pitts of Emmanuel Church, Montreal, on Psychology and the Ministry, and by Murray Brooks, Warden of Strathcona Hall, Montreal, on Hymnody To-day.

Our faith in God in His power and love must be brought into exercise.

### OVERALLS AND WEDDING GARMENTS

H. T. White, Elphinstone, Man.

When God made this earth He gave it breasts to nourish and sustain His children, and clothed those breasts with flowers. Angels brought handfuls of heaven's gorgeous flowers and scattered them over this bare earth to hide its nakedness. Looking out on the panoramic fields of God's works, and observing all the beauty and variety on every side, we cannot but feel that the Creator of all this is a lover of dress. He has placed beauty and glory upon all his works. Every flower is clothed in richness. Every field blushes beneath its mantle of color. Every star is robed in shimmering brightness. Many birds are clad with the most exquisite taste. Watch, too, for a moment, the gleam and flash of the multitude of fish, the rainbow-tinted butterfly, the millions of daintily dressed insects, that live but a day. All these clearly set forth that He, who so wonderfully clothed all things, providing for each a robe suited to its own particular nature and environment, has an idea of what man's dress should be.

What this Divine Dress is must be learned from God's Holy Word. The Bible tells us all we need to know of our life and our future. It even makes known to us the divine idea of human dress.

Close observers tell us that dress is a revelation of moral character. God intended it to be such. Man may try to hide his true character by dress, but God's intention is not frustrated. Clear-sighted readers of humanity can often tell the main features of a person's character from his dress. Frivolous and foolish folk flaunt their vanities wherever they go. One writer has said, "Every phase of color, each shade, hue, or tint reveals somewhere that person's taste or character".

No matter what the outer clothing of the body may be like, the soul may always wear the richest dress. To the well-balanced person the outer garments will always be secondary to the soul's adornment. What is within is the most worthy. Carlyle in *Sartor Resartus* has made the world familiar with the thought of the soul's wearing clothes. "Our habits of thought, our moods and manners, our aspirations and purposes—these be its garments".

The Bible tells us something about dress, among other things informing us that while the foolish follow the fashion of the day, the children of God should cultivate becomingly that which adorns the soul. "Put on, therefore, beloved, as the elect of God, mercies, kindness, humbleness, meekness, longsuffering, forbearance, charity". This is our best dress. It is an everlasting dress.

The Bible gives us a good deal of information on the subject. Purple and fine linen stand for royalty, sackcloth and ashes



for mourning, rags for poverty. It tells us that the proud shall be stripped, and it shows us the simplicity of real nobility, the camel's hair dress of John the Baptist, the seamless robe of the Son of Man.

Then we have this most amazing picture, sketched by the Master Artist of all ages: Matthew 22:11.

Here is a banqueting chamber filled with distinguished company in earnest and animated conversation. Presently the signal is given and they are all seated. Each and every one in honor of the occasion is wearing a robe of spotless white. This is a great event—the one great event in the lives of some. It is the wedding of the king's son.

There is a dramatic moment as the king's approach is signalled. Then to the amazement of everyone a man in overalls makes his belated appearance and thrusts his way forward—self assured, thoughtless, and presumptuous. A white robe has been provided for every guest as a gift from the king, for it has been his intention that there should be no distinguishing marks of rank or position—that all those invited should feel on the same level.

The king is therefore amazed to see the man in overalls. He approaches the intruder and asks the reason of this seeming impertinence. But the intruder, faced with the direct question, has nothing to say for himself. He is thrust out of that happy gathering—not because he wore overalls, but because he refused to wear the king's garment. He loses not only the banquet, but his liberty also.

In painting this picture the great Master Artist did not exaggerate. History is crammed with such folk as this man who wore overalls to the banquet. There are those who wear the overalls of self-seeking when the occasion calls for the wedding garment of service. Marshal Bazaine, the brilliant French general, sought self-promotion before the best interests of his country. Here was a man who had had a distinguished career, yet who, besieged at Metz during the Franco-Prussian War of 1870, conceived of himself as the ruler of his country's destiny and engaged in intrigues with the enemy, "to save France for himself", as he said. Nothing is known of the actual transaction, but we do know that his army was taken from him as prisoners. He was found guilty of failing to do his duty and was sentenced to banishment. His chief fault seems to have been an exaggerated idea of his own importance.

Another of these spoiled geniuses of history was Constantine, who at Milvian Bridge, one of the decisive battles of the world, defeated the hordes of North Europe. Previous to the battle he had emblazoned on his banners "In hoc signo vinces" with the sign of the Cross. But his life provides

poor evidence of personal Christianity. He maintained his occupancy of the throne by the slaughter of all his competitors, even his sons and his wife. For nearly two thousand years the church felt the consequences of Constantine's policy, and that period of history is known as the Dark Ages. He claimed that he, rather than Christ, had brought the kingdom of God to earth.

As the historic procession passes before us, we see Henry the Fourth of France, who was converted to Catholicism as a political move. This act brought about the collapse of all the opposition against him and resulted in the surrender of Paris. He is reported to have said, "Paris is worth a Mass".

Coming closer to home, what do we find? Some men, some women, joining a movement, order, lodge, or institute, simply to obtain all they can from it. They insist on getting all its benefits, but they do not identify themselves with the real spirit of the lodge or order. There are actually some who take upon themselves the name of Christians simply to obtain all the benefits of its standing, and never dream of complying with its obligations. They are like the man who claimed a place at the banquet but who dressed to suit himself. If you want to wear overalls, that is all right—but you must keep to the overall community. If you come into the King's guest chamber you must change your garments.

Then there are those who wear the overalls of thoughtlessness when the occasion calls for the wedding garments of spiritual preparation. Great things in life they neglect—little things they overemphasize. They prize their overalls, and slight the wedding garment. Emerson tells us in one of his books that he always liked to be seated in the House of God thirty minutes before the hour of public worship, so as to prepare his mind. Alas, how many of us rush into God's house with the reek of the barn upon our clothes! Or we come with our ledger under our arm, or with the problems of home and cooking dominating the sacred hour. There are actually some who dare to approach the sacrament without preparation. Friend, couldn't you for once put on your Sunday clothes?

Others there are who wear the overalls of self-assurance, when the occasion calls for the wedding garment of humility. Such persons are a real menace to the community. They are sick, and do not themselves know how sick they are. Some years ago the medical world was startled by a sudden wide sweep of typhoid fever. The epidemic went its erratic course from town to town in a peculiar manner. Finally the cause was traced to a nurse who traveled considerably in the course of her duties. It was discovered that she was a natural carrier of the complaint, yet she was in complete



ignorance of her condition, for one may be a carrier of typhoid without being ill with the disease. Wherever she went she unknowingly left behind her disease and death.

My friends, it may be that some of you are insisting on wearing these overalls of self-assurance, but you are thereby doing serious injury to others, even though you may not know it. Good people, I mean those whose opinion counts for something, have spoken to you, and your own common sense tells you that what you label as self-assurance is often just pure "bluff". I tell you plainly that unless you speedily change your garments your company will be unwelcome. You will be avoided, slighted, humiliated. These overalls of self-seeking and self-assurance, however attractive they may appear to you, are correctly described in the Scriptures as "filthy rags".

Another word of warning: We must remember that character is built from habitual modes of action. Presently your overalls will become a habit. If you insist on wearing them continually, never putting them off in order to put on the beautiful wedding garment, the time in which you may change them will have passed for ever.

Let me quote from Victoria Sackville West's book, *All Passion Spent*: "'Her ladyship makes a lovely corpse', said the undertaker. 'Lovely in life, lovely in death, is what I always say. It's astonishing the beauty that death brings out. My old grandfather, who was in the same line of business, told me that, and for fifty years I've confirmed the truth of his words. 'Beauty in life', he used to say, 'may come from good dressing and what-not, but for beauty in death you have to fall back upon character. If I want to size up a person, I look at him and picture him dead'."

Overalls are useful, very useful in their time and place, but you know that there are occasions when, if you appear in them, you insult others. If the object of this life is to fit us for another and better one, why live forever in the commonplace? Change your garments! Dress your soul in more worthy clothing and your life with more attractive graces.

The time will come when that which is within will clothe us. Our dress will be the spirit outshining. One day the dividing line will be snapped and you will be instantly across the boundary between body and spirit. Heaven will be crowded with guests for whom spotless robes have been provided at an enormous cost. Where can words be found of profound enough significance to describe the woeful condition of those who would stand in heaven's blazing light clad in garments of self-seeking, self-assurance, self-righteousness?

## Children and Youth

### HUNCHBACK SEES NOT HIS OWN HUMP, BUT HE SEES HIS NEIGHBOR'S

John Ploughman's Pictures

HE points at the man in front of him, but he is a good deal more of a guy himself. He should not laugh at the crooked until he is straight himself, and not then. I hate to hear a raven croak at a crow for being black. A blind man should not blame his brother for squinting, and he who has lost his legs should not sneer at the lame. Yet so it is, the rottenest bough cracks first, and he who should be the last to speak is the first to rail. Bespattered hogs bespatter others, and he who is full of fault finds fault. They are most apt to speak ill of others who do most ill themselves.

"We're very keen our neighbor's hump to see,

We're blind to that upon our back alone;  
E'en though the lump far greater be,  
It still remains to us unknown."

It does us much hurt to judge our neighbors, because it flatters our conceit, and our pride grows quite fast enough without feeding. We accuse others to excuse ourselves. We are such fools as to dream that we are better because others are worse, and we talk as if we could get up by pulling others down. What is the good of spying holes in people's coats when we can't mend them? Talk of my debts if you mean to pay them; if not, keep your red rag behind your ivory ridge. A friend's faults should not be advertised, and even a stranger's should not be published. He who brays at an ass is an ass himself, and he who makes a fool of another is a fool himself. Don't get into the habit of laughing at people, for the old saying is,

"Hangin's stretching and mocking's catching."

Some must have their joke whoever they poke;

For the sake of fun mischief is done,  
And to air their wit full many they hit.

Jesting is too apt to turn into jeering, and what was meant to tickle makes a wound. It is a pity when my mirth is another man's misery. Before a man cracks a joke he should consider how he would like it himself, for many who give rough blows have very thin skin. Give only what you would be willing to take. Some men throw salt on others, but they smart if a pinch of it falls on their own raw places. When they get a Roland for their Oliver, or a tit for their tat, they don't like it; yet nothing is more just. Biters deserve to be bitten.



We may chide a friend, and so prove our friendship, but it must be done very daintily, or we may lose our friend for our pains. Before we rebuke another we must consider, and take heed that we are not guilty of the same thing, for he who cleanses a blot with inky fingers makes it worse. To despise others is a worse fault than any we are likely to see in them, and to make merry over their weaknesses shows our own weakness and our own malice too. Wit should be a shield for defence, and not a sword for offence. A mocking word cuts worse than a scythe, and the wound is harder to heal. A blow is much sooner forgotten than a jeer. Mocking is shocking. Our minister says "To laugh at infirmity or deformity is an enormity". He is a man who ought to know a thing or two, and he puts a matter as pat as butter.

"Who ridicules his neighbor's frailty  
Scoffs at his own in more or less degree;  
Much wiser he who others lets alone,  
And tries his hardest to correct his own."

—Henry Altemus, Philadelphia, U.S.A.

This little sermon by the great Charles Haddon Spurgeon of London, England, written long ago and in his own quaint speech, reminds us that the fault he portrays is one to which Jesus directed attention when He said:

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?"

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matt. 7:3-5.—Ed.

### STEWARDSHIP AS A CRUSADING FORCE FOR YOUNG PEOPLE

Rev. Paul S. Leinbach, D.D., Litt.D.

THE word, "crusade", is derived from a verb which in essence means "to mark (one's self) with a cross." Though in common parlance it means, according to the dictionary, "any enterprise undertaken with zeal or enthusiasm", to the Christian it suggests the heart-searching words of St. Paul: "I bear branded on my body the owner's stamp of Jesus" (Moffatt), or "I bear on my body the scars that mark me as a slave of Jesus." Missionaries in non-Christian lands have often been referred to as "Jesus Men" and "Jesus Women." To the Apostle Paul it brought supreme joy to be known as Christ's man, Christ's servant, yes, Christ's bond-slave. Can this idea be made a crusading force in the lives of young people to-day?

Recently in an address to young people I ventured to use an illustration which is doubtless familiar to some of you. I said that in all my experience as a Christian minister I had never heard a tither complain that his religion was costing him too much. All the murmurs and criticisms about the great sacrifices required by our holy religion had come from those who contributed comparatively little and who had never learned how easy it is to give of our service and substance if we have first given ourselves to our Lord. I then told of one of those chronic complainers going to a venerable elder of our Church and whining, "Our Church is costing too much. They are always asking for money. I am sick and tired of these repeated requests." The old elder replied: "Let me tell you a true story out of my own life. Years ago a little boy was born in my home. From the beginning he cost me money. I had to pay for food and clothing and medical care, and later, toys and a puppy dog. Expenses mounted when he went to school, and increased more when he went to a preparatory school, and later to college. When he was in college he began to go out occasionally with the young ladies, and you know how much that costs. All the time expenses seemed to be mounting. But in his Senior year, he suddenly died, and he hasn't cost me a cent since—not one cent!" I merely added to this story that as long as you have a living religion it is bound to cost you something, and if your religion isn't costing you any real self-denials, it is time you sent for the coroner, because your religion is dead. At the close of the service two upstanding young fellows came forward and thanked me for that illustration. They had talked it over, they said, and their eyes had been opened to the fact that their own religion had rated very low in their eyes because it had never cost them anything worth mentioning. And they added that neither the appeals of their pastor nor the example of the leaders of the congregation of which they were members had ever challenged them to make a real sacrifice for Him Who had died for them on a cross.

We adults have indeed been catering to young folks with a mistaken kindness and have asked too little of them in the way of personal sacrifices for the upbuilding of the Kingdom. Everything is done in some sections to shield the rising generation from helping to pay for the propagation of the Kingdom, and thus we aid in developing a selfish generation. When once we are fully Christianized, our congregations will pay the running expenses of our Church Schools, for example, and all the offerings in our Church Schools will be for others and not for ourselves. In this way our boys and girls will be trained from their youth up to become sharers in the tasks of the



Kingdom. I am often reminded of the university-trained Hindu who some years ago was reported as advocating that his own country, India, ought to adopt Christianity as its national religion on the ground that he had discovered it to be "the cheapest of all religions." He had been in America, he said, and had seen millions of professed devotees of Christianity who paid more for gasoline than for God and spent more for the movies than for the Master they professed to worship.

It is said that the great Edison once walked up and down the shore of the ocean gnashing his teeth as he considered the tremendous force which was going to waste as the waves beat against the shore. "When once we can harness this force", he cried, "then, and not until then, will come the golden age of electricity." How is it possible to look upon the young manhood and womanhood of the nations with their unbounded power and enthusiasm and not feel the conviction that when once this force has been harnessed to the work of the Kingdom of God, then, and not until then, will come the golden age of Christianity?

Young people have always shown themselves to be ready to enlist in a crusade that can command their utter devotion, and we should recognize the fact that there are no glorious tomorrows for any cause or any institution or any leadership which cannot command the loyalty and enthusiasm of the young people. The stewardship of self, service and substance offers a crusading principle which is unsurpassed. No cause that the mind of man can conceive summons to greater heroism; no possible adventure demands such a difficult combination of earnestness, courage and patience; no challenge to a surrender more real or absolute is thinkable; no leader in all history is so winsome and lovable as the Christ of God, who is "the centre and key to the history of the past, the life of the present, and the hope of the future."

How deeply the youth of the world interested our Lord when He was here! How surpassingly He loves them now. Could any labor of love be half as important as to link the young people of our time with the work of the Kingdom of God? One of the great catechisms of the 16th Century begins with the question, "What is thy only comfort in life and in death?" The answer given is conclusive and compelling, "My only comfort is that I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour, Jesus Christ." The sincere recognition of that basic fact will solve every problem of life. We have doubt and difficulties because so many of us have not yet settled that fundamental question. It offers a crusading principle for all men everywhere, but for

none more than for young men and women who want to make the most of their lives. It has already sent into the mission fields of the world, into all the darkest and most dangerous places where our Father's other children live, many thousands of volunteers who have risked all for Christ's sake. It is keeping multitudes at seemingly impossible tasks, with a smile on their faces and a song in their hearts. . . .

On the walls of an ancient school, one can find engraved these heart-searching words:

**If you neglect the children, you are building on sand.**

We must repeat that there are no glorious to-morrows for any cause or institution or leadership which cannot command the devotion and the enthusiasm of the rising generation. We can make stewardship a crusading force in the lives of young people only after they see that it has become a crusading force in our own lives, and we approach youth with the zeal and wisdom which comes with a complete consecration. "Looking unto Him," says the Psalm, "they were radiant". We have read about "the lost radiance of the Christian religion". Until that lost radiance is recaptured in our own lives, we have little chance to make it a crusading force in the lives of the young men and women of to-day.

---

Not money, power, place, or fame should be life's object, but manhood.

---

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

---

## INTERNATIONAL S. S. LESSONS

### LESSON—JUNE 12

#### Facing the Supreme Test of Service

Mark 14:32-46

Golden Text: Not what I will, but thou wilt.—Mark 14:36.

### LESSON—JUNE 19

#### The Suffering Servant

Mark 15:22-39

Golden Text: For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.



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### LESSON—JUNE 26

#### Sharing Service with the Living Christ

Mark 16:1-8, 14-16, 19, 20

Golden Text: And they went forth, and preached everywhere, the Lord working with them.—Mark 16:20.

### LESSON—JULY 3

#### Joshua: A Choice of Loyalties

Joshua 1:2-6; 24:14-21

Golden Text: As for me and my house, we will serve the Lord.—Joshua 24:15.

### OUR CHURCH CALENDAR

#### Vacancies

Amos, Dromore, Ont., Mod., Rev. M. G. Court, Holstein, Ont.  
Ashfield and Ripley, Ont., Mod., Rev. C. H. MacDonald, Lucknow, Ont.  
Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.  
Brussels, Ont., Mod., Rev. W. A. Williams, R.R. 3, Brussels, Ont.  
Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.  
Carberry and Wellwood, Man., Mod., Rev. Wm. Weir, Portage La Prairie, Man.  
Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.

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Iroquois, Ont., Knox Church, Mod., Rev. H. P. Maitland, Spencerville, Ont.

Kinburn, etc., Ont., Mod., Rev. Wm. Patterson, Westboro, Ont.

Kirk Hill, Ont., Mod., Rev. S. M. Kerr, Lancaster, Ont.

Malpeque, P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Murray Harbor North, Peter's Road, P.E.I., Mod., Rev. R. Hensley Stavert, Wood Islands, P.E.I.

Niagara Falls, Ont., Mod., Rev. J. T. Hall, Chippawa, Ont.

Owen Sound, Ont., Mod., Rev. S. Moore Gordon, Chatsworth, Ont.

Penetanguishene, Ont., Mod., Rev. L. E. Gosselin, Victoria Harbor, Ont.

Stamford, and Niagara Falls, Mod., Rev. R. G. Stewart, St. David's, Ont.

Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Tryon, etc., P.E.I., Mod., Rev. E. O. White, Tyne Valley, P.E.I.

Walkerton, Ont., Mod., Rev. H. G. Cleg-horn, Hanover, Ont.

Waterloo, Ont., Mod., Rev. F. G. Stewart, 22 Maynard Ave., Kitchener, Ont.

Warton, Ont., Mod., Rev. P. Reith, Tara, Ont.

#### Calls

Englehart, Ont., to Rev. P. Wellington Graham, Carberry, Man.

Lethbridge, Alta., to Rev. E. L. Garvin, Selkirk, Man.

London, Ont., Chalmers, to Rev. Dr. W. F. McConnell.

Milton, Ont., to Rev. John Riddell.

Moose Creek, Ont., to Rev. Walter Ross, Ormstown, Que.

Ottawa, Ont., St. Andrew's, Rev. Alex. Ferguson, B.D., Falkirk, Scotland.



## THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND

**Central Office: 16 College St., Toronto 2**

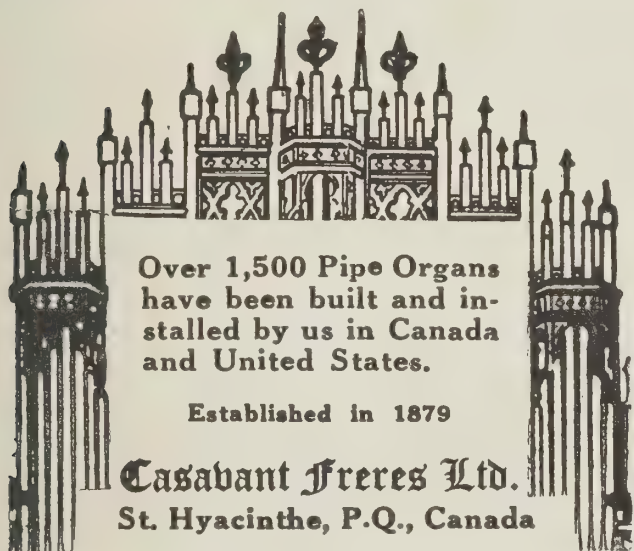
It has been said "The Bible is being translated into all the tongues of the world, and it seems to fit all the tongues of the world. Is not that a proof that it was made to be read in all tongues and to be heard and obeyed by all men?"

At its Annual Meeting held in Queen's Hall, London, on the 4th May, 1938, the Parent Society reported that during the past year the Scriptures were published in 12 new languages, making the total number of translations issued by this Society 723.

A circulation of 11,318,575 volumes was recorded.

Income	-	-	-	-	-	-	-	-	\$1,890,460
Expenditure	-	-	-	-	-	-	-	-	\$1,926,740
Deficit	-	-	-	-	-	-	-	-	\$ 36,280

Help the Society to translate and circulate the Scriptures in every tongue by sending an offering through your local Auxiliary or Branch.



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2	3	" 3 and 4 years old
1	0	" 4 and 5 years old
4	1	" 5 and 6 years old
5	1	" 6 and 7 years old
7	1	" 7 and 8 years old
8	1	" 8 and 9 years old
2	1	" 9 and 10 years old
5	1	" 10 and 11 years old
3	0	" 11 and 12 years old
2	0	" 12 and 13 years old
<u>66</u>	<u>19</u>	Total of 85 Children.

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#### Inductions

Brigden and Bear Creek, Ont., Rev. D. W. Oswald, May 2nd.

Lakevale, Lakefield, and Omemee, Ont., Rev. Jas. Young, May 12th.

Nairn and Beechwood, Ont., Rev. T. W. Mills, May 3rd.

Toronto, Ont., Chalmers, Rev. G. D. Little, May 19th.

Toronto, Ont., Glenview, Rev. J. Stanley Glen, Ph.D., May 17th.



Virtue is power.

Face facts squarely.

Be sincere with yourself.

Conceit induces blindness.

Friendship greatly enriches life.

Home is the nursery of the infinite.

Wisdom comes readily after the event.

Shamming is a very fatiguing business.

Friends keep the same pace through life.

Happiness and gloom are both infectious.

We are too much under the tyranny of things.

Money is powerful for good if divinely used.

Many a good intention dies from inattention.

Let not the natural love of ease overcome us.

A sense of humor promotes health and longevity.

Faint we must often be but should still pursue.

Religion and politics are not mutually exclusive.

Money is power but so are intelligence and virtue.

Abate, in some degree at least, pride and moroseness.

We cannot enjoy the fruits of industry without work.

Given perseverance, and energy soon becomes habitual.

Extraordinary diligence renders potent ordinary gifts.

Heroism is the brilliant triumph of the soul over fear.

Virtue without the graces is like an unpolished diamond.

Only the soul that knows the mighty grief  
Can know the mighty rapture; sorrows  
come  
To stretch out spaces in the heart for joy.

In wasting time life itself is wasted.

Do what you must, let come what may.

Whatever your trouble never indulge in self-pity.

Churches, like men, are led by ways they know not.

Live for the last of life for which the first was made.

A merry heart goes all the way; a sad one tires in a mile.

It is better to fight for the good than to rail at the ill.

It is our part to strive, to seek, to find, and not to yield.

If you have a smile in your heart, be sure to wear it on your face.

Some are punctilious about every principle but that of brotherhood.

Let no minister despise what is to be learned only in pastoral visitation.

The reproach of the Church is a lack of prompt response to the providence of God.

One can endure many difficulties and hardships when following a great aim.

Each must fight his own battle as God's will and our highest good require.

A friendly man and worthy of friendship will never lack friends even though poor.

I cannot think of them as dead  
That walk with me no more.

Man's nature, made to know God's nature, does know Him by immediate apprehension.

As what one eats becomes a part of his body so what he thinks becomes a part of his character.

Ministers like surgeons in the operating room must not merely be clean but aseptically clean.

To keep Jesus constantly in mind will contribute greatly to strength and beauty of character.

When all's done, all tried, all counted here,  
All great arts and good philosophies,  
This Love just puts his hand out in a dream  
And straight outreaches all things.



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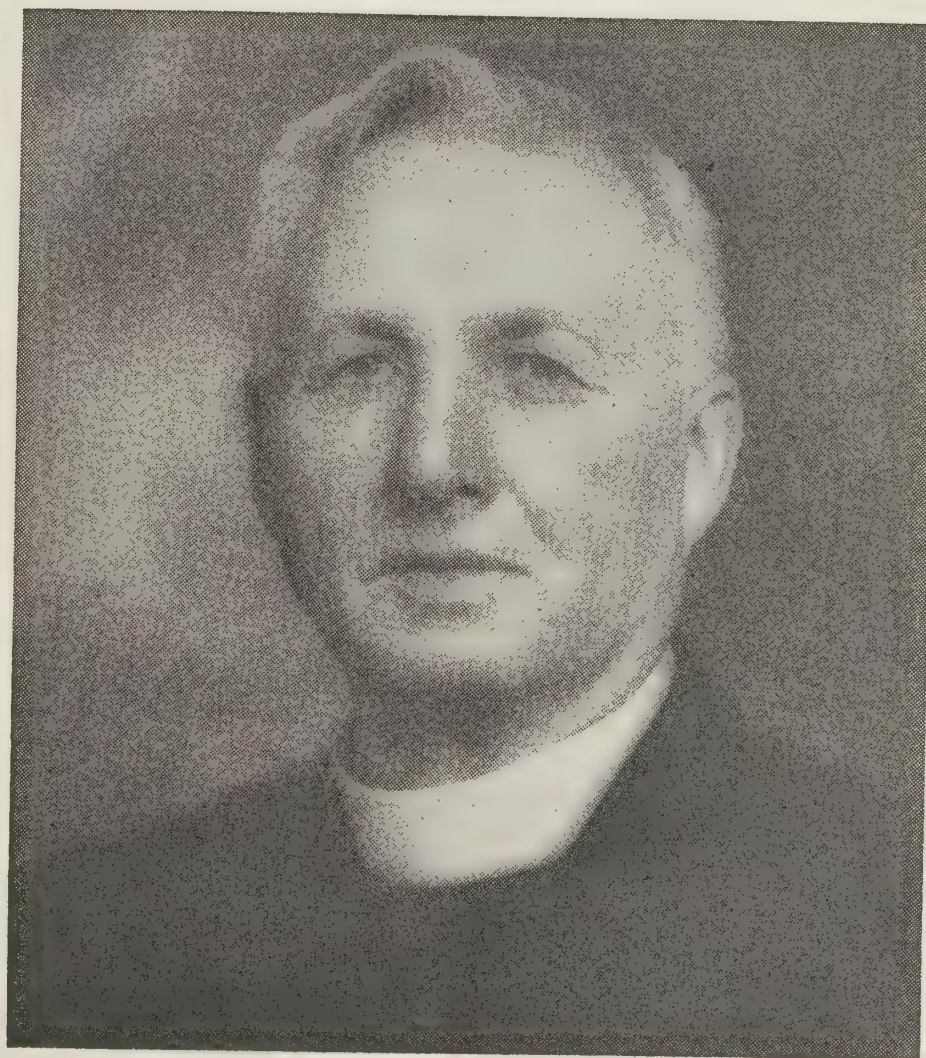
*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, JULY, 1938

No. 7



The Moderator of the General Assembly,  
Rev. D. MacOdum, D.D.



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## FORM OF BEQUEST

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I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

\*Note:—Specify whether for Home or Foreign Missions, or both.

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## BOOKS

The following books have been received, but space does not permit of reviews:

Dominion, the annual report of the British and Foreign Bible Society in Canada and Newfoundland.

Studies in the Book of Daniel (Second Series) by Robert Dick Wilson, Ph.D., D.D., LL.D., published by Fleming H. Revell Company, New York. Price \$2.50.

The Historical Background of the Bible, by J. N. Schofield, M.A., B.D., published by Thomas Nelson & Sons Limited, Toronto. Price \$2.50.

Reminiscences by Rev. Clarence Mackinnon, D.D., LL.D., published by Ryerson Press, Toronto. Price \$1.50.

St. Paul, by Arthur Darby Nock, published by Thornton Butterworth Limited, London, England. Price 75c.

The Early Light-Bearers of Scotland. Stories of Scotland's Saints, told by Elizabeth M. Grierson. Published by James Clarke & Co. Ltd., 5, Wardrobe Place, Carter Lane, E.C. 4, London. Price 6s. In Canada \$2.00.

## PEWS WANTED

A congregation in the West that has experienced many difficulties since 1925 but yet has been able to secure a building site for a church and erected a basement, would be greatly pleased to enter into correspondence with any other congregation that has pews and a pulpit to be disposed of. Please communicate with The Record.

## ACKNOWLEDGEMENT

The following letter, enclosing a cheque for \$50, was recently received at the Church Offices:

The Board of Administration  
The Presbyterian Church in Canada.

The enclosed is for the Ephraim Scott Fund for Infirm Ministers or Widows of Ministers.

Please acknowledge in The Record, The Presbyterian Church in Canada, as sent by one who is

“Glad to Help.”

## REV. JAMES CRAIG TOLMIE, B.A.

Mr. Tolmie's death took place at his home in Southampton, Ont., on the 15th of May, in his seventy-sixth year. At the time of his retirement in 1909 he was minister of St. Andrew's Church, Windsor, which he had served for twenty-five years. In later years he resided at Southampton. Prior to entering upon his ministry in St. Andrew's he was minister in First Church, Brantford, and previous to that served first as assistant to Dr. Smellie of Fergus and later to Dr. Murray of St. Andrew's Church, London. His talents were devoted also to community work for he served on the Board of Education in Windsor and for two sessions was a member of the Provincial Legislature. After his retirement municipal work engaged his attention in Southampton and the county of Bruce. He also took his share in the Church's work among soldiers, having served in the Great War as a chaplain with the rank of Major. He was born at Innerkip, Ont., the son of Rev. Andrew Tolmie. He was a graduate in Arts and Law of University of Toronto, and in Theology of Knox College. He had marked ability as a preacher and, as his career indicated, a capacity for public affairs.



# The Presbyterian Record

VOL. LXIII.

TORONTO, JULY, 1938

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## THE MODERATOR

THE elevation of Rev. D. MacOdrum, to the high office of Moderator of the General Assembly brought Cape Breton, N.S., for the first time in the history of The Presbyterian Church in Canada, the distinction of providing a minister from within its bounds to bear this honor. It was from that part of Canada Dr. MacOdrum came when he set out to prepare for the ministry for he was born at Marion Bridge, Cape Breton, N.S. That province also provided the facilities both for his preliminary and collegiate training, the public school at his home, the academies at Sydney and Pictou, and, last, Dalhousie University and Pine Hill Theological College, Halifax, having graduated from the former in 1896 and the latter in 1899. He has therefore served the Church in the active ministry for almost forty years as he was ordained on June 6th, 1899. Immediately upon ordination he undertook the charge of his home congregation at Marion Bridge. In 1902 he was inducted to St. John's, Moncton, N.B. A ministry there of twelve years was followed by three years' service in Calvin Church, Pembroke. Then in 1917 he accepted a call to St. Andrew's, Halifax, where he remained until the disruption of 1925. Though his congregation voted to enter the United Church Mr. MacOdrum's convictions led him to remain in the Presbyterian Church though at the sacrifice of his living. For a brief interval he ministered to a nearby congregation, but was shortly called to his present charge, First Church, Brockville, Ont., where he has faithfully and successfully performed the onerous duties of an important ministry.

In 1931 he received from Queen's, Kingston, Ont., the degree of Doctor of Divinity.

He has been deeply interested in our Foreign Mission work, having served on the committees of both Eastern and Western Divisions. Of a visit paid by him early in 1913 to Trinidad the report states:

"We had the unprecedented pleasure of a visit from the Convener of the Foreign Mission Committee, E.D., Rev. D. MacOdrum. During his visit the amalgamation of the Trinidad and British Guiana Councils was consummated and a draft of regulations and basis of union agreed upon. . . . He also attended the jubilee of Dr. Morton which was held in Tunapuna, February 16th."

In 1913 at a meeting of the Board of Foreign Missions, E.D. and W.D., we find that Dr. MacOdrum was present and stated with respect to our work in Korea carried on at that time that

"it was fitting that the Western section should co-operate with the Eastern section in the whole field because Dr. Gandier when a minister in Halifax had led the Eastern section to enter Korea, a step which has never been regretted because it has meant much to the Church in the Maritime Provinces. The entire Foreign Mission income from congregations and Women's Societies in the Maritime Provinces was \$71,000 last year."

In 1927 as evidence of his interest in Foreign Missions he was again sent abroad, this time to the Orient, as a member of the delegation appointed to visit certain mission fields. In this connection he joined in the report on the Gwalior mission, the Bhil mission, our work in Formosa, and in Manchuria, and on the prospect of work among the Koreans in Japan.

The member of the Assembly who placed his name in nomination stated that he was not a politician but a statesman and that as a man he was physically, mentally and spiritually alive.

Dr. MacOdrum is of commanding presence ordinarily, but specially so in his robes of office. As Moderator he presided with dignity, ability and consideration, meriting the warm word of appreciation spoken by Dr. T. Wardlaw Taylor, one of the Clerks of the Assembly.

While The Record was running on the press news came that  
Dr. MacOdrum died suddenly at his home in  
Brockville, Ont., on June 20th.



## THE MODERATOR'S SERMON

### Longing for Revival

Rev. Hugh Munroe, D.D.

Will thou not revive us again: that thy people may rejoice in thee?—Psalm 85:6.

THIS prayer of the Psalmist is now the heart-desire of the Church. In Presbytery, in Synod, in committees and boards of the Church as consideration is given to our condition and our needs, when plans and methods of organization have been discussed there will appear with arresting regularity—the conclusion of the whole matter—"After all what the Church needs is revival". This thought is not confined to any special part of the Church. Nor is it applied to any department of the work of the Church alone. That the Church needs revival is self-evident to every one who feels in any degree responsible for the good estate of the Church. Do men consider our finances? They will, after considering budgets and allocations and appeals, and inspirational addresses, come round to the deeper thought, "What the Church needs is revival". Do they consider missions, the first need of the world, the coldness of many to this work, the greatness of the harvest and the lack of laborers? They close this survey with the familiar refrain, "What the Church needs is revival". Then do they consider the condition of the congregation, lack of interest in the worship as such, the evening congregation almost vanished, the poor but honest attempts to attract with programmes or even stunts? Again the same conclusion by the spiritual and the thoughtful, "After all what the Church needs is revival".

This general attitude should not be interpreted as a mood of despair; rather is it the prelude to reform and victory. When men, "at their wit's end, cry unto the Lord in their trouble, He bringeth them out of their distresses". The Church is never farther from God than when it lives under the delusion that it is rich, and increased with goods and has need of nothing. The Church is nearer God when it prays, "Will thou not revive us again"?

If we turn for light on this question of the revival of the Church to the pages of history we find throughout the centuries a marked periodicity. There is no uninterrupted progression of advance, nor yet uninterrupted determination. There are periods of undoubted advance followed by years of lethargy, stagnation or even decline. The Reformation was not the first well-marked period of revival, though it is the revival with which we are most familiar; and since the Reformation the same conditions periodically re-appear, brightness in the religious life followed by dim-

ness, zeal followed by indifference, confidence followed by questioning and criticism. After Puritan England we have the Restoration period; after Knox and the Scottish Reformers, the long night of moderatism. The chief value for us in the study of these variations is in the fact that there are certain permanent elements manifested by every revival period.

First there is the abiding element of need and desire. When the need for better religious conditions is widely confessed, when pride and self-satisfaction have given place to definite longing for something better, then the essential condition for revival is present. This time element is often perplexing as it was often perplexing to the ancient prophets who cried "How long"? But in spite of this perplexity the truth is clearly there. When the Church had been humbled by seeming failures, when moral conditions alarmed the spiritually sensitive, then the Church turned to God and prayer was answered in a revival so marked that it was given a place in the annals of religion.

This element of human desire is by no means the only constant in this varying life. Just as constant is the appearance of great personalities. The hour seems always to have coincided with the man, a man who had understanding of the times, who knew what Israel ought to do. True, men such as these were not universally recognized as men sent from God especially at the beginning of their preaching mission, but studying history we have the advantage of seeing the work of these great revivalists as a whole and the verdict has always been the same. These personalities were by their consecration, by their energy, by their insight into contemporary conditions a gift of God to that generation. In some narratives revivals as a work of God are forgotten and the human agency, the great man, is remembered and glorified beyond what he himself would have approved.

A third constant in all revivals worthy of that name is a new interest in the practical things of human life. Revivals are spiritual movements, but the fruits of the Spirit are at once apparent in every department of life. The conscience is quickened to a new discrimination in moral judgments; there is a keener intellectual life, a warmer sympathy for the dispossessed and the suffering. Public life is lifted to a higher level of honor and unselfish service. When a revival has been widespread and touched the people generally the nation has been re-born; and many nations have lived for generations on the spiritual capital brought into existence by the revival and conserved in the laws, institutions, and traditions in the period of revival created. Unfortunately, as we think,

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## The Decision

**R**EGULAR readers of this page know that the General Assembly, recently met in Toronto, was called upon to decide whether an effort should be immediately launched with a view to the elimination of the Church's Accumulated Deficit. A plan had been prepared to use in each congregation a subscription sheet at the head of which a brief history of this financial burden on the Church would appear. The Assembly, however, far from wanting to know the details of a scheme, was not persuaded of the necessity for launching any special effort. Rather it, by a majority, expressed the desire to aim at an increase of income for our work in Canada and Overseas by encouraging more liberal use of the ordinary week-by-week methods of giving.

In other words the Budget and Stewardship Committee was told to withhold any special effort for at least a year in order to see whether the present tendency upward in givings (manifested in the smallest addition to the Accumulated Deficit since 1927) might not be accelerated, so that a surplus of income for the Church year 1938 might mean a reduction of the present debt piled up over the last ten years.

This faith of the Assembly in the ability of our people to increase substantially the current income for work at Home and Abroad is something which every member of our Presbyterian Church in Canada must now take to heart. Though the Accumulated Deficit was only increased by \$9,000 for the year ending January 31st, 1938, it must not be forgotten that:—

(a) The real deficit on the year's working was \$17,000—to use round figures—and the \$8,000 which fell to be deducted from that was the result of special gifts received from several friends of the Church who had been approached as individuals for help to keep the Church's debt down.

(b) The \$17,000 was the lowest annual working deficit since 1927, not so much through increased giving, because 1937 was only about \$3,000 up on 1936, but through a reduction of some \$12,000 in expenditure.

(c) The Accumulated Deficit is now at its highest level since it began to show itself, the figure at 31st January, 1938, being \$201,000.

(d) Expenditure in the year ending 31st January, 1938, would have been met by income, and there would therefore have been no addition to the Accumulated Deficit, if the debt on the Church had not involved it in such heavy payments for interest on loans.

Will our readers—especially those who have loyally responded to every effort to avoid debt on the Church's enterprises—please make allowance for the desire to make the position clear by the use of all the above figures. We have much to be thankful for in that the recent Assembly revealed so many encouragements. It was a detection of gleams of light that led to the Assembly's advising against a special effort in any form other than a steady attempt throughout the whole Church to increase income through the usual channels.

Shall we all therefore make steady week-by-week giving our supreme concern; and will those who do not give by the Budget side of the Duplex envelope bear in mind that, unless they give a special equivalent contribution to the work of our Church in the Dominion and Overseas, they are leaving the burden of our Church's work FOR OTHERS to be carried BY OTHERS?

WILLIAM BARCLAY,

Budget and Stewardship Convener.



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these periods or eras are not permanent. There seems to be an inevitable re-action. A generation of smaller men will become critical, cynical, worldly, materially minded until, as the fruits of this general decline in the spiritual wealth of a people appear in crime, disorder, discord, and fear, the old cry is heard once more, "Will thou not revive us again"?

A fourth constant, and the last to be mentioned, though there are others of major importance too, is the restoration to its true place of importance of the Church itself. This is in accord with the very genius of true religion. The Church is of divine origin, the divinely appointed means of ministering to man as a spiritual being, not able to have fulness of life by material bread alone, and it must follow that every revival in which the power of God is manifested must result in emphasizing the place of the Church in relation to human well-being. The God-given revival will undoubtedly purify the Church and re-kindle zeal, but a new loyalty to the Church has been a constant mark of every great revival period; and a revival now would do that for which all are longing—Restore the Church to its place of reverence and devotion and fill the churches with true worshipers, "for the Father seeketh such to worship Him". In the Old Land they have had re-union of groups long separated; they have had the Recall to Religion; they have had notable gatherings in Oxford and in Edinburgh and no one should speak lightly of these efforts to re-unite Christendom in the face of perils great and many at the present time, but the fact stands out clearly that in spite of all this there is real anxiety for the good estate of the Church Universal. Quite recently a prominent religious journal in England published an article on The Revival of Worship. The writer admitted that "The decline in the number of worshipers in the parish churches is unquestionably a serious matter" and the more serious because the drift from public worship is not confined to any denomination but is, in greater or less degree, common to all religious organizations.

If it could be shown that the Church was weakened by serious moral or financial abuse there would be a hope that reform might restore its strength and refill its pews. The hard fact however is that the Church was never so well organized an institution as it is to-day, but it is now clear that organization and respectability will not of themselves save the Church from loss of worshipers. All this is just the humble admission of the Psalmist that the Church needs some power outside of and above the merely human agency to revive the Church and regenerate the hearts of men. The

Churches in their distress are turning to God and He will hear their cry.

This Assembly meets at a time of trouble and fear for dark clouds are on the horizon of every nation. The Church is not indifferent to the need of the world. The Church prays that she may not be condemned for tasks undone and fields unwon, but asks for such a God-given revival as shall make the coming year notable in the story of mankind.

Ye fearful souls fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

### RELIGIOUS EDUCATION

When we think of the almost complete secularization of our public schools, the false sense of values existing among many parents and religious leaders, the lack of adequate Christian training in many of our congregations and Church Schools, the inadequate conception of the meaning of stewardship in the lives of so many professing Christians—we need not wonder that stewardship to-day has taken on the force of a crusade in the lives of comparatively few. When we think of the dreams of the youth of yesterday many of whom saw in imagination a better world arising from the ruins of the old; when we realize how many of them have been baffled and disillusioned and tempted to give up their ideals; when we see how many thousands are wandering about, drifting from place to place, and often gravitating from bad to worse; when we hear statistics which tell us that America to-day leads the world in the cost of crime and that more than eighty per cent of our criminals are less than twenty-three years old; then we adults stand convicted before God of inefficiency and indifference, and are moved to feel the urgency of setting before the young people of our country this high summons to the most important work in the world.

It is interesting and it ought to be chastening, to contrast this strategy of modern dictatorships with that of the Protestant Churches of America. The dictators are making a bid for the rising generation. They have planned the work and they are working the plan.

The average age of our Christian congregation is too high. For years many Protestant leaders have been devoting ninety-five per cent of their time, thought and effort to elder folks whose habits and convictions are largely fixed, and but five or ten per cent to the young people who will be the leaders of to-morrow, if there are to be any leaders at all.—Leinbach.



## JOURNAL OF THE GENERAL ASSEMBLY

**O**N the day of opening a fixed order marks the proceedings of the Assembly and is thus set forth in the Minutes:

**At the City of Toronto, Ontario, and within Calvin Church there, the first day of June, in the year of our Lord, one thousand nine hundred and thirty-eight, at eight o'clock in the evening.**

Which time and place Ministers and ruling Elders, Commissioners from the several Presbyteries of the Presbyterian Church in Canada, conveyed pursuant to appointment by the General Assembly held in the City of Ottawa on the second day of June last year.

The Reverend Hugh Munroe, D.D., Moderator of the last General Assembly, conducted public worship and preached a sermon from the words, "Wilt Thou not revive us again, that Thy people may rejoice in Thee" (Psalm 85, verse 6).

Thereafter, by prayer, he did constitute the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

The retiring Moderator briefly addressed the Assembly, returning thanks for the kindness shown him during his term of office, and speaking of the evidence of encouraging progress observed by him while visiting the churches during the year.

### Roll Call

The names of those commissioned by the several Presbyteries of the Church having been presented in a printed list, the Assembly agreed to accept the same as the Roll of Assembly, subject to any corrections subsequently to be made when the same is scrutinized.

### Election of Moderator

Dr. Munroe then called upon the Assembly to elect a Moderator to preside over the deliberations of this Assembly, when the following names were placed in nomination:—Mr. Peter Reith, Dr. D. MacOdrum, Mr. W. M. MacKay, Mr. Samuel Farley, Dr. Stuart C. Parker.

Mr. Farley, and Mr. W. M. MacKay asked and obtained leave to withdraw their names, and the Moderator declared the nominations closed.

Dr. Barr moved, duly seconded, that the vote be taken by ballot, and it was so ordered.

Thereafter, a vote having been taken, it was announced as being in favor of Dr. MacOdrum, who was conducted to the chair by his mover and seconder, and was welcomed by the retiring Moderator.

In suitable terms, Dr. MacOdrum addressed the Assembly, offering thanks for

the honor conferred upon him, and asking the consideration and aid of the Assembly in his discharge of the duties of the moderatorship.

### Thanks to the Retiring Moderator

On motion of Dr. Taylor, duly seconded, the thanks of the Assembly were tendered to Dr. Hugh Munroe, the retiring Moderator, for the efficient manner in which the duties of his office had been discharged during the year, and for the excellent sermon now by him delivered.

. . . The speeches in nomination for the Moderatorship were all good, straight-forward, clear, and commanded close attention. Each speaker showed ability to take full advantage of an opening in behalf of his candidate. In addition to setting forth his worth a point was made for Rev. Peter Reith when the fact was adduced that not since 1918, when Dr. Colin Fletcher was chosen, had a minister in a rural charge been elected Moderator; and again since he was nominated first the practice of calling to a vacant charge the last candidate should now be reversed. Brevity was assured by another speaker by the fact that his candidate did not require extended reference and were he to speak at length he could not do him justice. Another declared his man was his speech "known and read by all men," while yet another promoted his cause by deftly appropriating another's commendation, saying his candidate had all these qualities, and after a pause, "only in greater degree". The assembly rocked with laughter when he too vividly appealed in portraying his candidate's work for prisoners. "Come with me to the provincial penitentiary," he said, and then the flood-gates of mirth burst open.

The retiring Moderator, Dr. Hugh Munroe, spoke briefly with respect to his year of service, thanking the Assembly for the honor and expressing appreciation of the Committee's service in advising the Moderator and the kindness of the people throughout the Church, and in particular those of the Maritimes, in their relations to him.

Dr. MacOdrum in fitting terms made acknowledgment of the consideration of the Assembly in electing him to the chair and earnestly solicited consideration on the part of all and their help in the discharge of his duties.

The remainder of the Session was occupied chiefly with the report of the Committee on Business. One significant recommendation was:

"That the Assembly consider the advisability of setting apart during the coming sessions a special period of prayer and supplication for the Church, her needs and her



activities at home and abroad, and for the nations of the world and their rulers and lawmakers, in view of the distressing and sorrowful conditions existing in the world to-day."

This recommendation was referred to the Moderator for his consideration and such action as his judgment should commend.

#### Thursday

In keeping with the appointment of the Assembly the proceedings for the day opened with public worship and the administering of the Sacrament of the Lord's Supper by the Moderator, assisted by the minister of Calvin Church, Mr. Joseph Wasson, and the elders appointed by the Assembly. This was an impressive service.

After the report of the Business Committee delegates were received and heard.

Rev. Dr. J. Inkster introduced the Right Reverend Bishop White of the Church of England in Canada who in the unavoidable absence of the Primate, Archbishop Owen, brought greetings from that Church. Bishop White is a man of experience and distinction, having served in the foreign field for over thirty years and was the first Bishop of the Church of England in Canada in foreign lands. He holds an important post in the University of Toronto as Professor of Chinese Archaeology and in the Royal Ontario Museum as Keeper of the East Asiatic Station. At the outset he acknowledged his great indebtedness to Presbyterianism. It was a young member of the Presbyterian Church who lead him to Christ. Then he entered into the service of the Y.M.C.A. and later came under the influence of Dr. John Stenhouse to whose help he owed so much. He was associated also with Mr. Jonathan Goforth in the early years and later he was interested in the revivals under Dr. Goforth in Korea and Manchuria. He was further indebted to the Presbyterian Church when thirty years ago he sought to locate a mission in China for the Church of England in Canada. It was then he met Rev. Murdock MacKenzie, Dr. Percy Leslie, J. W. Griffiths and by their advice and co-operation established a mission south of the Yellow River. He had twenty-five years of happiness and helpful fellowship with the Presbyterians in Honan. On behalf of the Church he represented he conveyed goodwill and for himself and the Church wished peace and prosperity. In his address he dwelt upon the importance of the spirit of fellowship and co-operation of all branches of the Church in the work of the Lord.

The next delegate was from the Alliance of the Reformed Churches, Rev. T. C. Pollock, D.D., of Philadelphia, a minister of the United Presbyterian Church. He it was who, as reported in the Record at the time, spoke at the meeting of the Western Sec-

tion a year ago upon the question of disarmament and declared, "I thank God that Great Britain is re-arming. Upon her pre-eminently rests the hope of the world peace." He reiterated this statement on this occasion and spoke of the desirability of his own nation taking a more active interest in world affairs with a view to the maintenance of peace.

Speaking for the Alliance he said its task was to interpret the Reformed faith in its practical application to the problems of the present troublous times. There is sore need for a return to the faith of our fathers and to a fuller recognition of the sovereignty of God. In these days the Church has played a wise and courageous part. In an earnest plea for courage and steadfastness in the face of present evils and perils he cited the heroic example of the citizens of Leyden in Holland in 1574 when under siege by the Spaniards for almost a year. Though reduced to the utmost extremities for food they refused to surrender, defying the foe until the resourceful William the Silent opened the dykes and by flooding the country drove off the enemy and brought food to the famished heroes.

The report of the Record usually finds an early place in the proceedings and was at this sederunt presented by the Editor, Dr. W. M. Rochester. Notwithstanding the very trying experiences religious publications in Canada and the United States have experienced during the past ten years, the Record's circulation stands probably above any in proportion to its constituency, and was issued last year at a cost to the Church of less than \$300, a sum many times returned following appeals in its columns. The circulation at present is 27,000. More than ever at this time there is required the ardent service of Sessions throughout the Church to carry into effect the policy of the Assembly that the Record should be in every family. It is practically the only medium for conveying missionary information and sustaining interest in the work of the Church. The Assembly therefore heartily adopted a recommendation that as this year marks the Diamond Jubilee of the Record advantage should be taken of this occasion in every congregation by resolute and enthusiastic effort to carry into effect the Assembly's definite and oft-declared purpose in this regard.

The report of the Committee on Correspondence with Other Churches was the next in order and this also was presented by Dr. Rochester in the absence of the Convener, Mr. F. G. Vesey. In this reference was made to the service rendered by Mr. Vesey in representing our Church at Assemblies overseas last year, the Presbyterian Church of England, Church of Scotland, United Original Secession, Presbyterian Church in Ireland, United Free



Church of Scotland, and the Free Church of Scotland, and by Dr. Rochester at the Assemblies in the United States of the Presbyterian Church in U.S.A., and the Presbyterian Church in U.S.

The deletion from the records of the Alliance of the asterisk and note standing opposite the name of our Church in the records was reported as having been removed by order of the General Council of the Alliance meeting in Montreal last year. The annual contribution of our Church for the relief of the Evangelical Churches in Europe is \$250 but a cheque for \$50 was given to the Treasurer by an anonymous donor so that \$300 was forwarded. This year the Assembly voted the usual contribution of \$250.

In the afternoon the business engaging the attention of the Assembly was the appointment of a Committee to advise the Moderator, the report on the roll, and the disposition of certain bills and overtures in addition to petitions and appeals.

Then the General Board of Missions through its Convener Rev. Dr. A. M. Hill, presented its report. Dr. Hill spoke appreciatively of the co-operation of the members of the Board and the service rendered by Dr. MacNamara. He referred also to the loss sustained by the Board in the death of Rev. Dr. Douglas, Synodical Missionary for B.C., and of Dr. A. J. MacGillivray, a member of the Board.

In the work of our Church the women play a very large part. This is manifest in their activity in connection with missions. Their devotion, energy and ability command the admiration of the Church. The Assembly therefore extended a hearty welcome first to the President of the W.M.S., E.D., Mrs. George E. Ross, and then to the President of the Western Division, Mrs. W. A. MacLennan.

As set forth by Mrs. Ross the work in the Maritime Provinces calls for courage and sustained devotion. In that area following disruption, very few large congregations were left to our Church, and therefore the women, as well as the men, are doing everything in their power among a large number of small groups. Here the women are bravely and diligently laboring to serve local congregations and the cause of missions through their organization as an auxiliary to the General Board of Missions. So they labor and so they give. The burden upon the Church in the Maritimes is specially heavy owing to the obligation necessarily assumed for the erection of new churches to replace those lost at disruption. Their special worker, Miss Lena Fraser, at the port of Halifax, is rendering splendid service as indicated by one item. She gave attention to immigrants of whom 7,000 last year passed through that port, procuring employment for some and in the case of

120 unfortunate men and women, returning or deported to their own land, supplied both food and clothing. Five graduate deaconesses are employed in the home work in addition to Miss Fraser, one of them, Miss Sylvester, being deaconess-at-large whose special duty is to visit small scattered communities. This section of the W.M.S. has special interest in the work among the Koreans in Japan, for it was from the Maritimes in 1894 that Rev. J. W. MacKenzie went to Korea without guarantee of support and as a result of his assiduous labor and sacrifice died after two years service. In British Guiana Miss Storey and two fully trained deaconesses are supported by this society.

Mrs. W. A. MacLennan, briefly but clearly and with interest, reviewed the extensive work at home and abroad of the larger division of the W.M.S., the Western. The receipts were somewhat smaller than the year previous but the organization had not a dollar of debt. Reference has been made to the large voluntary service of business men in our Church and Mrs. MacLennan brought out the fact not known to as many as it should, or appreciated as it ought, of the large number of women who devote time and energy voluntarily to the work of the Church, and specially the officers of the W.M.S. of both divisions. In the foreign work in Japan the Society had a gifted worker in Dr. Kim, a fine speaker, translator and evangelistic worker. The advent of a nurse in that field, Miss Lee, was a new and welcome feature as meeting a great necessity and carrying with it the promise of many open doors.

The opening of a new hospital at Rocky Mountain House following the closing of that at Vegreville, and the work of deaconesses-at-large, under Presbyteries at a cost to the Society of \$15,000 annually, were mentioned. This latter service was instrumental in bringing about 1,000 into connection with various congregations in the past year. The contribution to church extension and Saskatchewan relief, the work of the Indian Schools, the School Residences, and other branches of the Society's enterprise were the subjects of brief reference. The adoption of these two reports by the Assembly was marked by generous applause.

Two reports of great concern to the Church were submitted by Dr. Inkster, first, that of the Trustees of the Church Extension Fund and the second of the Church and Manse Board. In presenting these Dr. Inkster took the place of the late Rev. A. J. MacGillivray, the former Convener, whose knowledge of the Church and deep interest in this work made him a very valuable member of both committees. The lament of the Trustees of the Church Extension Fund was the failure or inability of



congregations to meet their obligations in interest and principal when due, thus crippling the fund and requiring that loans be now granted only under most urgent necessity. For the same reason the Church and Manse Board has been limited in the extent to which it can assist needy congregations.

The report on Statistics and Finance, with detailed returns from Presbyteries and congregations and summary statement by Synods, was laid before the Assembly in printed form by the Clerk, Dr. J. W. MacNamara. To this report Dr. MacNamara spoke briefly and again drew attention to the fundamental requirements, in the interest of a proper annual report, of congregations to report early and accurately. The motion to adopt the report recorded appreciation of the services in this connection of Dr. MacNamara, Miss Kerr and the members of the statistical staff. The membership of the Church thus reported is 175,824, and families 87,899.

The evening meeting following two brief reports was devoted to Home Missions. The committee on the Sabbath services recommended that Dr. Robert Johnston of Knox Church, Ottawa, preach in the Assembly Church in the morning and Mr. James McNeill of St. Andrew's Church, St. John's, Nfld., in the evening. This report was adopted.

The first speaker for the evening was Dr. Robert Johnston, Convener of the Sub-Executive for Home Missions.

After congratulating the Convener of the General Board of Missions upon the passing of his report with the ready and warm approval of the Assembly with respect to its recommendations containing new rules governing our foreign missionaries, and paying a tribute to the service rendered by Dr. MacNamara as the interim-Secretary, Dr. Johnston presented in clear outline and with forcible comment upon its various phases of our Home Mission enterprise.

He dwelt upon the varied character of our country with its corresponding requirements and the magnitude of our opportunity. In the Maritimes work was prospering. In Quebec there was both a political and ecclesiastical problem. Two French congregations represented the measure of our progress there. This year the Church entered the gold fields in northern Quebec, providing a minister and student. Then there were the extensive gold areas in Northern Ontario in which we have already made a beginning at several important centres. There is also the work on the prairies and in the mining regions of northern Manitoba, Saskatchewan, and Alberta with the agricultural, mining, and lumbering business of British Columbia, the whole area, a continent in itself. "Canada needs the Presbyterian Church with its distinctive doctrine, polity, and the strength of character

evolved under the discipline of these, and it may surprise some of you to know that the French Canadians of Quebec are turning to us in increasing numbers."

The Hungarians of Toronto had an able advocate in Mrs. Charles Steinmetz whose husband, Rev. Charles Steinmetz, is minister of the congregation in that city. She expressed her pleasure at the opportunity of declaring the gratitude of her people to the Mother Church for help already enjoyed. Six years ago her people realized the need of a new church home and steady progress has been made to that end. A site has been secured and land prepared for a new building. The congregation has 107 members. The Hungarian population of Toronto numbers 6,000 of which 1,000 belong to the Reformed Hungarian Church. Their aim whilst temporarily using the Hungarian language in part and deferring to the distinctive features of the Hungarian traditions, was to make of this company a Canadian congregation and to serve all other nationalities in the neighborhood as a missionary church.

Mr. Michael Fesenko spoke for the Ukrainians of whom there are 350,000 in Canada. Two reasons for the coming of so many to this land were found in the limited acreage at their disposal in the home country and the persecution from which they suffered. The Communists were aggressively at work among them and also the Roman Catholics. Mr. Fesenko stated that if we had the zeal of the former and the money provided by the latter all difficulties could be overcome and great progress could be made. In the Toronto mission there was a group of ninety-five persons. The important work however is among the children. English is taught with a view to making those in connection with the mission true citizens of Canada. The Sunday School has seventy children on the roll. Having in the Old Land the benefit of state support, the people needed to be educated in liberality. Mr. Fesenko is making use of letters to engage the interest of his people, and already some 6,000 printed pages have been circulated. A Greek Orthodox priest asked him for some of this literature, so greatly did he appreciate it.

Literally and metaphorically a strong voice was heard from Newfoundland, Rev. James McNeill of St. Andrew's Church, St. John's. He conveyed his felicitations to the Moderator upon his election and said that a hearty welcome awaited him when he visited this oldest colony. He dwelt upon the extraordinary physical attractions of the island and upon its immense resources, particularly in iron, and lamented the mismanagement from which the country has so sorely suffered so that its great mineral resources such as fluorspar copper, silver, marble, in addition to the iron already mentioned, had not been adequately developed.



In addition to these there are great resources in fish and in lumber. Nevertheless poverty was a condition that intruded itself in a marked degree and there were slums in the City of St. John's that were a disgrace to Christianity. Mr. McNeill did not spare the Churches in Canada whose prosperity was in such strange contrast to that of his own and yet who did not meet their Budget allocation. Out of their restricted revenue his congregation had met its allocation and made generous contribution to the needy in their own locality. He said, "Our blood boils when we learn of some wealthy congregations in Canada which seem to treat with levity their moral obligations with respect to their Budget allocation." He stated that the influence of the Presbyterian Church in the island was out of all proportion to the modest place it occupies numerically among the other religious denominations. There was a great need for doctors who would come to their aid, not in the hope of any adequate remuneration but with the expectation of laying up treasure in heaven. He paid tribute to the courage and devotion of those laboring in connection with the Grenfell mission.

He appealed to Presbyterians in Canada to help in establishing a Presbyterian institute for the poor in Newfoundland, stating that so great is the need that he would gladly give up his manse at St. John's as a shelter for neglected children if we would respond and come to his help.

Dr. Hill thanked the speakers of the evening for the contribution they made to the enlightenment of our people upon the work of the Church in their special fields and for their effective addresses.

A number of special committees were then named and the Assembly adjourned until the next day at 10 o'clock.

#### Friday

Almost the entire morning was occupied with the report of the Board of Administration, the Convener Mr. C. M. Pitts, speaking capably and at length, engaging the close interest of the Assembly in his explanation of the main aspects of the Church's business. It is a matter of wonder to all who know his activities that he should consecrate so much time and devote himself with such energy and capacity to the affairs of the Church. How much we owe to him and the Treasurer, Mr. E. W. McNeill, whose special talents are freely employed in the management of the Church's business. In one aspect the Church is a great business enterprise requiring the application of sound principles, good judgment, and prudent economy.

In the financial situation there was a gleam of light, for the curve of expenditure was downward and revenue was definitely and steadily upward. The net

operating deficit has been decreasing. In 1937 it was \$17,000 as against \$31,000 for the year previous. The accumulated deficit is \$201,444 and, if this could be removed, there would be a great saving in interest and more still if congregations would remit promptly to the Treasurer. The Church depends upon voluntary contributions to maintain its work and, as Mr. Pitts affirmed, it is good religion to walk by faith. No work has yet been stopped for lack of money, but the Church cannot expand as it should.

The last Assembly remitted to the Board the question of the retirement of officials on the basis of an age limit. On account of strong differences of opinion in the Board and in view of the fact that no financial provision has been made in this respect, the Board recommended that no action be taken.

Succession duties in some provinces constituted a great burden and Mr. Pitts cited one instance of a legacy of \$10,000 having been reduced in this way to \$4,300. Mr. Pitts referred to the removal of the Church offices rendered necessary by the fact that the space we occupied was required by a business firm already holding large floor space in the building. The result is that we have found accommodation at a slightly lower rental and with more adequate provision much needed for the W.M.S.

The report of the Treasurer properly followed that of the Board of Administration. In speaking to the report, Mr. E. W. McNeill paid a tribute to Mr. Pitts and also to Dr. MacNamara. He complimented Mr. Doran, the Accountant, also, for his faithful and able services. Mr. McNeill also sounded the optimistic note. He stated with respect to the Church's securities that these were equal to or superior to those of any other business, and they provide the Church with an average yield of 4%. He stated that we would have had no operating deficit had every member of the Church paid but ten cents for the year, in addition to his regular contribution. It should be recognized that Mr. McNeill serves without remuneration.

According to arrangements, when the General Assembly met in the afternoon the first hour was set apart for prayer. In this service the Moderator was assisted by Dr. H. Munroe and Rev. Peter Reith. The first business following the devotional hour was the report of a special committee upon the appointment of a press committee. That was brief and signified that the present method is most satisfactory.

The hour having arrived for the reception of His Honour, Mr. A. E. Mathews, Lieutenant-Governor of Ontario, this was now the order of the day. The Moderator welcomed His Honour who stated that it was his privilege to bring a cordial mes-



sage of greeting and good wishes on behalf of the Province. In concluding his brief address, he expressed his high regard personally for the Presbyterian Church, both from the standpoint of its standards and its record in history. The Moderator thanked His Honour, presented him with a copy of the Assembly Minutes, and assured him that the Assembly would be gratified to have him remain for a short time. To this His Honour heartily agreed.

The reception to the Lieutenant-Governor was followed by the Civic Delegation, His Worship, Mayor Day, appearing on behalf of the city. He, too, conveyed greetings and expressed appreciation of the work of the Church and the influence exerted by Church people.

The Assembly then further considered the report of the Treasurer. In this connection Dr. Munroe, the Moderator of last year, speaking briefly, clarified the situation with respect to the accumulated deficit.

The Budget and Stewardship Committee next presented its report through the Convener, Rev. W. Barclay of Central Church, Hamilton. He, too, reported favorably upon the contributions to our missionary and benevolent work, but stated that one could not be satisfied with results in view both of the resources of our membership and the efforts put forth by the Committee. The present per capita contributions of our people could not be regarded as sacrificial giving. Mr. Barclay, whilst he had a word of regret about the tendency to congregationalism, had a word of sympathy for the ministers, office bearers, and congregations whose difficulties required "allowances for a certain degree of our falling short of our Presbyterian ideals". With one slight amendment the first four recommendations of the Committee were adopted. Upon the last, however, which presented the Committee's plan of a general subscription list to wipe off the accumulated deficit, there was keen debate and an order of the day having arrived, the discussion was postponed.

The Assembly then had the privilege of hearing from Rev. J. B. Armour, General Secretary of the British and Foreign Bible Society. Mr. Armour briefly reviewed the Society's work in his usual clear and interesting fashion and concluded his brief address with a reference to the Moderator's Highland ancestry and, in recognition of this and the Moderator's attainments in the Highland tongue, presented him with a copy of the New Testament in Gaelic. A resolution of appreciation of the work of the Society was then presented by Rev. Joseph Wasson and seconded by Rev. Dr. G. Woodside, which was carried with applause.

The afternoon sederunt concluded with brief reports from the Committee on Bills

and Overtures, the Committee on the Roll, and the Committee on Leave to Withdraw.

The Assembly again convened at 8 o'clock in the evening, and after the opening exercises gave earnest attention to addresses on Foreign Missions.

Rev. Dr. A. M. Hill, the Convener, spoke briefly on the policy of the Board in this realm as one of evangelism, to proclaim Christ and found churches that would be self-supporting and self-propagating, to give special attention to the winning and nurture of youth, to leaven a non-Christian society, to give a large place to medical work and not merely as a means to an end, to co-operate fully with other Boards and to maintain the Church's historic character as a great missionary Church. For this work the best men were needed. Dr. Hill then introduced Mr. Fred Knox of this year's graduation class, in Knox College, a volunteer for foreign service, who has been appointed to the Bhil field, India. In a few words, Mr. Knox stated his purpose in this regard and expressed the hope that the confidence reposed in him by the Church would be justified.

Mrs. W. A. McLennan, President of the W.M.S., (W.D.) introduced Mrs. Mildred Gehman of Galt and Miss Helena W. Gibbs of Simcoe, both of whom leave in August for work in Manchuria. The former was a school teacher and a registered nurse who took her training in part in the Missionary and Deaconess' Training Home; the latter has a varied training in music, in business, and in work among the Chinese in Toronto, supplemented by a course first in the Bible Training School, Toronto, and then in the Missionary and Deaconess' Training Home.

Mrs. MacLennan introduced also Miss Isabel Taylor, now on furlough, who has spent five and a half years in Formosa. Miss Taylor's home is in Orillia, Ont. She is a highly-trained musician and spent two years in the Missionary and Deaconess' Training Home. Her work has been to teach music to girls, but upon her return she will resume work in a wider sphere. She brought greetings from the field and expressed thanks for the help and prayers of the people at home, appreciation of the W.M.S. and of the people in the Orient for their patience and goodwill. She drew from the large congregation a hearty laugh when she said that, like Newfoundland, Formosa was the most beautiful island in the world. She found it no hardship to acquire two languages. She portrayed the varied work carried on by missionaries. She taught music in the Theological College, which has been moved from Tansui to Taihoku, and to the Women's School. She referred to Miss Adams, whose specialty is kindergarten work, but who will also teach Home Economics. The MacKay Memorial



Hospital was highly commended as a great factor in the Church's work. The desire of the workers to be mutually helpful is shown in the holding of various conferences: the Preachers' Conference, which this year Miss Taylor addressed on Church Music, the Young People's Conference with an attendance of two hundred, lasting seven days, and the Preachers' Wives' Conference, promoted by Mrs. Dickson, at which a Japanese woman from Tokio gave a series of addresses. There was also a Leaders' Conference, under the direction of Rev. H. MacMillan.

Rev. James Dunn, of British Guiana, who is home on a holiday, spoke for our mission there. In unique fashion he brought greetings by reading from St. John's epistles. He brought greetings also to Dr. Buchanan from the East Indians who came to British Guiana a hundred years ago. He stated that for their work the missionaries needed few sermons, but added that after preaching one about thirty times most missionaries felt it necessary, in self-defence, to prepare a new one. The work of the missionaries was carried on extensively through the medium of day schools, in which a half-hour daily was devoted to the teachings of the Bible. A great requirement of the mission was Christian teachers. Evangelistic work was given its important place. Asking the question, "Is the work worthwhile?", Mr. Dunn answered, "Certainly! It would be a calamity to withdraw." This was a distinctive address in keeping with the personality of the speaker and was marked by extraordinary emphasis upon evangelism.

The next speaker, who received a royal welcome, was Rev. Dr. John Buchanan, the veteran worker in the Bhil field, whose name, as the Moderator said, was a household word everywhere. The Moderator had seen him in his field in 1927, where manifestly he was a beloved father among his children. Dr. Buchanan wore upon his breast three medals, the Kaiser-i-hind, the Jubilee Medal and the Coronation Medal. He returned the Moderator's compliments to himself by quoting the text from which Dr. MacOdrum had spoken on his visit to India in 1927:

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

This, he said, was a prophetic message, for after nearly fifty years' service a great work had been accomplished among the Bhils. He very affectingly referred to the heroic career of Mrs. Buchanan, whose death took place a few years ago, a graduate of medicine in Toronto, who, notwithstanding serious physical disabilities, gave

forty-six years of her life to India. He mentioned too the self-sacrificing work of his two daughters, Edith and Ruth, the latter having surrendered a post at a salary of \$2,700 to go to India to work for nothing. She has promoted the raising of Leghorn hens as a help to the people in paying their heavy taxes. He told of the slaying of a panther, whose head was an exhibit to the audience, and the story of which has been told in other places and is given in brief in another column of this issue. He paid a high tribute to the late Miss Soutar who spent five years in the field in devoted work with the children. In any trouble, he said, her lamp never went out. He gave high praise, also, to Miss B. W. Robson for her work in the boys' and girls' schools. She had a genius for discipline and labored for twenty years when sickness compelled her to retire. She is now living in Glenmorris, Ontario. The Moderator's comment after these addresses was, "No one can now say anything". Dr. Buchanan having mentioned that an Indian woman, expressing her desire to help the work, brought a rooster to the church, the Moderator's comment was that that would be a gift equal to \$100 or \$500 for some of us.

#### Saturday

The first report to claim attention was that of the Committee on Church Worship. In this connection the attention of the Assembly was directed to the report of the Committee on the revision of the Book of Common Order. This Committee was composed of the following:—Rev. Dr. T. W. Taylor, Rev. J. B. Skene, Rev. A. C. Stewart, Rev. C. L. Cowan, Convener, and Judge J. G. Farrell. The instruction given by the Assembly to this Committee was "to proceed with diligence to the revision and issuance of the Book of Common Order."

In the interest of uniformity the Committee agreed that the new book should have but one main Order for Public Worship in the morning and in the evening with provision made within the Orders for fuller service; and the same principle prevailed with respect to Communion, Marriage and Funeral Services. New features, such as an Order for the Dedication of Deaconesses, one Order of Worship for the Sabbath School, an Order for the Installation of Officers of the Young People's Society were added. A section is devoted to Intercession for Special Objects and Persons. The Convener stated that there was no revision for revision's sake and what was best in the old has been conserved in the new. He also met the criticism of the General Confession not infrequently expressed by saying that it was not Catholic and not Anglican but had its origin with Calvin. The book is to be issued at once after conference with the Board of Administration.



The Assembly had time at this session to hear the report on the Sustentation Fund presented by Dr. J. G. Inkster. He complained of delinquency on the part of sessions as shown in inadequate returns. Our best model for such system is that of the Presbyterian Church of England, concerning which a minister of that Church said, "We could not continue without this fund." Dr. Inkster said that it was wise to hasten slowly but we should not loaf. A commissioner stated that such a fund had been in operation in Ontario, as reported in the Life of Dr. Bayne of Galt. The motive controlling this plan is that of brotherhood and if adopted congregations would be stabilized and pastorates prolonged. This report evoked a warm discussion in which Rev. P. Dunn, of St. Paul's Church, Hamilton, declared that what was needed on the part of all was loyalty to the Church, so that there would be unanimous support. He stated that, in the Church of Scotland, bachelors paid to the Widows' and Orphans' Fund. A spirit of "rampant individualism" was manifest here. In the Assembly men approved but they would go home and do nothing. Mr. Pitts emphasized the same but deprecated congregations transferring their responsibility to a Committee in Toronto. Any system will work if ministers, sessions, and people are loyal to the Church. Others participated in this debate and it was pointed out that Presbyteries should exercise such discipline as marked the operation of the Sustentation Fund in the Old Land. This was in answer to the contention that congregations would conclude that there was a pot of gold at headquarters and if the people do not give to support ministers now, they would be less likely to give to Toronto.

The afternoon was devoted to an excursion to Paris by motor to view the Penmarvian Home, the gift of the late John Penman. The program there upon arrival of the guests at 3.00 p.m. was a reception on the grounds, the serving of refreshments by the ladies of Paris Presbyterian Church, and inspection of the home and grounds. In the afternoon the Paris Brass Band provided music and the visitors were taken on a tour of the city.

#### Sunday

On the Assembly Sunday in Calvin Church as previously arranged services were held morning and evening, the Assembly having designated Rev. Dr. Robert Johnston of Knox Church, Ottawa, for the duty of the morning, and Rev. J. McNeill of St. Andrew's, St. John's, Nfld., for the evening. Dr. Johnston's message was on Loyalty, emphasizing this with respect to the Home, the State, and the Church. In the evening Mr. McNeill aroused in his hearers the strong desire to serve by a stimulating ser-

mon based upon the words in Nehemiah, "So built we the wall . . . for the people had a mind to work."

#### Monday

Refreshed from the rest of the Sabbath although a large number of Commissioners occupied pulpits on that day, either in the city or in adjacent congregations, the Assembly settled down earnestly to overtake the business remaining. The Commissioners therefore addressed themselves to the consideration of the report of the Board of Management of the Presbyterian Missionary and Deaconess Training Home presented by Rev. A. R. Skinner. An interesting paragraph is that which refers to the different nationalities represented in the Home. There are:

"A Japanese young lady, a Chinese student, two Indian students from our own residential school at Kenora, a daughter of our Formosan mission, and the first young woman to enter for training from the Peace River. There is also an accepted candidate for Manchuria, an accepted candidate for India, a missionary nurse, home on her first furlough, and a graduate deaconess attached to a city church."

Although fifty-three graduates are in active service as missionaries and deaconesses, the outlook seems unpromising for the graduates of this year who as yet have been unable to find employment.

For the training of the students there is need for proper class rooms and for a regularly appointed permanent staff of teachers. Gratification was expressed over the appointment of Mrs. Goldwin Smith as lecturer. Mrs. Smith is a graduate of Wycliffe College, but Presbyterian by tradition and membership. To the expense of this appointment the W.M.S. has generously contributed. Reference was made to the inadequate allowance for the maintenance of the Home and a tribute paid the Principal, Miss Ferguson for her resourcefulness in managing so successfully under these straitened conditions.

On account of ill-health leave was granted Miss Ferguson for a period of from three to six months as required. The Assembly expressed its sympathy with Miss Ferguson and the hope that she would speedily be restored. The devotion of the late Dr. John Stenhouse to the students and staff of the Home, was the subject of highest commendation. In the Principal's report this appears:

"The life and influence of Dr. Stenhouse have been much in evidence, enriching the counsels of the Board, and the spiritual, mental and physical life of the students and graduates."

Commissioners also joined in tribute, one declaring that his kindness was beyond all praise, his care for the speaker's daughter,



a resident of the home, was all that was in the power of man to give; and yet another declared that "the Home was a home indeed, a real Christian home presided over by one who was a mother to all in the house."

The consideration of the report was interrupted by the order of the day, the time and place of next meeting. There was only one invitation and that was from Knox Church, Midland, Ont., from the Mayor and Council, and from the minister, Rev. A. C. Stewart. The latter said that Midland was a small town but the Assembly might reckon upon a big welcome. Rev. Dr. Shortt of Barrie earnestly supported the claim of Midland. The Assembly therefore unanimously accepted the invitation.

Consideration of the report of the Missionary and Deaconess Training Home was resumed. The Assembly made provision for the appointment of a Principal temporarily should Miss Ferguson's illness be protracted, and by resolution it was decided that "all candidates for the order of Deaconess be required to give full attendance in residence and upon lectures before they can obtain their standing."

The consideration of the report of the General Board of Missions was resumed. The first item being the Board's recommendation that Rev. Dr. W. A. Cameron be appointed Secretary for Home Missions. The issue of this consideration was

"That the appointment of a Secretary for Home Missions be deferred for another year and that new nominations be made by Presbyteries to the Clerk of Assembly for appointment at the 1939 Assembly."

An overture from the Presbytery of Vindhya and Satpura Mountain Bhil which was referred to the Board of Missions was then considered. This asked for the Assembly's approval of union with the United Presbyterian Churches in the Punjab and the formation of a Presbyterian Church in India. The Assembly's decision was expressed thus:

"Your Board recommends that the information furnished by Dr. Buchanan be sent to all the members of the Board. That the incoming Board take such steps as they deem wise toward ascertaining the minds of the various home boards of the Churches to be included in the proposed move; also that they ascertain the names of the various churches not included in the movement and why they are not included. That the Board at its meeting in March, 1939, consider the overture in the light of all the information so received and report to the next Assembly."

The Report as amended was adopted as a whole.

At this point the announcement was made by Dr. M. MacOdrum of St. Andrew's, Sydney, that word had just been re-

ceived of the death of Mr. Justice Hugh Ross, a valued elder of his church. It was agreed therefore that a message of sympathy be immediately sent to Mrs. Ross.

The first order at the afternoon session was to resume consideration of the report of the Board of Administration. The three-year regulation with respect to appointments of Boards and Committees of the Church then came under review and the following decision was reached:

"That the Board and Committees of the Church continue under the three-year rule with the provision that one-third of the retiring members may be eligible for re-election."

There was a plea for exemption in this regard presented by the Board and Senate of Knox College. It was agreed however, with Dr. Eakin consenting, that this for the time being was a satisfactory solution of the problem.

Rev. J. B. Thomson, Convener of the Committee on Evangelism and Church Life, then presented the Committee's report.

At the outset Mr. Thomson stated that a very large task was assigned the Committee by the Assembly of last year as follows:

"That the General Assembly instruct its Committee to make a special study of the social conditions that prevail in large areas of this country due to unemployment and other economic conditions, and of the causes of war and the conditions upon which peace among the nations may be realized, with a view to laying before the next General Assembly a strong constructive program that will stimulate the interest of all our Church members and adherents in these pressing social questions with a view to the application of the Christian principles of the New Testament to all the relations of life."

With the time and resources at the command of the Committee it was a task that could not easily be overtaken and mention merely was made of the instruction without further action.

At this time the only feature of the report reviewed was the first recommendation with respect to a hymn book for young people. The Assembly decided that the Committee be instructed "to continue to explore the possibility of obtaining such a book." Further consideration of the report was deferred.

Dr. Wardlaw Taylor gave notice that at the evening sederunt he would move that, at future sederunts, "all addresses be limited—of those who present a report to ten minutes, and all others five minutes."

The remainder of the afternoon was given over to delightful recreation and high tea at the Royal Canadian Yacht Club. The weather was delightful and the Commissioners enjoyed to the full the beauties of the grounds and the accommodation of the



club. Dr. J. G. Inkster, to whom the responsibility of arranging this belonged, presided, and speeches were limited to brief addresses by the Moderator, an ex-Moderator, Dr. Hugh Munroe, Mr. Barclay and Dr. Inkster. The commissioners were indebted to the generous consideration of three Presbyterian citizens in this regard, Mr. J. A. McLeod, Mr. Thomas Rennie, and Hon. W. D. Ross.

The evening found the Commissioners refreshed and ready to give attention to the report of the Committee on Sabbath Schools and Young People's Societies. Rev. H. M. Coulter of Brampton, the Convener, was in charge of this. Mr. Coulter strikingly referred to the importance of the Committee's work as suggested in the words, "What shall it profit a church if it gain the whole world and lose its own children?" Worthy reference was made to Dr. Kannawin, citing his good record as General Secretary and his great work both in the field and the office. This tribute found an echo in the Assembly. The perennial difficulty of securing Sunday School teachers called for brief attention, the Convener stating that it was not a matter of getting those whom they wished, but whom they could get. The neglect of the Church's Blue Book was mildly censured. It was like the ancient Domesday Book, put on a shelf and then forgotten. Of the Summer Schools it was affirmed that our system was the best organized of all the various denominations. These camps were not merely for a holiday. For ten days, two hours a day, not including devotions, those in attendance gave serious attention to study. Of Glenmohr Camp one minister said that it had solved the problem of Sunday School teachers. Work among the young people was on the up grade, the aim in this service being to inspire, direct and lead so that the Church could have in due course a company of faithful and capable workers. The contributions from the young people showed an increase of \$900 for the year and the local expenses a reduction. In moving the reception of the Report Rev. Mr. Graham of Sherbrooke stated that in their work, referring to Dr. Kannawin, they had a quiet and unassuming leader who gets things done. Mr. Munro of Calgary who seconded the adoption of the report gave in detail a method by which St. Andrew's Sunday School of which he is Superintendent, brought up the attendance in a short time from 125 to 185.

Dr. Kannawin briefly addressed the Assembly, expressing appreciation of the tributes paid him, stating that the aim of the Committee was to provide leadership. The enrolment which showed a decrease gave him deep concern and there was a grave necessity resting upon every congregation

to make a complete canvass of its constituency.

Miss Violet Tennant, Secretary of Girl's Work was very warmly welcomed. She confessed her consciousness of high privilege in serving the Church in this connection. The 500 leaders in girls' groups of teen age made the work possible. The value of the service rendered is seen in the enriching of lives and in providing leaders. The first Easter service conducted in a northern Ontario community was promoted by one of these girl leaders with two teachers assisting. Miss Tennant made a very warm plea for similar work to be undertaken among the boys for whom there should be a secretary as well.

Mr. Richard Stewart was the next speaker. He is a student in Knox College but has been closely associated with the work among the young people of our Church. In view of the great opportunities to be served the young people needed strengthening. The conventions held by the Ontario Association were so successful that it was felt necessary to limit registration.

Before hearing the next speaker the Assembly joined appropriately in the hymn, Lead on Oh King Eternal. Then it was the privilege of the large congregation and Commissioners to hear Rev. Dr. H. M. Paulin of St. Andrew's Church, Windsor. This was an address that deeply stirred the whole gathering delivered rapidly and with intense passion, but clearly. Our mission is to keep alive hope. The young people are the logical successors of their fathers. Church life cannot be estimated by statistics but by work. The purging of the roll of Gideon's army was used in illustration of this. It is devotion that makes us invincible. It is not a new saying, but it needs to be kept in mind that the future belongs to youth. Progress in the development of human life is the only progress that has meaning. It is the duty of all to take in hand what has been transmitted from the past, add to it, and pass it on. The Church is in this category and is not to be ignored but to be cherished and developed and continued. Individuality must find its place among the youth, a truth which was graphically illustrated by the story of David's employment of the sling in his duel with the giant. The Church is fundamental and elemental. It was created by the need of man. Humanity does not change through the ages, and it must find in the Church what enriched the past generations. Dr. Paulin's concluding words were: "If Jesus were to look over the young people of today, could He count on their loyalty and sustained devotion?"

The Moderator's comment was that this was a great night and a great gathering.

(To be continued in the August number).



**MISSIONARY NOTES****From the Bhil Field****Miss Bessie MacMurchy, Jobat, India**

For some months and even years a question that has been much discussed in mission circles in India has been mass movements. It is no new thing in South India for a group of people to come into the Christian Church as a whole, but in the Bhil field it is fairly recent. The first stirrings of such kind were in the United Church field around Rutlam, Sataman and Pratap Ghar, and more recently Banswara. In speaking of the movement one of the missionaries at Banswara said he considered what was happening in his district to be the result of many years of faithful and hopeful service on the part of older missionaries and a few Indian workers. This is a reasonable interpretation because God says His word will not return to Him void. Therefore we may look for the fulfilment on our section of the Bhil field of this same promise and also "In due season ye shall reap if ye faint not."

As an opening of the way, as it were, for the outpouring of His Spirit, God has been working among the Christian people. Hearts have been touched through evangelistic meetings conducted by Mr. and Mrs. Tobit and Mr. Bhakt Singh. Miss McConnell writes of one young man and his wife who have entered into a real experience of Christ's power. Mangtiya has taken his wife and family out in camp for his vacation month, in order that he may do some evangelistic work. In the section where Mr. and Mrs. Wood have been working during the past cold season the Bhils are showing an interest in the Gospel which has not previously been evident. Last year the people of Colia Baira were most friendly to the missionaries while they were in camp in that area. There are signs which should inspire the Church as a whole to greater effort and to earnest prayer for our field.

A man named Mahanaji is an example of those who seem to be near to the Kingdom and yet who cannot help but look back. His wife was a patient for many weeks in the hospital with an ulcer on one foot. When she was ready to be discharged Mahanaji asked if his young son might attend the Mission school as he felt there were too many holidays in the state school. He was quite willing to have the boy taught the Bible regularly. When it was pointed out that the missionaries were at work first as evangelists and the question was asked as to why Mahanaji would not accept Christ his reply was that although he knew our Bible was good, and our religion, too, still he could not make a break with his family. A break there surely would be should he become a Christian. As the Mission does not want to antagonize the State by taking children into the Mission school who have

been attending the State school Mahanaji's request had to be refused. He was told that if he wanted the benefits of Christianity he should be willing to give up something for them. Such people also need the prayer of the Church, that they may be given courage to take the big step which separates them from Hinduism. As in New Testament days there are those who, like the rich young ruler, are attracted to Christ and yet can not bring themselves to separation for Him.

India needs the sympathy, thought, and prayer of Christians as never before. She challenges us to renewed endeavors. Let us not be found wanting.

**British Guiana****Rev. James Dunn**

The Canadian Presbyterian Mission—or the Canadian Perspiration Mission, as it is sometimes waggishly called—has been at work in British Guiana since 1896 and is primarily concerned with the evangelization of the East Indians.

The work of the Mission is twofold in nature, evangelistic and educational. Both phases have been extensively developed.

There are four types of schools: (a) Mission schools—that is, those supported and controlled entirely by the Mission; (b) Section 80 schools—those for which the Government gives a grant to be used at the discretion of our governing body; (c) Full Grant-in-Aid schools—those in which the Government pays in full the salaries of teachers and in addition gives a grant for maintenance, supplies and equipment; (d) High schools—in New Amsterdam are two high schools, one for boys and one for girls. These are housed in separate buildings and are administered separately, but for educational purposes, the classes are at times, amalgamated.

The following statistics serve to illustrate the situation:

Number of primary schools	29
Number of pupils enrolled	4901
Number of teachers	113
Berbice Boys' High School	
Number of pupils enrolled	65
Number of teachers	4
Berbice Girls' High School	
Number of pupils enrolled	47
Number of teachers	5

Our evangelistic work is closely connected with the educational. The school buildings are used for Sunday Schools and church service purposes on the Sabbath, although of course, there are centres where there are church buildings without schools and other stations where we have no specific buildings. The following figures may be of interest:

Church buildings, 24; Schools used for church services, 18; Preaching stations other than these, 5; Catechists, 19; Cat-



echist-teachers, 4; Sunday Schools, 66; Sunday School scholars, 2481; Sunday School teachers, 101; Ordained elders, 13; Communicant members, 500; Adherents and inquirers, 664; Churches built during the year, 4; New preaching stations opened, 2; New Sunday Schools opened, 2; Baptisms, infants 98, adults 59, 157.

At present the Canadian staff is comprised of the following members: Rev. and Mrs. David Marshall, Rev. and Mrs. James Dunn, Rev. and Mrs. De C. H. Rayner, Miss Olwen Davies and Miss Anne Storey.

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A recent letter from Rev. David Marshall reports that Mr. Dunn has had a severe attack of fever from which he is now convalescing. Mrs. Marshall also was smitten with malaria but is also reported on the way to recovery. The season it appears has been very trying, there having been very few dry days since the beginning of the year. Early in May the centenary of the arrival of the East Indians in British Guiana was duly celebrated with special thanksgiving services in all the churches. A conference of workers in the Demerara field imposed a rather heavy burden upon Mr. Marshall. He had promised free dinner and tea and the result was that so many people came that he had to provide for these two meals by the purchase of two sheep, four gallons of rice, 120 loaves of bread, etc. It took several cooks working steadily through the forenoon to prepare the dinner. Mr. Marshall adds that a very profitable and inspiring time proved the worth of the conference, only he will not be so rash as to promise free meals the next time. He will be content to see that the expenses of travel are paid.

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#### China

Dr. Z. K. Zia in a recent letter confirmed the announcement made in our last issue that mission schools in China will be free to teach religion. He says also that a message from the General states that the New Life Movement is not sufficient, it must be a new life based on the love of Jesus. A further item indicating advance is that State Lottery is abolished.

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#### A New Venture

This is the undertaking of one of our western congregations, First Church, Edmonton, Alta., of which Rev. Ross K. Cameron is the minister. The field entered is known as Goldfields about 1000 miles north east of Edmonton. The man chosen for this work is Mr. J. McMorran Anderson, son of Mr. Walter Anderson, Stamford Centre, Niagara Falls, Ont., who volunteered for this arduous enterprise. He has already served our Church in similar work, having occupied the post at Hawk Junction, a min-

ing district in Northern Ontario last year. On Sunday morning, the 29th of May, Mr. Anderson addressed the congregation of First Church and two days later was transported by airplane to his field. Word has been received by his parents of his safe arrival and mention was made of the cost of board which is \$20 a week, suggestive of the high prices in distant and newly-settled areas. Mr. Anderson is the first missionary of any Church to be sent to that district.

#### MRS. W. D. REID

A great gap was left in the ranks of the missionary workers in the Presbyterian Church in Montreal by the recent death of Mrs. Reid, wife of Rev. Dr. W. D. Reid, first minister of Stanley Church. She was born and brought up in Coutham, Sussex, England, and educated in Storington. She had early and profitable experience in open-air work by assisting her father, a fervid evangelist, in message and song. Deciding upon missionary work in India she spent three years in a deaconess training home in Liverpool, where open-air work was part of the curriculum. For a time she served as a Y.W.C.A. Secretary, and later having secured an appointment under the Zenana Bible and Medical Mission she sailed for India, where she labored for six years. She was very proficient in the Mahratti language, in which she corresponded with friends in India up to the time of her death. She became the leader in a great revival among the girls' schools of India. The Zenana Mission having decided to erect a hospital at Nasik, she was chosen to come to Canada to raise the necessary funds, \$12,000. Coming here unknown, without a friend or acquaintance, in two years she succeeded in raising the full amount for what is known as The Canada Hospital.

In 1912 she was married to Dr. Reid while minister in Stanley Church. Here and in the Presbytery of Montreal for twenty-five years she was an indefatigable advocate of missions, visiting almost every church in the Presbytery. While in Victoria last autumn she gave fifteen missionary addresses. She was President of the W.M.S. and the W.A. of Stanley Church and President of the Northern W.C.T.U., Montreal, Vice-President of the Montreal Women's Bible Class and President of the Westmount Zenana Bible Medical Mission, and taught on Sundays a young ladies' Bible Class in Stanley Church.

She is survived by Dr. Reid and two sons, William of Pennsylvania, and Stewart, a graduate of McGill in Arts preceeding to the study of medicine.

The instinct of prayer lies deep down in every one of us, and it is no less difficult to explain than any of the other instincts.  
—George Bernanos.



## MISSION WORK IN NORTH JAPAN

**I**N Western Canada the eye has a broad sweep. Here it is not so. The rice plots occupy the field of view.

The part of Hokkaido that has sheltered and sustained me for thirty-one years is Hakodate, the port where ships arrive from the mainland, the first port of call as it were. Here the population being great, hillsides are worked up as well as fields, though not to the same extent as in the main-land, to supply products for home consumption.

The thing that brought me to Japan was mission work, allied with teaching in government schools. The government here associating with the Young Men's Christian Association, turned to America and England in search of teachers who were Christian, to fill the vacancies in English teaching. The Americans and Englishmen of my acquaintance employed in Middle and Higher Middle Schools were Christian young men, who sought to influence those committed to their charge by directing their moral as well as mental life.

It happened on my arrival at school today, that there was to be no lesson. The time was to be occupied in judo (wrestling) and fencing drill. The boys like the spring season when they are able to have their recreation outside as well as in. They go through the fields in admiration of the flowers and birds. In the month of June the lilies bloom at Yunokuwa just outside Hakodate. This season takes many of the students and others from Hakodate to gather the lily of the valley.

It occurred to me as there was a foreign population in Hakodate that some, at least, of these foreigners, including the British Consul and Bishop of the Episcopal Church for Hokkaido, would enjoy a trip to the lily field. Consequently we found ourselves on a car (then only a horse-car) riding to the lily field, picking lilies, and having tea in a grove near by.

Earlier than the lily the cherry-tree comes into blossom. The spring day on which the cherry-blossom begins to appear is usually the twelfth of May.

Flowers in spring are numerous, the first to appear being a very low flower called the fukujuso. This tiny flower opens out just after its leaves appear, on the first of April. But students look forward to the cherry-blossom season in May. Goryokaku Park is a stone's throw from the Commercial School, and you may expect to see many students roaming among the trees with their masses of blossom.

The boys of the fourth year and some of the third year, have taken to rugby. In the autumn they would come to my house from

the school, and leave what they didn't need on the rugby field. After the game they would come again, fifteen, twenty, and sometimes twenty-five, take their books and go home. Noisy at times they would shout, like curlers on the old Caledonian rink (Mutual St., Toronto, Canada).

Spring and summer see their festival seasons. Shokousha festival lasts three days at the time of the opening up of the cherry blossoms. Obou is in summer and is characterized by the village dance. In Hakodate the dancers, on a raised platform, perform to the accompaniment provided by the radio.

It is the fact of being a preacher that accounts for my presence here. Though as a teacher in connection with the Young Men's Christian Association one seeks employment in government schools in virtue of one's desire to remain an independent missionary, yet it is the preaching that takes emphasis, not teaching. One is ready, too, to entertain any Japanese preacher, who has the same impulse to declare the message on the street-corner or anywhere. An evangelist stayed with me a month helping us to raise the standard of Jesus in our Sunday School, and doing out-door preaching. Leaving Hakodate he intended to go as far as Saghalien.

Preachers want to be at it. A teacher as well as a preacher, as in my own case, would naturally plan for work during vacation, when free from teaching in the class-room of the Commercial School. That work on the western coast has to be attended to. Those towns and villages in that part of Hokkaido, must hear the message of salvation.

Are you interested in that crowd of workmen standing at a bridge in the evening? Are you interested in that crowd of urchins gathered on the sea-shore for bathing in mid-day? That gang of workmen and that crowd of children, afford the preacher his opportunity of delivering the message of salvation.

What kind of class do we have at my home in Hitomi Cho? The evangelist (Japanese) referred to, helped in the work last month. In summer from the western coast my return to Hakodate was necessitated in order to assist as usual in the Sunday School work in my house. Then after the teaching in the Sunday School the preaching on the coast soon found me again touring among the towns and villages there.

Interested in the work on the Coast the missionary would plod along sometimes at midnight over a freshly gravelled road. A bit tired, one evening at sundown, he sat on a pile of lumber, but it was not long before a crowd of men, women and children gathered. He taught them the story



of Jesus and sang in Japanese, "Jesus loves me this I know".

If when a young man of twenty-two, before my entrance into Parkdale Collegiate Institute, Toronto, my lot was cast in Yokohama, where a Scotch evangelist and agent of the National Bible Society of Scotland led me into city mission work, that period found me button-holing sailors in the dives of the lowest part, physically and morally, of Yokohama. If, too, a young woman of the American Dutch Reformed Mission, asked me to assist in a Chinese school, those early days found me a teacher of the Bible in English to the Chinese of Yokohama.

Was that early preparation in Yokohama helpful to me in Hakodate at the time of crowds pressing to the cherry-blossoms? It was. My voice, along with that of a young Japanese was raised to the listening crowds, and who could tell what the results might be?

In Manitoba, Alberta, and Assiniboia of Western Canada, my work for the Master was done on horseback. In Algoma my efforts on behalf of the lumbermen, were made on foot. Here, so far as my own work is concerned, travelling about in actual mission work, has been done on foot in city and in country.

### AMONG THE CHURCHES

#### Winnipeg, Man.

Following his induction to St. James Church, the congregation tendered a reception to Rev. R. MacKay Esler, a graduate last year of Knox College, Toronto, who has served as ordained missionary. Under his ministry the church is making steady progress.

#### Marion Bridge, N.S.

At the ordination of Mr. W. S. Sutherland on May 17th and his induction to this congregation, Rev. J. W. Smith of North Sydney, Moderator of the Presbytery, paid generous tribute to the memory of two men, Mr. Donald MacPherson and Mr. Alexander Munro. The former was a member of St. Colomba and since 1925 an elder. Mr. Munro was an elder-elect at the time of his death.

#### Edgeworth Park, Ont.

The life work of Dr. Jonathan Goforth has again been recognized by a unique ceremony. On the 24th of May a tree to his memory, the gift of Mrs. Goforth, was planted in the park, the ceremony being performed by Miss Jennie McKnight, Clerk of the Township.

#### Vancouver, B.C.

Buchanan Presbyterian Church, named after our veteran missionary, Rev. Dr. John

Buchanan of India, had the privilege of welcoming him for the first time to the church which bears his name. The church was erected in 1928 the year in which Dr. Buchanan served as Moderator. Not having been able to visit the congregation before, Dr. Buchanan immediately upon arriving at Vancouver made arrangements so that the church named after him should be the first after his return to enjoy his services. An afternoon meeting was arranged and was very well attended, Dr. Buchanan giving one of his interesting addresses on the work in India. Mr. S. M. Brown, a student of the Presbyterian College, Montreal, is in charge of the congregation for the summer.

#### Belfast, P.E.I.

Belfast Church held re-opening services on May 29th. The church has been re-decorated and several alterations and additions have been made. A central memorial window was unveiled by Dr. Annie McRae. This congregation is proud of its beautiful church built one hundred and fifteen years ago. The white Wren tower rises above the magnificent green of the glebe woods and an ocean bay lies far below in the valley. It is no wonder that visitors declare this spot to be the most beautiful church scene in Prince Edward Island and unsurpassed in the Maritimes.

#### Montreal, Que.

A note from Rev. William McLean, Outremont Church, states that a delegation headed by Sir Edward W. Beatty called recently on the Prime Minister urging immediate action with respect to the circulation of obscene and degrading magazines which are openly sold. The result has been that a number of these magazines have been banned. Mr. McLean represented the Presbyterian Church in Montreal and vicinity.

#### Fort Frances, Ont.

Knox Church held special services on May 22nd in observance of the eleventh anniversary of occupying the present building. In 1925 a majority of two votes carried the church property in its entirety into the United Church. The present building was dedicated on the 22nd of May, 1927, by Rev. C. L. Cowan, now of St. Andrew's, Hamilton. The first settled minister was Rev. Harry Lennox. The liberality of the congregation has been such that there remains on the splendid building a debt of only \$3,000. The minister, Rev. J. N. Hepburn, came in December, 1937, from St. Andrew's Church, Lethbridge, Alta. There has been fruit of his ministry as shown in



the addition of eighteen new members and in the baptism of thirty-five children. The anniversary services brought large congregations, both morning and evening, which were addressed by Rev. Walter McCleary, a former minister.

### Three Hills, Alta.

This joint congregation of Three Hills and Bethel had the privilege on Sunday, May 22nd, of hearing at the evening service a special message from Rev. John Hart of Calgary, on the occasion of its anniversary. The sermon was prefaced by a short review of the history of the Presbyterian Church in Three Hills district prepared by the minister, Rev. D. B. Cram, and read by Mr. Hart. The Presbytery of Red Deer to which this congregation then belonged was formed in 1904 with Three Hills Creek as a mission field. In 1907 it became a congregation and the first ordained minister in charge was Rev. Peter McNabb, now retired and living in Victoria, B.C. In 1925 the congregation was designated as St. Andrew's and Bethel and the present church edifice was dedicated on the 24th of January, 1926. Mr. Hart also conducted services at Orkney and Sarcee when large congregations greeted him.

### Edmonton, Alta.

On Tuesday evening, May 10th, Edmonton Presbytery met in Strathcona Presbyterian Church preparatory to the ceremony of turning the first sod for the erection of a new church building. The Moderator of the Presbytery, Rev. R. J. Burton, who is also the minister of Strathcona Church, presided, and was assisted in public worship by Rev. J. H. Low of Westmount Church and Rev. William Simons of Rupert Street Church. Rev. Ross K. Cameron of First Church preached the sermon. After the last hymn a procession led by the Presbytery proceeded to the site. The minister of the church then gave a short history of the congregation and turned the first sod, announcing that work on the new church had officially begun.

In 1925 a number of families from Knox Church who did not enter the union were organized as a congregation and, having no church, an abandoned theatre was rented for public worship. Rev. R. H. Little, B.D., was later inducted as minister. Thus for the last thirteen years the congregation has been seriously handicapped, and at the annual meeting in January, 1938, it was decided that a definite move must be made. Following the report of the Building Committee the congregation resolved to proceed to the erection of a church. The building, when completed, will cost approximately \$7000. Mr. Burton is a graduate of Knox College, 1936.

### Woodlands, Ont.

Special services were held in the three churches of this charge, Woodlands, Farran's Point, and Aultsville to mark the second anniversary of the induction of the minister, Rev. W. FitzSimons. The services were conducted by the minister. In the two years forty members have been added to the roll and five families brought into the church. The Church Session has been increased and a young people's Society organized with a membership of thirty-five. Re-organization also was effected in the Sunday School and in the Women's Missionary Society. Improvements have been made on the church property, a kitchen having been built at the Woodlands Church and electric light installed. At Farran's Point the interior was renovated and decorated and electric light also installed. At Aultsville the church was painted and extensive repairs made to the manse property. These improvements were accomplished at a cost of \$1,360, all of which was raised in addition to the regular contributions of the congregation.

### Lancaster, Ont.

On account of some mistakes in a previous article which appeared in the May number, we give the entire paragraph with corrections.

St. Andrew's Church, "The Old Stone Church," has been the recipient of a number of gifts recently. Gowns for the choir of twenty-two members were presented by Miss Margaret McLeod in memory of her sister, Mrs. John McBean. A piano for the church hall was the gift of the Clerk of session, Mr. J. Dougal McDonald and Mrs. McDonald. Under the will of the late Mrs. Annie Cunningham a room was furnished for the ladies. In the church tower is a beacon burning continually and known as The Star, the gift of Mr. A. Saddler of the Bank of Montreal. Progress in congregational work is shown in the increase in the membership and specially in the Sunday School which in one year has doubled the average attendance. A canvass of the congregation by the Board of Managers has substantially reduced the mortgage debt. The Kirk Hall was the gift of the late Mr. Wm. G. McDonell.

In the church stands the rosewood pulpit from the former American Presbyterian Church, Montreal, to which reference has already been made in the Record.

Under a rain of denunciation most hearers put up their umbrellas and allow the drip to fall on their neighbor's shoulders.

The school is probably the most powerful of all influences in moulding the character and the ideals of a people.



**KENT ESTATE****Robert Laird versus James MacKay**

Judgment of Ontario Court of Appeal, in response to Dr. MacKay's appeal from the judgment of Makins, J., November 26th, 1937, London, Ont.

Copy of Reasons for Judgment of Court of Appeal (Masten, Fisher and Henderson, J.J.A.) delivered June 13th, 1938.

Glyn Osler, K.C., and W. A. Thomson, for Defendant, Appellant.

R. L. Kellock, K.C., and J. D. Arnup for Plaintiffs, Respondents.

The judgment appealed against by Dr. MacKay is as follows:

**There will be judgment, therefore, for the plaintiffs for payment over and transfer of the said trust fund to the plaintiffs for the purpose of distribution according to the proportions provided for in the orders of the said Commission and for an accounting by the defendant and all his dealings with the said fund, and of all disbursements of both principal and income made in respect thereof, and if the parties cannot agree with this accounting, there will be a reference to the Master at London to take the accounts.**

This judgment is now reversed and Dr. MacKay's appeal allowed. On this the Court of Appeal divided, two to one, Mr. Justice Masten rendering a dissenting judgment.

**MASTEN, J. A.:** This is an appeal from the judgment of Makins J., dated 26th November, 1937, directing that the capital of the trust fund in the pleadings mentioned be transferred to the plaintiffs to be dealt with by them according to the orders of the commission appointed pursuant to the United Church of Canada Act, 14 and 15 Geo. V. (Canada) Chapter 100.

The subject matter in dispute is a certain trust fund bequeathed by one Thomas Kent, deceased, under the 33rd clause of his will, which clause reads as follows: .....

"I give and devise to the Moderator of the Session of the Presbyterian Church on Oxford and Wellington Streets in the said City of London and to his Successors in office, in Trust, whom I name hereby my residuary Legatee, all the dividends as they may be declared from time to time upon all the residue of my estate, after all debts, duties, legacies, bequests, and other legal claims and demands whatsoever, have been fully paid and discharged, and all such sums of money as may legally pass into the possession of such Residuary Legatees by virtue hereof, are to be fully and faithfully devoted to Domestic and Foreign Missions in connection with or favoured by The Presbyterian in Canada, all such available funds to be expended at the discretion and under the direction of the Session of the said Church on Oxford and Wellington

Streets, and such dispositions of the said funds is to be continued during THE DIVINE PLEASURE."

The testator died on the 2nd of March, 1912.

The appellant's claim that the trust fund in question was originally and at all subsequent times remained vested in him (the appellant) and his successors upon the trusts and with the powers contained in the will of Thomas Kent, and that it never passed to or became vested either in the Presbyterian Church in Canada or in its Board of Trustees or in the plaintiffs or either of them.

In my view the question turns primarily on the interpretation of the Ontario Statute of 1900, cap. 135, incorporating the Board of Trustees of the Presbyterian Church in Canada. Section 2 of that Act reads as follows:

"2. All gifts, devises, conveyances or transfers of any lands or tenements or interests therein and all assignments, gifts and bequests of personal estate which have been or shall hereafter be made to or intended for the Presbyterian Church in Canada, and any of the trusts in connection with the said Church, and any of the religious or charitable schemes of the said Church by the name thereof except any trusts, schemes or institutions connected with the said Church, which are now or may hereafter be incorporated, shall vest in the said Board of Trustees as fully and effectually as if the assignment, gift, devise, bequest, conveyance or transfer had been made to it, and shall be held by the said Board of Trustees for the benefit of the said Church, or the particular scheme of the said Church or of any of the said trusts in connection therewith to or for which the said real or personal estate has been or may be bought, given, devised or bequeathed."

Without quoting section 3 at length, it provides:

"The said Trustees shall at all times on the request of the Committee appointed by the General Assembly of said Church for the management of the said schemes or trusts pay the annual rents, income or produce of any such lands, tenements or interests therein, and of any such personal estate to the Treasurer of the said Church for the benefit of the scheme or trust, for the use of which the said lands, premises or interests therein or personal estate shall be held by the said Board of Trustees. . . ."

I think that the devise in question falls plainly within the words of section 2 of the Statute as a trust in connection with "... a religious scheme of the Presbyterian Church in Canada." If Home and Foreign Missions are not a religious scheme of the Church I fail to understand the English language.



The appellant submits that the words of the will "Domestic and Foreign Missions in connection with or favoured by the Presbyterian Church" indicate that the beneficial interest in the fund was given to others than Missions of the Presbyterian Church and therefore that the bequest did not pass under the Statute of 1900 from the Moderator to the Board of Trustees of the Presbyterian Church.

I am unable to agree to this argument. To favour a Mission or scheme involves a positive act on the part of the Church. To favour is an active verb, not a passive verb, and the moment that the Church favoured a particular Mission it became, in my opinion, a religious scheme of the Church.

I do not understand counsel for the appellant to contend that the will did not create a trust. Neither the appellant nor the local Presbyterian Church of St. James was bequeathed any beneficial interest in the fund. It is expressly directed to be held as trustee by the Moderator of that Church and his successors to be fully and faithfully devoted to Home and Foreign Missions.

I am of opinion that clause 33 of the testator's will, quoted above, vested the legal estate in the fund in question in the Moderator of the Session of the Presbyterian congregation of St. James. The Moderator was to act as trustee to receive and hold the fund and to act in its investment and reinvestment; that was his first duty. His second duty was to see that the funds were fully devoted to Home and Foreign Missions. Thirdly, with his Session he was given a power to specify to which of the Domestic or Foreign Missions connected with or favoured by the Presbyterian Church in Canada disbursements should be made.

It is plainly the purpose of the Ontario Statute of 1900 (cap. 135) to vest in the Board of Trustees thereby incorporated the legal estate in all the various trust funds connected with the Church whether local or general for the purpose of their investment, reinvestment and general administration, **but without prejudice** to the purposes, trusts and powers attached to each fund respectively.

I think that "Domestic and Foreign Missions in connection with or favoured by the Presbyterian Church" falls within the words of clause 2 quoted above as being a religious scheme of the Presbyterian Church in Canada.

If I am right in my view above indicated it follows that by Clause 2 of the Statute the legal estate in the fund in question was by force of the Statute transferred from the Moderator to the Incorporated Board of Trustees of The Presbyterian Church in Canada; but, as provided in clauses 2 and

3, for the same purposes and subject to the same trusts as are prescribed in the will of the testator. All that the Statute did was to displace the Moderator as trustee and vest the fund in the Incorporated Board of Trustees, **but subject to the original trusts.** Moreover, the transfer was without prejudice to or impairment of the power of appointment or allocation vested by the will in the Moderator and Session of the local Presbyterian Church of St. James in London.

If I am right in the view that by force of the Ontario Act of 1900 the legal estate in the fund in question was transferred from the Moderator of the Presbyterian Congregation of St. James to the Incorporated Board of Trustees of the Presbyterian Church to be held by it in trust for a religious scheme of that Church, viz., Home or Foreign Missions connected with or favoured by that Church, then plainly, the legal estate in the fund is governed by Section 5 of the Dominion Act, 14-15 Geo. V., chapter 100, and by the Ontario Act, 15 Geo. V., chapter 125, and not by sections 6, 8 and 10 of the Dominion Act and sections 4, 6 and 8 of the Ontario Act, and the trusteeship theretofore vested in the Board of Trustees of the Presbyterian Church was transferred to the United Church of Canada, but, as in the case of the earlier transfer, for the same purposes and subject to the same trusts as are prescribed in the will of the testator, and subject also to the provisions of the Dominion and Ontario Acts as to division of the corpus of the trust fund between the United Church and the non-concurring Presbyterian body.

In my opinion, the result of the legislation and of the finding of the Commission acting in pursuance thereof is that the United Church becomes trustee of 64% of the fund in question and the non-concurring Presbyterian body of 36% of the fund, but subject in each case to the original trusts of the will in question, that is to say, for the benefit of Home and Foreign Missions connected with or favoured by the United Church as to their 64% and for the benefit of Home and Foreign Missions connected with or favoured by the non-concurring Presbyterian body.

But in each case the power given by the testator to the Moderator and Session of the Presbyterian Congregation of St. James remains unimpaired so that that local body can allocate or appoint the particular Mission or Missions of the United Church who are to be beneficiaries of its part of the fund, and in like manner the particular Mission or Missions of the non-concurring Presbyterian body who are to be beneficiaries of its part of the fund.

It remains to deal with the other grounds of appeal submitted by the appellant.



**First** that the legislation both Dominion and Provincial relative to the United Church is ultra vires in so far as it relates to the subject matter of this appeal.

To that argument the plain and simple answer is that under the British North America Act the powers distributed between the Dominion on the one hand and the Provinces on the other hand cover the whole area of self government within the whole area of Canada. **Attorney-General for Ontario v. Attorney-General for Canada**, (1912) A.C. at 581. Between them they cover the whole field, and where the two parliamentary authorities co-operate (as they do in the present case) no question of ultra vires can exist. **Ferguson v. McLean**, (1930) S.C.R. at 657; **Hodge v. The Queen**, (1883) 8 A.C. at 132.

**Second**, the order of the Chief Justice of the Common Pleas dated the 21st December 1912 does not in my opinion operate as *res judicata* to preclude the plaintiffs' claim in the present action. It does not purport to be a final adjudication *in rem* declaring the title of the legal estate in the bequest in question and, in my opinion, does not constitute any obstacle to the conclusion heretofore indicated. In my view there accrues to the United Church by force of the statute all the powers reserved to the Presbyterian Church in Canada by the order in question.

**Third**, the cases of **Re Patriquin, Fraser v. McLellan**, (1930) S.C.R. 344, and **Re Jessie Gray**, (1934) S.C.R. 708, are inapplicable in the present appeal. So far as has been pointed out to us on the argument no statute corresponding to chapter 135 of the Ontario Statute of 1900 existed in the Provinces in which these cases arose. As the right of the respondents in the present appeal is founded on that statute, as above pointed out, the cases from New Brunswick and Nova Scotia are wholly inapplicable to the facts in the present case. Moreover, it should be pointed out that in the **Patriquin** case the bequest was beneficially and absolutely granted to the local congregation, a body duly incorporated under Special Act, and so possessing a corporate existence independently of the Presbyterian Church. In basing its decision in the **Gray** case on the **Patriquin** case the Supreme Court of Canada appears to have ignored this fact.

Supplementing these grounds I adopt as part of my judgment the reasoning of the factum of the respondents as follows:

"An examination of these cases will show that they deal with wills of testators made before the passing of the United Church legislation but coming into effect after the legislation by reason of the deaths of the testators subsequent to the date the legislation came into force. In these cases the funds in question had never become vested

in any way in either The Presbyterian Church in Canada as a whole or in any local congregation or in fact in any person or body, and the question dealt with in the cases was as to the legatees entitled to take at the date of the death, having regard to the description used in the wills by the respective testators. Such a question is an entirely different one from the question as to whether or not property bequeathed by will and which had vested long prior to the Acts incorporating the United Church, is affected by the legislation. The question in the case at bar is not whether the United Church or the Presbyterian Church of the non-concurring congregations answers the description used by the testator, the late Thomas Kent, in his will, but whether the fund in question was at the date of the passing of the legislation, property of the kind described in section 10(a) of the Dominion Act and section 8 (a) of the Ontario Act or property of the kind described in section 5 of the Dominion Act and section 3 of the Ontario Act.

"Reference was also made on behalf of the defendant to the case of **Re Loggie**, 53 New Brunswick Reports, 395. It is submitted that this case also has no application to the case at bar. The Loggie will contained the following bequest:—

"To aged and infirm ministers and widows of the Presbyterian Church the sum of \$2,500.00'.

It was held that this was a bequest for the purpose of assisting individual ministers of the Presbyterian Church who had become aged and infirm and their widows and that there was no board or committee existing in connection with the Presbyterian Church for this purpose and, therefore, it was not a bequest to the church or to any board, committee or corporation in connection with the church."

I am of the opinion that the judgment or award of the Commission constituted under section 11 of chapter 100 (Dominion) 1924, 14 & 15 Geo. V. was properly admitted in evidence. If I am right in the view here taken the legal estate and trusteeship in the fund in question was at the date when the Commission adjudicated vested in the United Church.

By section 15 of The Judicature Act, cap. 100, R.S.O. 1937,

"(h) The Court in the exercise of the jurisdiction vested in it by this Act in every cause or matter pending before it, shall have power to grant, and shall grant, either absolutely or on such reasonable terms and conditions as it shall deem just, all such remedies as any of the parties may appear to be entitled to in respect of any and every legal or equitable claim properly brought forward by them in such cause or matter so that, as far as possible, all matters so in controversy between the parties



may be completely and finally determined, and all multiplicity of legal proceedings concerning any of such matters avoided."

The result is that the judgment appealed against should be supplemented by declarations and directions to accord with this judgment, and in other respects the appeal should be dismissed and the judgment below maintained. No costs of this appeal to either party.

Such judgment is necessarily without prejudice to any action or proceeding that may hereafter be had or taken by the non-concurring Presbyterian body in respect to the matters here in question, they not being a party in the present action.

**FISHER J.A.:** In this appeal by the defendant from the judgment of the Honourable Mr. Justice Makins the Court is asked to determine the interpretation and effect of paragraph 33 of the will of Thomas Kent, who died in London, Ontario, on March 2, 1912. In addition to the meaning and effect of paragraph 33 the Court is also called upon to consider and determine the meaning and relationship to paragraph 33 of three statutes, c. 135 sections 2 and 10 of the Province of Ontario (1900), being an Act incorporating the Board of Trustees of the Presbyterian Church in Canada, and c. 100 of the Parliament of Canada (1924), and c. 125 (1925) of the Province of Ontario; the two latter Acts were passed in connection with the union of the Presbyterian Church, Methodist and Congregational Churches.

The testator was a member of the Presbyterian Church in Canada situate at Oxford and Wellington Streets in London, Ontario, and, as appears by paragraph 33 of his will, he was desirous of assisting Domestic and Foreign Missions favoured by the Presbyterian Church in Canada.

Paragraph 33 reads:

"I give and devise to the Moderator of the Session of the Presbyterian Church on Oxford and Wellington Streets in the said City of London, and to his Successors in office, in Trust, whom I name hereby my residuary legatee, all the dividends as they may be declared from time to time upon all the residue of my estate, after all debts, duties, legacies, bequests, and other legal claims and demands whatsoever, have been fully paid and discharged, and all such sums of money as may legally pass into the possession of such Residuary Legatees by virtue hereof, are to be fully and faithfully devoted to Domestic and Foreign Missions in connection with or favoured by The Presbyterian in Canada, all such available funds to be expended at the discretion and under the direction of the Session of the said Church on Oxford and Wellington Streets, and such dispositions of the said funds is to be continued during THE DIVINE PLEASURE."

The trouble giving rise to this unfortunate litigation is due to the fact that this congregation declined to enter the union of the Churches, and is known as a non-concurring or a continuing Presbyterian Church.

The learned Trial Judge was of the opinion and came to the conclusion that the 1900 statute (*supra*) has the effect of vesting this estate in the United Church of Canada and ordered the trustee to pay to the respondents the trust funds in his hands, and, if necessary, a reference was directed to determine the amount thereof.

For the appellant it is contended that the residuary estate did not vest and that the 1900 Act (*supra*) has no application as it did not vary nor purport to vary the trusts under which the property is held or displace the legislation in favour of the local congregation; that there was never a trust fund connected with the Presbyterian Church in Canada, but a Trust Fund given to and connected with the local congregation, and that the money was not given to Domestic and Foreign Mission schemes but to Domestic and Foreign Missions in such proportions as the Moderator and the Session approved, and that the Board of Trustees of the Presbyterian Church in Canada had nothing to do but to carry out the instructions of the Session of the local congregation.

For the respondents it is contended that the legislation (*supra*) both of the Dominion and of the Province is applicable to this Trust Fund; that under the 1900 Act both the legal and equitable title to this Fund vested in the Board of Trustees of the Presbyterian Church in Canada; that the Moderator was a pure trustee to give effect to this bequest to Missions, Domestic and Foreign, and that the words "favoured by" indicate and mean some act of the general church designating the particular amounts for which the money should be expended.

The first and most vital question raised in this appeal is that of vesting. If, notwithstanding the terms of the will, this estate vested under the 1900 Act in the Board of Trustees of the Presbyterian Church in Canada it follows that under the Dominion Act (1924) and the Ontario Act (1925) 64% of the estate under the basis of the Union would go to the United Church of Canada and 36% to the non-concurring congregations; and also that the income therefrom must be applied to the support of Domestic and Foreign Missions connected with these two Churches.

My difficulty is, in view of the wording of paragraph 33 of the will, to find a vesting under the 1900 Act and the other two Acts (*supra*) in the Presbyterian Church in Canada. The bequest was not to the Presbyterian Church in Canada but to "the



Moderator of the Session of the Presbyterian Church on Oxford and Wellington Streets in the said City of London, whom I name hereby my residuary legatee" for the express purpose of receiving and disbursing the income from the residuary estate "at the discretion and under the direction of the Session", of this particularly designated and localized Church, during Divine Pleasure.

If these words mean anything, clearly, they do not mean that the income was to be expended in and towards the support of Domestic and Foreign Missions governed by any general body elected by the General Assembly or any other organization of the Church. Nor am I able to find that the moneys were bequeathed to the Moderator and his successors for the benefit of or in trust for or to the use of the Presbyterian Church in Canada.

It is argued on behalf of the respondents that under the 1900 Act and section 3 of the Ontario Act and section 5 of the Dominion Act that the United Church in Canada is entitled to the funds as being gifts of personal estate in aid of and for the use of religious or charitable "schemes" of the Presbyterian Church in Canada, and, therefore, that the legal and equitable title passed to the Board of Trustees and thereafter to the United Church in Canada "for the benefit of the said Church or the particular scheme of the said Church or of any of the said trusts in connection therewith to or for which the said real and personal estate has been or may be given, devised or bequeathed."

As my brother Henderson has fully discussed in his reasons—which I have had the privilege of reading—the meaning of paragraph 33 of the will and the application of the statutes thereto, and, being in full agreement with his conclusions, it is unnecessary for me to proceed with a further discussion of the different points raised in this appeal. I have also had the privilege of reading the reasons of my Lord the Acting Chief Justice, and, if his conclusions are the right ones in that this fund did vest in the Board of Trustees of the Presbyterian Church and thereafter in the United Church, I agree to the judgment of the learned trial Judge being varied as indicated by him.

Having considered this appeal on its legal merits I cannot part with it without expressing regret that it was found necessary for a great Christian organization to engage this estate in litigation. For a great many years the clearly expressed desire of the testator was being carried out by the Session in disbursing the income in and toward the support of Domestic and Foreign Missions connected with the Presbyterian Church in Canada without protest, and one would have thought in view of the constant

appeals made from pulpits and in church newspapers pointing out the dire straits some of the missionaries are in, and calling for financial support to relieve their needs, that it would make little difference from what Christian body the cheques were issued in disbursing the income from this estate. If this litigation is to continue thousands of dollars will be expended which would otherwise be spared to missions as desired by this generous and well meaning testator. It is to be hoped that instead of these Christian bodies frittering away the income from this fund in litigation that the testator's intentions will be given more serious consideration.

I would allow the appeal with costs and dismiss the action with costs.

**HENDERSON J.A.:** An appeal from the judgment of Makins J., dated November 26th, 1937.

The appellant is the Moderator of the local congregation of the Presbyterian Congregation of St. James, which church is situate at Oxford and Wellington Streets in London, Ontario, and as such Moderator is the trustee of the trust created by the 33rd paragraph of the will of the late Thomas Kent.

The respondent Robert Laird is the Treasurer of the United Church of Canada and the respondent United Church of Canada was added as a plaintiff in the action at the trial.

The dispute concerns the construction of the 33rd paragraph of the will of the late Thomas Kent, and certain statutory enactments.

The paragraph of the will in question, is as follows:

"Thirty-thirdly. I give and devise to the Moderator of the Session of the Presbyterian Church on Oxford and Wellington Streets in the said City of London, and to his successors in office, in trust, whom I name hereby my residuary legatee, all the dividends as they may be declared from time to time upon all the residue of my estate, after all debts, duties, legacies, bequests, and other legal claims and demands whatsoever, have been fully paid and discharged, and all such sums of money as may legally pass into the possession of such residuary legatees by virtue hereof, are to be fully and faithfully devoted to Domestic and Foreign Missions in connection with or favoured by the Presbyterian in Canada, all such available funds to be expended at the discretion and under the direction of the Session of the said Church, on Oxford and Wellington Street, and such dispositions of the said funds is to be continued during the Divine Pleasure."

The first Statute which is to be considered is chapter 135 of the Statutes of Ontario of 1900, 63 Victoria, an Act incorporating the Board of Trustees of the Pres-



byterian Church in Canada. To ascertain the intended scope and purview of the Statute, it is useful to look at the preamble.

The preamble to this Statute recites:

(1) That by Section 10 of the Act passed by the Legislature of Ontario in the 38th year of Her Majesty's Reign, Chapter 75, intituled "An Act Respecting the Union of certain Presbyterian Churches therein named", it was among other things enacted that as soon as the union of the Presbyterian Churches mentioned in the said Act should take place, the Presbyterian Church in Canada and any of the trusts in connection with the said Church, and any of the religious or charitable schemes of the said Church might by the name thereof or by trustees, from time to time take by gift, devise or bequest any lands or tenements or interest therein subject to the provisions and conditions therein mentioned;

(b) That the union of the said Presbyterian Churches named in the said Act has since taken place;

(c) That the said Presbyterian Church in Canada has by its petition represented that it is desirable that the manner in which the said lands or tenements or interests therein, **and also all personal estate which may be given or bequeathed** to the said church, should be taken and held for the said church and also that the manner by which the said lands, tenements or interests therein and also the said personal estate might be conveyed by the said church, should be more clearly defined.

The Statute then incorporates the Board of Trustees of the Presbyterian Church in Canada who are thereby constituted a body politic and corporate.

The Statute then enacts by section 2 that:

"All gifts, devises, conveyances or transfers of any lands or tenements or interests therein and all assignments, gifts and bequests of personal estate which have been or shall hereafter be made to or intended for the Presbyterian Church in Canada, and any of the trusts in connection with the said church and any of the religious or charitable schemes of the said Church by the name thereof except any trusts, schemes or institutions connected with the said Church, which are now or may hereafter be incorporated, shall vest in the said Board of Trustees as fully and effectually as if the assignment, gift, devise, bequest, conveyance or transfer had been made to it, and shall be held by the said Board of Trustees for the benefit of the said Church, or the particular scheme of the said Church or of any of the said trusts in connection therewith to or for which the said real or personal estate has been or may be bought, given, devised or bequeathed."

The case for the respondent rests upon the contention that by the foregoing pro-

visions of the Statute the personal estate mentioned in the will of the said Thomas Kent vested in the Board of Trustees of the Presbyterian Church in Canada, and it is conceded that if this is so, the action succeeds. It follows that if the estate did not so vest that the action fails unless it can succeed upon the true construction of the Statutes to be presently mentioned.

It is manifest in my opinion that if such a vesting did take place, it is in direct conflict with the expressed intention of the testator, and it is a significant fact that from the death of the testator which took place on the 2nd day of March, 1912, until these proceedings, no such claim was asserted on behalf of the Board of Trustees of the Presbyterian Church in Canada.

It is the plain and expressed intention of the testator that the Moderator of the Session of the Presbyterian Church in London named in his will and his successors in office, are to be and continue the trustees of this fund, and that the disposition of the said funds provided for by him is to be continued during "THE DIVINE PLEASURE."

It is also the plainly expressed intention of the testator that the income from that portion of his estate in question "is to be fully and faithfully devoted to Domestic and Foreign Missions in connection with or favoured by the Presbyterian Church in Canada", and it is also his plainly expressed intention that this income is "to be expended at the discretion and under the direction of the Session of the said Church on Oxford and Wellington Streets."

It would be difficult to find language to more clearly express the intention of the testator that no governing body of the Presbyterian Church in Canada should be the trustee or custodian of or have any voice in the disposition of his gift. He does not make any gift to the Presbyterian Church in Canada, or to any of the trusts in connection with that Church, nor to any of the religious or charitable schemes of that Church by the name thereof. Indeed, the careful language in which the bequest is framed negatives any such gift. No gift is made to any Domestic or Foreign Missions in connection with or favoured by the Presbyterian Church in Canada. It is true that subject to the discretion of and in the entire control of the Session of the London Church, any Domestic or Foreign Mission may from time to time receive a benefit, but in my opinion, this is far from constituting a gift to any religious or charitable scheme of the Presbyterian Church in Canada.

I am therefore of opinion that this trust fund did not vest by virtue of the Statute which I am considering, in the Board of Trustees of the Presbyterian Church in Canada.

The next Statutes to be considered are:



An Act of the Parliament of Canada (1924), chapter 100, and the Statutes of the Province of Ontario, (1925) 15 Geo. V., chapter 125 entitled An Act respecting the Union of Certain Churches therein named.

I propose to consider the provisions of the Ontario Act as there is no material difference so far as this case is concerned, in the provisions of the two Statutes.

Section 3 provides:

"Save as hereinafter provided, all property, real and personal, within this Province, belonging to or held in trust for or to the use of The Presbyterian Church in Canada, The Methodist Church, and The Congregational Churches, or belonging to or held in trust for or to the use of any corporation, board, committee or other body, whether incorporated or unincorporated, created by or under the government or control of, or in connection with, any of the said churches, shall upon the coming into force of this Act be vested in The United Church, to be held, used and administered, subject to the provisions of this Act, in accordance with the terms and provisions of the Basis of Union."

The exceptions thereafter provided are with respect to the property of congregations and except from the operation of section 3 any real or personal property belonging to or held by or in trust for or to the use of any congregation solely for its own benefit, and in which the denomination to which such congregation belongs, has no right or interest, reversionary or otherwise, and also excepts the property of non-concurring congregations, that is to say, congregations which decide not to enter the Union.

It seems to me clear from what I have already said, that the property in question did not belong to nor was it held in trust for or to the use of the Presbyterian Church in Canada, or of any corporation, board, committee or other body whether incorporated or unincorporated, created by or under the government or control of or in connection with the Presbyterian Church in Canada. The income of the testator's gift did not belong to nor was it held in trust for the Presbyterian Church in Canada or of the London congregation or of any corporation, board, committee or other body created by or under the government or control of or in connection with either of them.

Therefore, in my opinion, section 3 of the Act now being considered, does not carry the matter any further, if as far, as the Act of 1900.

For these reasons I think the appeal should be allowed and the action dismissed. I think the appellant should have his costs out of the trust fund, and that no further order should be made as to costs.

## Children and Youth

### ADDITION

**N**EXT to learning the numbers this is the first exercise to which we are introduced in the study of arithmetic. Addition means increase, and even if the numbers are small by many additions they may become very great. This method of increase concerns us not alone with the things that may be handled, such as money, but has its place in the qualities that go to make up a great and good life. The rule of addition prevails there as we shall see. If you will turn to the Bible you will find that addition is sometimes employed in a bad way. One writer exclaims:

**Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.**

If we turn to the New Testament however we find one of the writers encouraging addition in a good way:

**And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.**

If we take heed to the good words of the Apostle using diligence in this exercise no doubt we shall surprise ourselves at our progress in grace and in the knowledge of Christ.

A short time ago we observed workmen busy excavating for the foundation of a building. As is usual in the city it was surrounded by a fence and the progress of the work could not be viewed from the street. Not having passed that way for some days we were surprised to see that the walls had risen six or eight feet above the fence. We were inclined to ask, "Can this be so?" It was a fact however and addition was the rule by which the building grew. Masons upon the walls took bricks one by one and laid them in courses, and as they pursued this work steadily day by day progress was made. If you give workmen time a very lofty building can be erected in this way. Look at the tall chimney by the side of a power house or some manufactory, perhaps 200 or 300 feet high, and yet it has been raised to that great height by adding one brick to another.

Turn then again and let us repeat the verses quoted above:

**And beside this, giving all diligence, add to your faith virtue; to virtue knowledge;**

**And to knowledge temperance; and to temperance patience, and to patience godliness;**

**And to godliness brotherly kindness; and to brotherly kindness charity. — 2 Peter 1:5-7.**





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#### A TROPHY

A STRANGE box, the lid of which was held in place by two strong bolts and a padlock, attracted attention as it lay in an ante-room of Calvin Church, Toronto, where the General Assembly was in session. It awakened wider interest and intense curiosity at the Foreign Mission meeting on Friday evening, when it had a place on the platform in the front of the chancel and was elevated in front by a pile of books as if something was to be displayed. It was when the veteran Rev. Dr. Buchanan, who has spent almost fifty years in India, and who is now on furlough, came to the pulpit to address the congregation that the secret was disclosed.

In his address Dr. Buchanan told a thrilling story of the effort to destroy a fierce animal which endangered human life in the community and which was discovered carrying off a young girl held tightly in its strong jaws as it hurried toward the jungle. Fortunately it was seen and was followed

by the natives armed as best they could with clubs and axes and shouting loudly as they pursued the beast. The animal dropped the girl, finding perhaps that this burden interfered with its flight or terrified by the clamor of those who were following it, and for the time escaped. Soon however it was discovered entering a shed or stable in which hay was stored. Dr. Buchanan came on the scene with a rifle and made a very cautious approach to the hiding place of the dreadful animal. He could see nothing, but lifting up his heart in prayer to God to guide the bullet he fired into the pile of hay. Not a sound was heard. Other shots from different angles followed. Still there was no noise. Again very cautiously approaching, the men found the animal at one side of the stable down close to the floor. Those prying into the situation were not sure, but they believed it was dead. Finally one man laid hold of the tail and pulled and pulled and without any resistance from the animal succeeded in drawing it out into the open. It was then seen to be dead. The first shot clearly did the work, for the bullet had entered the back of the neck and the animal died instantly. No longer would it be a menace to life in the terrified community.

At this point in the story Dr. Buchanan came down from the pulpit, opened the door of the box, and there was the stuffed head of a panther, its jaws and lips parted showing its strong teeth and snarling as if ready to spring upon anyone who approached. It wasn't possible for all in the large congregation to see this head and at the close of the meeting they came forward and everyone who desired had the opportunity of a good look at it. The girl that



the awful beast had carried off, all will rejoice to know, though very badly wounded, under skilful treatment was completely restored. The men who followed the panther had caused it to drop its precious burden and their courage saved the child's life.

Dr. Buchanan does not regard the death of this fierce animal as an accident. He believes that God directed the course of the bullet. He calls it, The Panther that God Killed.—R.

## INTERNATIONAL S. S. LESSONS

### LESSON—JULY 10

#### Caleb: Life-time Devotion

Joshua 14:6-15

Golden Text: Let us go up at once, and possess it; for we are well able to overcome it.—Numbers 13:30.

### LESSON—JULY 17

#### Deborah: Emergency Leadership

Judges 4:1-9, 12-14

Golden Text: Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

### LESSON—JULY 24

#### Gideon: Following God's Plan

Judges 7:4-7; 15-23

Golden Text: Have not I commanded thee? Be strong and of a good courage.—Joshua 1:9.

### LESSON—JULY 31

#### Samson: Strength and Weakness

Judges 14:5, 6; 15:11-14; 16:15-21

Golden Text: Be strong in the Lord, and in the power of his might.—Ephesians 6:10.

### LESSON—AUGUST 7

#### Ruth: Adventurous Faith

Ruth 1:6-18

Golden Text: Thy people shall be my people, and thy God my God.—Ruth 1:16.

The Bible has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels are whispered in the ears of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fires on the hearth have lighted the reading of its well-worn pages.

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Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.

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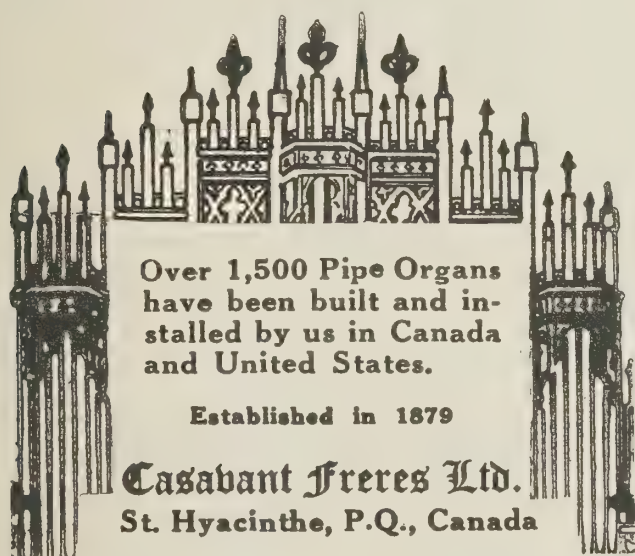
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No earnest prayer is ever offered in vain.

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"Plain" preaching oft means abusive preaching.

Meditation is necessary to the mastery of life.

Life requires of us vision, patience and passion.

Our prayers should bear no tinge of self-seeking.

Quiet, sincere, habitual prayer enriches the soul.

Difficulties stand in the way of every attainment.

No life put into life leaves life as it was before.

If we would sit with Christ we must serve with him.

The decline of prayer is a great weakness of our time.

Love is the great cementing force in the human family.

The office of the true preacher is needed in every age.

Crowns in the Kingdom of God are conditioned on character.

Seek God for He is the source of all wisdom, love, and power.

Continue in prayer and watch in the same with thanksgiving.

Three profound beliefs of the Puritans were, the sovereignty of God, the moral dignity of man, and liberty under law.

Self-pity helps not but courage and faith-do.

It is good to take our blows and rise without bitterness.

The leadership required for our times is that of character.

Well-balanced living includes worship in the routine of life.

A strong assertion must not be accepted as a powerful argument.

In training His disciples Christ made heroes out of cowards.

Self-esteem oft takes the place God should occupy.

When you're shut in one place you can always break out in another.

Humor is as oxygen to the body, it strengthens and exhilarates.

Suspicion is dangerous for it hardens into distrust and disbelief.

The emptiness of a life centred only on material things is disclosed when these are lost.

The act of worship in an appointed place at the allotted hour disciplines the soul of man.

A church has lost the inherent quality of the mustard seed if it is content to remain small.

Take heed only unto the thing that is right for this alone will bring a man peace at last.

Because I am God's child I can meet all that comes to me in the day's work bravely and serenely.

Jesus in His dealing with men proceeded upon the conviction that everyone is seeking a better way of life.

One impulse from a vernal wood  
Can teach us more of man  
Of moral evil and of good  
Than all the sages can.

The same God who causes trees to grow beautiful and tall, who inspires the birds to build their nests, and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid.

*Selected.*



NEC TAMEN

CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, AUGUST, 1938

No. 8

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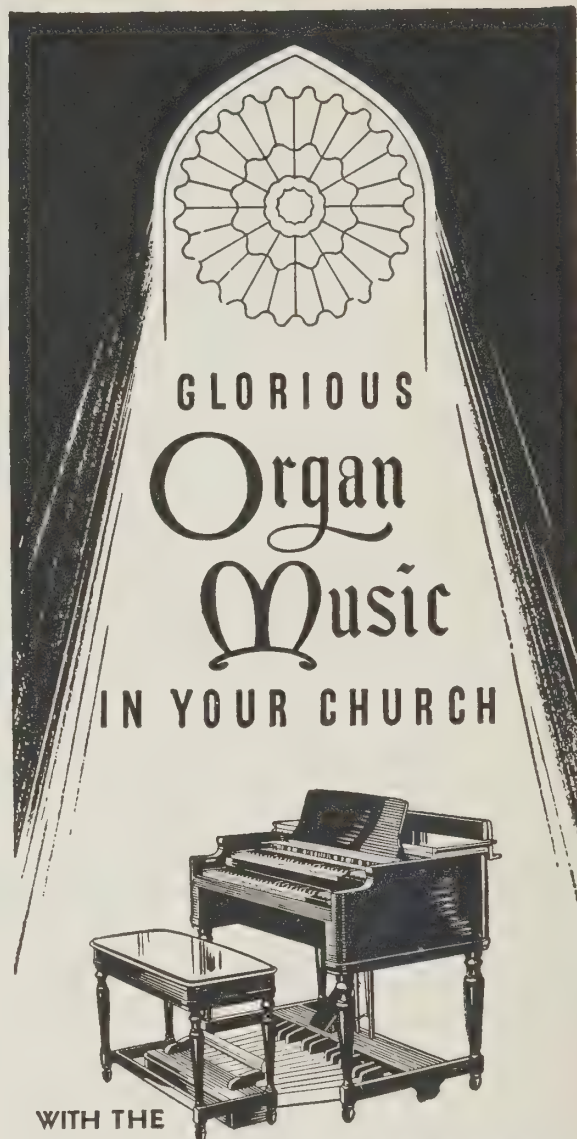
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# The Presbyterian Record

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TORONTO, AUGUST, 1938

No. 8

## THE LATE MODERATOR

THE first article in the July number was entitled *The Moderator*. Now it is our sad duty to change and to devote this page to *The Late Moderator*, for on July 20th, quite shortly after the hour of closing at the Church Offices, Dr. MacNamara received from Brockville a telegram stating that Dr. MacOdrum had been suddenly stricken and had died with the attack. Thrice since 1925 has our Church been thus bereft of its Moderator. When on his way east from Victoria while on the train Rev. Dr. Clay was suddenly smitten. He survived the immediate attack but a few weeks later, on the fourth of February, 1928, quietly passed away in the General Hospital, Winnipeg. Again on February 11, 1930, Rev. Dr. Perrie of Wingham succumbed to a steady decline in health hastened by the shock of Mrs. Perrie's unexpected decease.

The General Assembly was dissolved on Thursday, the seventh of June, and at its close Dr. MacOdrum was the recipient by formal resolution of the thanks and appreciation of the Assembly as a whole, but Commissioners and friends gathered about him and extended to him personally most hearty felicitations not anticipating they should "see his face no more".

This event is a heavy blow to the Church for Dr. MacOdrum was widely known and esteemed for his personal worth and service and in his capacity as Moderator the Church looked forward to further helpful service. It is moreover a great grief to the family for he was not permitted, save for the brief period of three weeks, to enjoy the honor bestowed upon him in which those dear to him greatly rejoiced, and from them a beloved husband and father has been taken. In this bereavement the family will have the sympathy of the whole Church.

The funeral service was held in his own church where his commanding voice had been heard for thirteen years, and was attended by a demonstration of wide and affectionate regard. In addition to messages and representatives from our own Church and other religious bodies, the Mayor and officials of the city attended in a body and the Warden and members of the combined councils of the counties of Leeds and Grenville also, Right Honorable Premier MacKenzie King sent a message of sympathy

and His Excellency, the Governor-General, Lord Tweedsmuir, for himself and Lady Tweedsmuir, sent a message of sympathy with a wreath and was represented at the funeral by his Assistant Secretary, Mr. F. L. C. Pereira.

The service was under the direction of the Presbytery and was conducted by Rev. H. P. Maitland of Spencerville, who was assisted with others by two former Moderators, Rev. Dr. R. Johnston, Ottawa, and Rev. Dr. Malcolm A. Campbell, Montreal.

Having written in the July Record somewhat fully upon Dr. MacOdrum's character and work we now declare our personal admiration and regard and express our deep sympathy with Mrs. MacOdrum and the family and in this we believe we speak for the whole Church.

We should like however to conclude with the testimony of others. Rev. Dr. N. A. MacLeod, a close companion for many years, in delivering the address dwelt upon Dr. MacOdrum's loyalty to the King of Kings, his sincerity, and his kindness, and referred to his own deep sense of personal loss.

An editorial in the Recorder and Times, Brockville, pays this tribute referring to his election:

"That he should have been elected to become the head of The Presbyterian Church in Canada was, therefore, a distinct tribute to his personal worth and to the place which he had risen to occupy in the affections and in the confidence of his fellow-commissioners. There were better known men in the Church, ministers more frequently in the limelight, but none possessing in greater degree the solid worth, the capacity and the will for service, and the devotion to his duties and his church which were his . . . People of all faiths throughout Canada will join with those of the Presbyterian Church in mourning him who was allowed to wear the robes of the Moderator for less than three weeks and in paying tribute to the exemplary and thoroughly useful life which he led."

### BEYOND THE HORIZON

When men go down to the sea in ships,  
'Tis not to the sea they go;  
Some isle or pole the mariners' goal,  
And thither they sail through calm and gale,  
When down to the sea they go.



When souls go down to the sea by ship,  
And the dark ship's name is Death,  
Why mourn and wail at the vanishing sail?  
Though outward bound, God's world is  
round,  
And only a ship is Death.

When I go down to the sea by ship,  
And Death unfurls her sail,  
Weep not for me, for there will be  
A living host on another coast  
To beckon and give "All Hail!"

Robert Freeman.

### THE FOUR HUNDREDTH ANNIVERSARY OF THE BIBLE

Rev. Dr. D. MacOdrum

In answer to request from Rev. John McNab for a word about the 400th anniversary of the Bible Dr. MacOdrum forwarded a brief article. This was probably his last act in his capacity as Moderator. In his letter to Mr. McNab he said, "If you think what I have hurriedly written serves, give it wings."

The fourth centenary of the setting up of the English Bible in our churches is an event to be worthily commemorated. As far back as Anglo Saxon times parts of the Scripture had been done into English. In spite of exile and blood, various translations followed such as that of Wycliff, Tyndale, Coverdale and others. It was felt, however, that the work was not well enough done to give general satisfaction. Thus appeared the so-called Matthew's Bible, Revised in 1538, and commonly known as the Great Bible. It was first appointed to be read in churches and became the standard edition. Then in James I reign came the Authorized Version.

The placing of the Bible before the people in their own tongue had, historians agree, a profound effect. As Cross says:

"It opened to them a wonderful literature expressed in language of unequalled beauty and strength and first enabled them to compare the religion founded by Christ and His Apostles with that of their own day."

Here they found the Word of God.

Recognizing as they do the open Bible as the greatest gift of the Reformation, our people, I am confident, will not fail to give practical effect to the General Assembly's resolution quoted above.

We suffer from very clever physicians who are always prepared to prescribe for the body politic with a great deal of intellectual agility which is equalled only by their ignorance of human nature. They are called the intelligentsia, a very ugly word for a very ugly thing.—Baldwin.

### JOURNAL OF THE ASSEMBLY

Our report in the July Record concluded with the address on Monday evening of Rev. Dr. H. M. Paulin of Windsor, and the pithy comment of the Moderator on the program for the evening.

Before closing however there intervened an address by Rev. Dr. N. A. MacEachern, Presbyterian Publications, who was introduced by Dr. Kannawin. Dr. MacEachern briefly outlined the history of the organization and its work. This business venture originated in 1931 when the Assembly gave its approval to the action of the Board of S.S. and Y.P.S. in entering into an arrangement with Rev. N. A. MacEachern to publish the literature for Sunday Schools and Young People's Societies. For this enterprise the Assembly was not asked to assume any financial responsibility, the venture being financed by private means. There was also the understanding that if after three years the Assembly wished to take over the business it would have the opportunity of doing so upon reasonable consideration. Accordingly the question was raised in the Assembly of 1935 which recommended that "relations continue as heretofore". The success of the undertaking, as Dr. MacEachern stated, has been beyond expectation and to the advantage of the Church, first, in having its own literature, and, second, in a very substantial saving in the seven years of its history. The business has expanded, so that now there is a book department and a printing plant has been installed.

Before adjournment Dr. Wardlaw Taylor moved his motion of which notice had been given at a previous session, that the speeches of movers of reports should be limited to ten minutes, and of seconders to five minutes. This was carried.

Rev. W. Patterson of Preston, Ont., gave notice of motion that the speeches in nomination of the Moderator be limited to ten minutes. The Assembly then adjourned.

### Tuesday

When the Assembly was constituted at the usual hour of ten o'clock in the forenoon, one of its first acts was to receive and adopt the report of a special committee on names of ministers to be placed on the constituent roll of Presbyteries. The names are given under Overtures.

Attention was given to the report of the committee on overtures 5, 7 and 13, the first from the Presbytery of Paris dealing with the Church deficit; the second from Westminster, the date of closing the Church year, and the third from Huron limiting the Budget allocation until the full amount is

(Continued on page 230)



## SIMILARITIES

**I**T is on record that a very loyal member of a certain denomination recently, on being asked how his church was standing up to the financial strain of the times, replied "Not very well! but I am glad to say the others are doing no better." While deprecating such blunt sectarianism it may still be possible for us to find some interest and profit—although certainly not pleasure if we are of the right spirit—in noting how our sister denominations on both sides of the Atlantic are finding almost identical problems bulking large in their deliberations.

Note this, for example, which is descriptive of the Christian Liberality returns in the Church of Scotland so far as they concern its Overseas Enterprises. "For years the Foreign Mission Committee has been struggling to maintain a great organization with inadequate funds. There has been a recurring deficiency of many thousands (Pounds Sterling) a year, but the Church has been very unwilling to restrict its operations, hoping that things would take a turn for the better and that the Committee might be able to wipe out the deficit. . . . In the report the Foreign Mission Committee states that there are startling differences in the degrees of concern shown by the office-bearers and ministers for the Church's Enterprises and commitments. That is no new thing. These differences have always existed, and they are as marked in the pulpits as in the pews."

Turn from this (which might be an extract from our own reports to our own Assembly) to a publication, recently issued by the Northern Baptist Convention of U.S.A., and you find represented in pictorial fashion, most easy to be apprehended, the fact that they can only rely on an inner ring of their members to respond adequately to the calls of their Church for financial support; that beyond these there is a section, an intermediate ring, who are far from being actively engaged in sharing the labors and support of their Church; while, still more alarming, there exists a by no means inconsiderable outside ring of men and women who are members only in name, receiving the services of the clergy on occasions of need but not responding by the shadow of a shade as they should to the call for active church membership.

Here again our own denomination might be described in just the same terms, a fact which was revealed not so long ago when an attempt was made to find how far steady regular giving by duplex envelope obtained throughout our membership. One congregation, above the average in the use of the weekly envelope, reported as follows for a membership of fully 700:

Duplex Envelopes taken—220, in which 208 were used on the local expenses side and 148 on the Budget side that is for the general enterprises of our denomination. Forty members, in addition to the envelope givers, gave in response to special appeals which meant that 260 members out of 700 were represented on the books of the treasurer of the congregation. This left 440 who gave only by the open collection, or who were in families whose heads were represented in the 260 givers, or who did not give at all.

There does seem to be room for improvement in our own Denomination as in others; and our Budget and Stewardship Committee is enjoined by Assembly to encourage "Something from everybody and the best possible from all." By this policy we have been making headway in recent years but the advance is not adequate; and always we have to reckon with the passing of loyal givers of long



standing whose loss, if it is to be compensated for, can usually only be made up by obtaining new givers or encouraging those who give already to give more.

Every minister and treasurer probably knows this problem only too well.

It may therefore be appropriate to quote here the recommendations of last Assembly for the new Budget and Stewardship Committee to work out and all Synods, Presbyteries, Kirk Sessions and Congregations loyally to lay to heart:

1. That all be urged to give to God through the Church in proportion as they have been prospered and with due consideration of the Scriptural method of the Tithe.

2. That the Spring and Fall Special Offerings be continued in order to bring congregations nearer their allocations and lessen the strain of the "eleventh hour efforts" towards the close of the year.

3. That the efficient working of our Presbyterian system of Church Government be the zealous concern of all, in order that the methods constitutionally adopted and put into practice for the raising of Budget Funds may meet with the fullest possible measure of success.

4. That the Editor of the Record be asked to continue to offer as much information as possible concerning the work of the Church in Canada and overseas.

If these recommendations met with their full measure of support our Presbyterian Church in Canada, whose problems are so similar to those of other denominations on both sides of the Atlantic, would forge ahead and give a lead to our fellow-Christians everywhere. Some of us are convinced that by God's Grace we are so circumstanced that we CAN DO THIS VERY THING.

WILLIAM BARCLAY,  
Convener.

(Continued from page 228)

reached. These three overtures were referred to the Budget Committee.

Dr. Shortt reported for a committee appointed to consider the petition of Rev. Dr. John Taylor, recommending:

"That Dr. John Taylor be given a certificate by the Presbytery of Brockville (as per Book of Forms, page 116, section 36) stating that he was ordained as a minister by the Presbytery of Brockville on July 18th, 1928, and that he is at this date in good and regular standing as a minister of the Church; and that (as per section 251, page 65, Book of Forms) the Assembly commend Dr. Taylor to the Presbyteries of the Church as a minister in good and regular standing."

Rev. J. B. Skene then laid before the Assembly the report of the Committee on the Ministry of the Church, respecting the question of Mutual Eligibility. To this matter Mr. Skene has given careful and sustained attention and has corresponded at length with the churches in England and Scotland. He reported that the Presbyterian Church in Ireland is not disposed to open the question, but that each case would be considered on its merit. The same posi-

tion is taken by the Presbyterian Church of England, but it would consider re-opening the matter later. The Church of Scotland asks for full information (a) regarding the curriculum in Arts and Divinity required by candidates for the ministry in this Church, and (b) the conditions of admission of ministers from other churches, and for "some idea of the number of ministers, if any, admitted to your Church of recent years who do not come up to the academical standard presently required of candidates for the ministry by your Church." The report was adopted the Committee to be continued and the names of Rev. Dr. Beverley Ketchen and Rev. A. C. Stewart added.

The report of the Board of Education, introduced by Rev. Dr. D. J. Fraser, the Convener, dealt with special courses and recommendations in connection therewith, and with applications to be taken for trial for license, and with the reception of ministers from other Churches. The Board while expressing sympathy with an overture in this connection, urged special care in the reception of ministers from other Churches, and in response to protests from Presbyteries, and in the interest of our ministers, specially the unemployed, directed attention to the Book of Forms, Section 248, as



providing an adequate safeguard in this regard.

A problem of deeper concern is that of students educated in colleges other than those of our own Church about whose qualifications there is uncertainty and who cannot enter into the true spirit of our Church "or speak its language".

It was recommended that the degrees of those only who responded to the questionnaire of the Clerk of the General Assembly be published in any official records and that ministers be requested to notify Clerks of any changes in degrees.

Two overtures, one from the Synod of Saskatchewan and the other from the Presbytery of Hamilton with respect to our Theological Colleges were thus disposed of:

"It is the judgment of this Board that the Senates of the colleges and the Board of Education, all of which are appointed by the General Assembly, are as competent to deal with the problems of the theological curriculum as any special committee which the Assembly might appoint."

Upon the proposal to amalgamate the colleges or to promote fuller co-operation between them the reply was:

"This matter has already been given careful and thorough consideration by a committee appointed by the General Assembly in 1929 (Minutes 1929, pp. 31, 32. Appendices, 1930, p. 109)."

The Board accepted an overture from the Presbytery of Ottawa urging earnest effort in the work of recruiting for the ministry. An overture from the Presbytery of Regina for leave to ordain Mr. A. A. Downey was referred back to the Presbytery to be presented next year with a full written statement covering the issue.

At this session the sympathy of the General Assembly was expressed for Rev. Dr. A. L. Burch, of Scarboro, in his severe illness.

Dr. Inkster gave notice that at the next sederunt he would move re-consideration of the applications of Mr. F. A. Lawrence, Mr. G. D. Young and Mr. F. Clarke Evans.

After the opening in the afternoon Rev. Dr. T. Wardlaw Taylor presented the report of the Committee on Ordination. The task assigned to the Committee was "to prepare a deliverance as to the ordination of students in courses, assistant ministers and catechists, and to define the procedure and status in each case."

The report stated that "a careful study of the legislation of the Church since 1875 has been made, but an attempt to make an equally careful survey of the practice of the Church during the same period has served only to reveal something of the uncertainty, even confusion, prevailing in many quarters. Much of this confusion was due to the rapid growth of the Church in

the last decade of the nineteenth century and the first dozen years of the present one. After 1910 much was done to introduce a more orderly procedure, but many details have remained indefinite."

As the basis of a better defined procedure the Committee presented for the consideration of the Assembly the draft of a Declaratory Act covering the classes mentioned. This Declaratory Act was accepted by the Assembly with this addition, "that the provisions of the Declaratory Act just adopted relating to the ordination of students in course be suspended for a term of five years."

The report of the Budget and Stewardship Committee having been a fixed order for three o'clock in the afternoon, the Assembly resumed consideration of this report, the debate now centering upon the fifth recommendation, the committee's suggested plan for wiping out the accumulated deficit. To present such a plan was obligatory upon the committee for it was so instructed by the Assembly of last year, a fact quite overlooked by a number of the speakers. The committee's proposal was a general subscription list. Mr. Barclay strongly yet deferentially presented this submitting that the committee wanted help to a wise decision in the circumstances. The debate became general and animated and it soon was evident that the mind of the Assembly was against any such special effort for the present, but was strongly in favor of an earnest endeavor to bring up Budget contributions and allow the surplus to apply to the reduction of the deficit. Again it appeared that facts were not apprehended, for the Budget Committee throughout the year had strenuously labored to increase the regular contributions and had succeeded but not to the extent of balancing the Budget and obtaining a surplus to reduce the accumulated deficit. Mr. Pitts pointed out that there was not a single suggestion made that had not been carefully considered and tried both by the Board of Administration and the Budget and Stewardship Committee. Finally the Assembly resolved:

"That in view of the urgency and the fundamental importance of the Annual Revenue of the Church, as a means both of carrying on the work of the Church and of dealing with accumulated debts, the Committee on Budget and Stewardship be instructed to explore all possible means of increasing said annual revenue, to inform Presbyteries of the means they consider best, and encourage as they shall deem best Presbyteries and Sessions to augment the annual income of the Church."

Mr. Barclay's report upon the overtures 5, 7, 13, that the prayer of that from Paris and of that from Westminster be not granted, and of that from the Synod of



Hamilton and London be granted, was accepted. The report as a whole as amended was then adopted.

No Convener has devoted himself more assiduously to his task than Mr. Barclay. This the Assembly recognized and expressed itself accordingly. In reply Mr. Barclay said he believed that a new spirit of support for the Budget had now been liberated and he regarded it as a privilege to be able to serve the Church in this particular.

Dr. Munroe reported on a three-year term for members of Session. The decision of the Assembly was that the prayer be not granted.

At this point Rev. W. T. McCree submitted to the Assembly a telegram from Miss W. Ferguson, Principal of the Missionary and Deaconess Training Home, tendering her resignation. The matter was referred to the Convener of the Board.

A somewhat unusual event was an application to the Assembly for authority to be given the Presbytery of Cape Breton and Newfoundland to receive petitioners from Queen's Road Congregational Church, St. John's Nfld., as a congregation of The Presbyterian Church in Canada. This request was granted with the recommendation that care be taken by the Presbytery to insure that the congregation shall be self-supporting.

The evening session was devoted mainly to the reports from the colleges. For both institutions the encouraging features are the increase in the number of students and the high standing of all the candidates for the ministry both intellectually and spiritually. Speaking for Montreal College, Principal Mackenzie expressed his growing impatience with the criticisms of the colleges, so unintelligent and non-constructive, and which seriously affected the good name and the success of these institutions. He stated that it would be very helpful to students for the ministry if some counsel could be given them as to their course of study before entering the theological college.

Financial assistance for students is to a modest extent assured by a fund started by the Presbytery of Ottawa, and the Penman Fellowship valued at \$500 is a great help toward elevating the standard of training. In speaking for the Board of the College, Dr. A. M. Hill assured the Assembly that perfect harmony prevailed within the Board and in the relations of Board and Senate. Some improvements have been made to the buildings, but limited by the reduction in the College's budget from \$15,000 to \$13,000. The report lamented the death of the late Mr. A. M. Nairn, a valued friend of the institution.

The report of the Board of Knox College was presented by Rev. W. T. McCree, in

the absence of the Chairman, Mr. J. A. McLeod. The Board has added to its endowments since 1930 the sum of \$13,000 but this did not approach the sum necessary to meet the loss suffered at the time of disruption. The Treasurer, Mr. E. W. McNeill, was commended for his investment of the college funds. A temporary appointment by the Board to the chair of Systematic Theology precipitated a debate on the manner of making appointments which issued in the moving of an amendment to the report:

"That this Assembly desiring that the Chair of Systematic Theology in Knox College should be completely occupied at the earliest possible date, and that the vacancy be not unduly prolonged, instruct the Board of Knox College to revert to the usual policy of the College and Church in this regard, entrusting the responsibility of finding a suitable candidate to a Committee of the Board, and excluding from candidature no properly qualified theological scholar."

This failed to carry and the report was adopted. The appointee to the Chair is Rev. W. S. Urquhart, D.Litt., D.D., D.L., LL.D., Principal Emeritus of the Scottish Church College, Calcutta, India, and Ex Vice-Chancellor of the University of Calcutta.

Speaking for the Senate, Principal Eakin expressed thanks to Rev. Dr. Kannawin for the lectures delivered on Young People's Work. He too referred to the high character of the students and said that all the graduates were committed to an evangelical ministry. Additional recruits for the ministry could only be obtained through the active co-operation of the ministers throughout the Church. Dr. Taylor said that the Principal of another college had stated that Knox had a body of students which he coveted. Referring to both institutions Mr. Pitts, Chairman of the Board of Administration, asserted that the salaries of professors were quite inadequate.

The Assembly heard Rev. Dr. Munroe in reporting upon loyal addresses, an order of business which regularly finds its place in the proceedings.

Further consideration having been given to the report of the Committee to Strike Standing Committees, this with certain amendments was adopted as a whole. The Assembly's Business Committee was then named and The Committee to Advise with the Moderator.

The overture from the Presbytery of Brockville recommending that permission be given to Rev. Dr. Donald MacOdum to retire from the active work of the ministry, and that permission be given to the Presbytery of Brockville to place his name upon the constituent roll, was adopted.

In reporting for the committee appointed to consider the question of a summer ses-



sion in theology, Dr. F. S. Mackenzie stated that this proposal was not feasible but recommended that all theological students after graduation, as well as all students from other colleges and all licentiates who may be received by the General Assembly be required to spend a period of one year on a mission field under appointment by the Board of Missions; and this recommendation was adopted with the amendment that the terms of the appointment be those of an ordained missionary. The Assembly then gave attention to the recommendations of the Board of Administration and adopted 1 to 4, and 6 and 9. Action was deferred upon No. 5 dealing with the Penmarvian Home. No. 7 with the Pension Board, and No. 8 with the three-year rule with respect to committees in relation to the Board and Senate of Knox College. The Assembly received Dr. Inkster's motion amending the report of the Board of Education with respect to the application of the Presbytery of Pictou on behalf of Mr. F. A. Lawrence, Mr. George D. Young, and Mr. F. Clarke Evans.

The Upper Canada Tract Society presented its work to the Assembly through Rev. Geo. Murray Speedie, Superintendent of the Missionary Department, who very fully set forth the activities of the society and was thanked by the Moderator for his address.

As the first order at the afternoon session the Assembly heard Dr. M. A. Campbell who represented our Church at the Sesqui-Centennial celebration of The Presbyterian Church in U.S.A. in Philadelphia. At this Assembly there were 950 commissioners and in order to accommodate these and visitors what is known as the Convention Hall was engaged. This seats about 20,000 and on the day of receiving delegates 16,000 people were present. Dr. Campbell and Dr. Lamont of the Church of Scotland were the only delegates from Churches outside of the United States. Dr. Campbell had a seat upon the platform at the right hand of the Moderator and Mrs. Campbell also had a place upon the platform. Two events provided Dr. Campbell with a happy introduction. Thirty-two years ago he attended a convention of students at Nashville, Tennessee, where he had the privilege of meeting two outstanding men of the Church and prominent on this occasion, Rev. Dr. J. Ross Stevenson and Dr. Robert Speer. Then too Dr. Campbell was able to tell the great company that the congregation which he served was two steps ahead of the Presbyterian Church in U.S.A. having recently celebrated its 152nd anniversary. While in Philadelphia Dr. and Mrs. Campbell were the Assembly's guests. The reception tendered him as our representative was most hearty, indicative of the

warm fraternal relations existing between our Church and the sister body in the United States, as Dr. Stevenson declared at the close of Dr. Campbell's address, "Your Church has a place in the minds and hearts of the Church in U.S.A."

Dr. Inkster's motion with respect to the applications of the Presbytery of Pictou was considered and leave was granted to receive Mr. F. A. Lawrence, and Mr. F. Clarke Evans, but the previous action of the Assembly refusing leave to receive Mr. George D. Young was sustained.

The hour for an order of the day having arrived the Assembly welcomed Rev. Geo. G. Webber, General Secretary of the Lord's Day Alliance of Canada. He directed attention to the fact that this year was the fiftieth anniversary of the founding of the organization and that celebration of the Jubilee had taken place both in Ottawa and in Toronto. Mr. Webber pointed out the large part taken by The Presbyterian Church in Canada in establishing the Alliance and also in sustaining it. The original impulse for organizing such a body came from the Assembly of 1886 and at a meeting in Ottawa two years later organization was effected. The first General Secretary was Rev. Dr. J. G. Shearer, a minister of our Church. To this office the Presbyterian Church contributed another of its ministers, Rev. Dr. W. M. Rochester, who served as General Secretary from 1911 to 1927, a longer term than any serving in that capacity. By suitable resolution the Assembly commended the work of the organization to the Church.

The Canadian Temperance Federation was next heard, Rev. Dr. A. J. Irwin addressing the Assembly. Serious conditions prevail in Ontario incidental to the present system of liquor control such as the increase in expenditure and in crime largely traceable to this source. He impressed the Assembly with the necessity of earnest co-operation on the part of all concerned with improving social conditions.

Upon receiving the report of the Committee on Petitions, presented by Rev. P. A. Dunn of Hamilton, the Assembly decided in the case of Mr. W. Rutherford, that the case be not re-opened, and of Dr. M. M. MacOdrum, appealing against the decision of the Presbytery of Cape Breton and Newfoundland, that a committee be appointed to investigate and report to the next Assembly.

The Assembly gave considerate attention to Mr. W. Rutherford who by permission addressed the court.

Upon resuming consideration of the report of the Missionary and Deaconess Training Home Board attention was given



to the resignation of Miss Ferguson as received by telegram, and a committee was appointed to confer with Miss Ferguson.

Before adopting as a whole the report of the General Board of Missions, the Assembly passed the following resolution:

"Re the appointment of a Secretary for the General Board of Missions, at the 1939 Assembly, that a small committee be appointed by the Moderator to review the reports received from Presbyteries for the nomination of a Secretary of the General Board of Missions, and, if called for, bring in a recommendation to the next Assembly with a view to receiving unanimity."

At the evening session the Assembly, as its first item of business, considered the report of the Board of the Pension Fund. Rev. John Lindsay, in presenting this, stated that the cost of managing the fund was 1.8 mills on the capital of \$841,654, and that for the satisfactory standing of the Fund the credit must be given largely to Rev. Dr. D. T. L. McKerroll. The printed recommendations of the committee with respect to retiring ministers and widows were taken together and adopted. By permission of the Assembly the last printed recommendation, dealing with the appointment of a secretary to give full attention to the interests of the Pension Fund, was withdrawn.

Appreciative reference was made to the services rendered by Professor M. A. McKenzie of the University of Toronto and the following motion was passed:

"That the General Assembly convey to Professor M. A. McKenzie its sincerest gratitude for his valuable and generous services to the Pension Fund."

It was agreed that that section of the report under "Contributions" be deleted to permit of further conference between the Pension Board and the Board of Administration.

Rev. Dr. McKerroll addressed the Assembly setting forth the value of the fund and appealing earnestly to young ministers to connect with the fund at once.

The report of the Historical Committee was presented by Rev. John McNab. In this attention was directed to the action of the Pan Presbyterian Alliance in deciding unanimously to remove the asterisk with its explanatory footnote from the name of our Church in the records of the Alliance. The third centenary of the National Covenant was reported as having been fittingly observed in different parts of the Dominion. The report lamented the lack of valuable historical material with respect to local congregations. Another event of world-wide interest is the 400th anniversary of the placing of the English Bible in the churches. It was suggested that this should be ob-

served throughout the Church. The committee reported that a depository had been established at Knox College for the preservation of valuable records and documents.

The memorial to the Gordon brothers at the Gordon homestead in Prince Edward Island has been a subject of consideration for some time by the Assembly, and the committee having declared that these early martyrs were an inspiration to our Church, particularly in the Maritime provinces, made certain recommendations.

After a long interval the report on Evangelism and Church Life and Work again claimed attention, but progress was very limited in view of the approach of the hour of adjournment.

#### Thursday

The report of the Board of Administration was further considered. Mr. Pitts, reporting upon the printed overture from the Presbytery of Montreal with respect to the Penmarvian endowment, recommended, seconded by Mr. D. M. Rowat, that no action be taken. Recommendation No. 5 was therefore adopted. The Board was also given authority to act in renewing the contract for publishing the Book of Praise. The report as a whole was then adopted.

Further consideration of the report on Evangelism and Church Life and Work provoked a warm debate, the recommendation that the General Assembly accept the invitation of the Social Service Council of Canada and that the committee appoint representative members being the occasion of this spirited discussion. Commissioners found difficulties of a financial character and were also deterred from this committal by alleged unwise pronouncements of the Council. Upon vote the recommendation was defeated. Church methods of raising money also evoked discussion and the recommendation of the committee in that regard was amended by deleting, "and that congregations be enjoined to refrain from all questionable methods for raising money for the work of the Church."

Recommendation No. 8 with respect to temperance encountered difficulties and was referred to a committee to report later.

The 400th anniversary of "the Bible in our Churches" was the subject of a resolution:

"That this be made the occasion to remind our people of the place of the Bible in our Church and national life, and to urge the necessity of the daily reading of the Bible in family and private life."

The Board of Sunday Schools and Y.P.S., having awaited its opportunity for a further hearing, continued its report. The previous hearing had reached recommendation No. 4. This was now adopted. No. 5 deal-



ing with communicant classes was amended to read:

"That ministers and sessions be reminded that a communicant class should be conducted in every congregation at least once a year."

No. 6 suffered amendment also, now reading:

"That instruction in the missions of our Church be given in every Sabbath School and Young People's Society and that where a weekly offering is not taken, opportunity should be given for an offering at least once a month for the Budget. No. 8 was changed by substituting "The Board of Administration" for "The Budget and Stewardship Committee." Finally it was resolved:

"That this recommendation be referred back to the Board of Sunday Schools and Y.P.S. for further consideration, having regard to next Assembly, and that in the meantime the Board be permitted to ask Presbyteries for nominations."

It was thought that the business of the Assembly could be concluded with the morning session, but in this there was disappointment.

As its first business in the afternoon the Assembly further resolved with respect to recommendation No. 8.

"That the Board of Administration and the Board of S.S. and Y.P.S. in consultation provide such help as may be found necessary throughout the year in the work of the Board of S.S. and Y.P.S. and that the cost of such help be met out of the general revenue of the Church.

With respect to No. 9 upon religious education in public schools, the final form of recommendation was:

"That week day religious education in the public schools with the ministers and teachers loyally conducting and a syllabus prepared for a guide for that work be heartily commended."

With further recommendations the report as a whole was adopted.

The Assembly upon recommendation of Dr. Rochester permitted the amending of the printed report on the Record by deleting from the first section all the words after, "year" leaving the sentence, "The receipts show a decline from the previous year."

Upon request of Dr. Rochester the Committee on Correspondence with Other Churches was given leave to amend the paragraph Assemblies Overseas by adding to the list of churches, The Free Church of Scotland and The United Free Church.

Dr. Rochester then reported on the paragraph dealing with the action of the General Council of the Alliance of the Reformed Churches with respect to the asterisk and the note standing against our Church's name and it was amended to read:

"With the co-operation of the United

Church representatives this commission was carried out and when the matter was considered by the Business Committee and later by the General Council of the Alliance there was absolute unanimity in the decision that the asterisk and the note be removed from the records of the Alliance."

Two committees were then named, the first on the appeal of Dr. M. M. MacOdum, and the other to consider and report on nominations for Secretary of the Board of Missions.

Consideration of the report on Evangelism and Church Life and Work reached its final stage when the following was adopted as recommendation No. 8.

"In view of the long drawn-out experience of social and personal injury due to the immoderate use of alcoholic liquor; and in view of the still present danger to the well-being of our people from that cause; the General Assembly enjoins all members and adherents of the Church to show an example of self-denial and temperance and further earnestly urges upon our Governments and their executives to make their sole consideration in dealing with the liquor traffic the welfare of all classes of the people.

The report of the Committee on Resolutions was submitted by Rev. Hugh Munroe, Convener.

The General Assembly records and hereby tenders its sincere thanks to:

The minister, office bearers, and congregation of Calvin Church, for placing their beautiful place of worship at the disposal of the Assembly, and making satisfactory arrangements for the comfort of the Assembly and its committees; hosts and hostesses for their gracious hospitality, and to Rev. E. Foreman, Chairman of Committee on Arrangements, and the Secretary of the Billeting Committee, Rev. J. Y. Fraser, and those associated with him for efficiently carrying out the work of this committee; the ladies of Calvin Church for making provision for a supper to the Commissioners; the organists and choir of the Church for their assistance in the service of praise; the committee in charge of Penmarvian for arranging a visit to Paris, in order that Commissioners might see the provision made for sick and retired ministers; Rev. John G. Inkster, D.D., Hon. W. D. Ross, Mr. J. A. McLeod, and Mr. Thomas Rennie for a pleasant trip to the Toronto Island, with high tea and a happy hour of fellowship at the Royal Canadian Yacht Club; the Canadian Pacific and Canadian National Telegraph Companies for facilities provided; the press for full and fair reports of the proceedings; His Honor the Lieutenant Governor of Ontario for his visit to the Assembly and his gracious message; His Worship the Mayor of the city and its officials for courtesies extended to the Com-



missioners; to the City Police for traffic facilities; the Post Office Department for special facilities.

These resolutions were supplemented by one tendering to the Moderator the thanks of the Assembly for his conduct in the chair and another expressing the thanks of the General Assembly to the Clerks.

Then followed the closing of the Assembly of which this is the formal record:

The business being finished, the Moderator addressed the Assembly. Thereafter the Assembly joined in praise, singing the one hundred and twenty-second Psalm, verses six to nine inclusive. The Moderator then led the Assembly in prayer and said,

"In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly, and appoint another General Assembly of The Presbyterian Church in Canada, to meet in the town of Midland, Ontario, and within Knox Church there, on the first Wednesday of June, in the year of our Lord, one thousand nine hundred and thirty-nine, at eight o'clock in the evening."

The Moderator then closed the sessions with the Apostolic Benediction.

ASSEMBLY DECISIONS

The recommendations as printed are as adopted by the Assembly.

Board of Administration  
Budget Estimates for 1939

That the amount of \$500,000, the same as for 1938, be set as the objective for 1939, to cover the Church's work at home and abroad, and that this amount be allocated to the Synods as follows:

Maritime Provinces .....	\$38,000
Montreal and Ottawa .....	95,000
Toronto and Kingston .....	184,000
Hamilton and London .....	136,000
Manitoba .....	10,000
Saskatchewan .....	8,000
Alberta .....	14,000
British Columbia .....	15,000
	<hr/>
	\$500,000

1. That the attention of Presbyteries be called to the lack of co-operation on the part of many sessions and congregations in carrying out the instructions of the Assembly or in fulfilling their duties as laid down in Section 113 (a) in the Book of Forms.

2. That the General Assembly approve of the Budget as submitted and recommend to the Synods of the Church that their respective allocations be approved and, in turn, allocated to the Presbyteries within their bounds at the earliest possible date, not later than October 31st, 1938.

3. That with a view to relieving the burden caused by the accumulated Budget deficit and the large annual interest pay-

ments, that steps be taken with a thorough organization of the whole Church, by such means as this Board and the Budget and Stewardship Committee may approve, to clear off this hindrance to the vital work of the Church at home and abroad.

4. That, in view of the incompleteness of the reports, Presbyteries be again directed to ascertain in what way congregational property within the bounds is held, and that such information be referred to a Committee on Property, or such other committee as each Presbytery in its wisdom may appoint, to take whatever action may be found necessary and that such information be forwarded to this Board.

5. That the Assembly express its pleasure in the action of this Board in operating as a home for sick and retired ministers or missionaries the residence of the late Mr. John Penman at Paris (known as Penmarvian) in an endeavor to ascertain if the wishes of Mr. Penman as set forth in his will can be successfully carried out, and endorse the present plans adopted for meeting its operating expenses from the income of the fund provided under the will.

6. That this Board be authorized to continue the negotiations with the United Church of Canada as referred to in the Board's report, with power to issue.

7. That the Boards and Committees of the Church continue under the three-year rule with the provision that one-third of the retiring members may be eligible for re-election.

8. That the Board be given authority to renew the contract for publishing the Book of Praise.

9. That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued as Auditors of the Church accounts, under the same terms as were approved by the Assembly last year.

Board of Missions

1. That the appointment of a Secretary for Home Missions be deferred for another year and that new nominations be made by Presbyteries to the Clerk of Assembly for appointment at the 1939 Assembly.

2. That the recommendation with respect to the appointment of a Foreign Mission Secretary be withdrawn.

3. That the rules and regulations governing our foreign missionaries be amended as follows:

(1) Foreign Mission Councils: That the Mission Councils be composed of the missionaries appointed by the Board and by the Women's Missionary Societies.

(2) Travel to and from the Field: The travel of missionaries from the point of view of the Board is for the purpose of securing safe and comfortable journeys between their homes and fields of labor. Incidental sight-seeing and visiting are desirable but should be considered a personal



charge. Missionaries going to their field of labor, or returning on furlough shall be entitled only to the actual cost of transportation by the shortest route, and an allowance for necessary incidental expenses such as berth and meals on train, transfer of baggage from train to steamer, hotel expenses for one night at ports of embarkation and disembarkation, if necessary. Each missionary shall render to the Board a detailed account of all travel expenses to and from the field, and shall return to the Board all unexpended balances.

Missionaries appointed to India shall receive \$100; Formosa, Japan, Manchuria, \$75; and British Guiana \$40 per adult for travel expenses.

(3) Allowance for Outfit: Each new missionary appointed to British Guiana shall receive \$100 for outfit; other fields \$200.

(4) Salaries: The present scale of salaries for the different foreign fields remains unchanged, but the maximum salary, including all allowances shall be \$2,600 per annum. It should be noted that the Board is not responsible for the payment of income taxes.

(5) Children's Allowance per year:  
From 5 years and under 12 years..... \$100  
From 12 years and under 16 years ..... 150

If away at school or a teacher employed on the station \$100 extra shall be allowed for each child between the ages of 5 and 16 years.

When missionaries are at home on furlough, with salary paid in full and house rent provided, there shall be no children's allowance paid.

All provision made by these regulations for the children or orphans of missionaries, whether as annual allowance or for travelling expenses, shall apply to children under sixteen years of age, and to these only.

The Board will also provide for the transportation of missionaries' children up to the age of sixteen years when accompanied by their parents at the regular furlough period. At all other times the cost of children's travelling expenses shall be the responsibility of the missionary.

(6) Vacation Allowance: A single, male missionary, shall receive \$75 and a married missionary \$150 towards vacation expenses, but such allowances to be drawn only when vacation is taken.

The vacation allowance does not apply during the furlough year.

(7) Rent Allowance: Missionaries home on furlough shall pay a rental of \$15 per month in all cases where rent to that amount is required; and in cases where it is necessary to pay more than \$15 per month, the Board shall supplement the amount on the understanding that in no instance shall the sum thus paid by the Board exceed \$25 per month.

(8) Medical Attention on the Field: At the discretion of the Board. Medical expenses on furlough: That henceforth the Board will assume no responsibility for medical expenses of missionaries while at home on furlough.

Medical Examination: Missionaries arriving home on furlough shall have a thorough physical examination by the Board's doctor, which shall be reported to the Board. No missionary on furlough shall be allowed to return to his work on the field without undergoing a thorough physical examination by a doctor chosen by the Board.

(9) British Guiana, Short Leave: In view of the recommendation from the Mission Council, it was agreed to recommend, That British Guiana missionaries be allowed to leave the Colony for three months after two years of service, on the understanding that they become responsible for their own travelling expenses.

Present regulation provides six months' furlough every four years with travelling expenses paid by the Board. Recommended that this regulation continue to apply to missionaries who serve for four years without short leave.

(10) Withdrawal Allowance: In any case where a missionary on active service shall decide to withdraw from the work at the end of a regular term of field service, the Board's liability shall be limited to the necessary expense of the journey home and to two months' additional salary.

(11) That the above changes shall become effective as of January 1st, 1939; and that in the meantime all missionary councils and missionaries be notified of the changes.

4. That with regard to the three-year rule for members of the Board, it is recommended that one-third of those due to retire be eligible for re-appointment.

5. That application be made on behalf of Rev. John Buchanan, D.D., for permission to have him placed on the Pension Fund.

#### Budget and Stewardship Committee

1. That all be urged to give to God through the Church in proportion as they have been prospered and with due consideration of the Scriptural method of the tithe.

2. That the Spring and Fall Special Offerings be continued in order to bring congregations nearer their allocations and lessen the strain of the "eleventh hour efforts" towards the close of the year.

3. That the efficient working of our Presbyterian system of Church Government be the zealous concern of all, in order that the methods constitutionally adopted and put into practice for the raising of Budget Funds may meet with the fullest possible measure of success.

4. That the Editor of the Record be



asked to continue to offer as much information as possible concerning the work of the Church in Canada and overseas.

5. That, in view of the urgency and the fundamental importance of the Annual Revenue of the Church, as a means both of carrying on the work of the Church and of dealing with accumulated debts, the Committee on the Budget and Stewardship be instructed to explore all possible means of increasing said annual revenue, to inform Presbyteries of the means they consider best, and encourage as they shall deem best Presbyteries and Sessions to augment the annual income of the Church.

6. The Assembly tenders thanks to Mr. Barclay in recognition of his valuable and devoted services.

#### **Evangelism and Church Life and Work**

1. That the Committee be instructed to continue to explore the possibility of preparing a hymn book for young people.

2. That the Church organize services of Recall to Religion during the later months of this year and beginning of next, calling upon our people for a complete surrender of life.

3. That this General Assembly enjoin all congregations to adopt only such methods of church finance as are in keeping with the teaching of the Word of God.

4. That the General Assembly call our people to a definite renewal of prayer life, that, as a church, we may enter more fully into a realization of the promises of Him who said, "Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you."

5. That the General Assembly call upon the ministers, members, and adherents of our Church to do their utmost to create a public sentiment against gambling, and that suitable sermons be preached showing forth the evils of this baneful and enslaving habit.

6. Your Committee has had its attention drawn to the widespread practice of Sunday buying and selling in different parts of Canada, and would recommend that our ministers be requested to impress upon all our people the dangers to our Sunday life implied in these practices.

We recommend that our churches co-operate with the Lord's Day Alliance in its efforts to promote among the people of Canada the practice of anticipating their Sunday needs by purchasing on Saturdays the gasoline or oil for their motor cars, groceries or other delicacies for their tables, as well as other merchandise required.

We would further commend to our people the practice of making their purchases before a late hour on Saturday evenings, and so give our merchants and their employees every opportunity to close their place of business long before the midnight

hour, and thereby provide for them the privilege of a full night's rest in preparation for the day of worship.

7. In view of the long-drawn-out experience of social and personal injury due to the immoderate use of alcoholic liquor; and in view of the still present danger to the wellbeing of our people from that cause; the General Assembly enjoins all members and adherents of the Church to show an example of self-denial and temperance, and further earnestly urges upon our Governments and their Executives to make their sole consideration, in dealing with the liquor traffic, the welfare of all classes of the people.

#### **Pension Board**

##### **The Objective**

The Pension Fund has before it the goal of a pension of \$1,000, after forty years of service and reaching the age of 70, for ministers, and \$500 for widows and orphans; and in order to reach this goal a plan adopted by the Assembly calls for rates from ministers, interest on endowment, contribution from Budget and contribution from congregations according to the following scale:

"All charges having the services of a minister and paying stipend are requested by Act of the General Assembly to pay into the Pension Board Treasury according to the following sliding scale, viz.: 'That charges receiving aid, that is those charges that pay less than \$1,800 a year, pay into the Fund an amount equal to two per cent of the stipend they pay to their ministers; that charges paying \$1,800 and under \$2,500 pay an amount equal to three per cent into the Pension Fund, and that charges paying \$2,500 a year stipend, and up, pay an amount equal to five per cent into the Pension Fund each year.'"

Progress of the Fund is indicated by the fact that starting with \$463,000 it has increased to \$841,654.42.

#### **Missionary and Deaconess Training Home**

1. That the Presidents and Candidate Secretaries of the Women's Missionary Societies, Eastern and Western Divisions, be ex-officio members of the Deaconess Board; and that their names be printed in the list of Board members in the Assembly Minutes.

2. That this General Assembly extend its heartfelt sympathy to the Principal of the Deaconess Home in her illness, and enforced absence from duty, and prays that in the providence of God she may speedily be restored to health.

3. That in the event of the Principal's illness being more protracted than can be anticipated, the Deaconess Board be given authority to find a substitute; and that in the event of such an arrangement becoming necessary, the Board of Administration be



consulted with respect to any financial obligations incurred.

4. That it be a direction of the General Assembly to the Board of the Missionary and Deaconess Training Home that all candidates for the order of Deaconess be required to give full attendance in residence and upon lectures before they can attain their standing.

#### **Historical Committee**

1. That the Assembly committee give the care of the Gordon Homestead to the Presbytery of Prince Edward Island in co-operation with the Synod of the Maritime Provinces.

2. That the Assembly authorize the erection of a Cairn on the site of the Gordon Home.

3. That the General Assembly commends the project to the entire Church.

4. That the Assembly authorize an immediate grant up to \$50 for purchase of filing cabinets at Knox College depository.

5. That all ministers be asked to observe the 400th anniversary of The Open Bible on June 19th with fitting services.

#### **Record Committee**

It needs to be strongly impressed upon the Church that the chief requirement for the Record is systematic and earnest local effort so that each congregation and mission station shall take seriously the regularly reported policy of the General Assembly that the Record shall be placed in every family. Next year will be the Diamond Jubilee of our Church's publication and it may very well be celebrated by a special effort in every part of the Church to give the Record its proper standing and enable it to accomplish the maximum of service.

The Committee therefore recommends that the Assembly direct congregations to observe this Diamond Jubilee by undertaking and energetically prosecuting such effort as shall accomplish the Assembly's definite and oft-declared policy in this regard.

#### **Sunday Schools and Young People's Societies**

1. That the General Assembly places on record its sincere appreciation of the faithful services rendered by Sabbath School teachers and officers who give so freely of their time and talents.

2. That, with a view to greater uniformity, the General Assembly enjoins ministers to personally supervise the making out of the annual report of the S.S. and Y.P.S.

3. That the Lesson Helps, Illustrated Papers and other Sabbath School supplies provided by the Board through its Editorial Committee, and printed and distributed by Presbyterian Publications, be used by all of our schools.

4. That every Sabbath School be urged

to make a special effort to realize the OBJECTIVES of the "ten-one-three plan".

5. That ministers and sessions be reminded that a communicants' class should be conducted in every congregation at least once a year.

6. That instruction in the Missions of our Church be given in every Sabbath School and Young People's Society, and that where a weekly offering is not taken an opportunity should be given for an offering at least once a month for the Budget.

7. That the Board of Missions be asked to encourage the Sabbath Schools in all aid-receiving congregations to use our own Lesson Helps, and Illustrated Papers.

8. That the recommendation be referred back to the Board of S.S. and Y.P.S. for further consideration, having regard to the appointment of a male Field Secretary for Boys' Work, and report back to next Assembly, and that in the meantime the Board be permitted to ask Presbyteries for nominations.

9. That the Board of Administration and the Board of Sabbath Schools and Young People's Societies in consultation provide such help as may be found necessary throughout the year in the work of the Board of Sabbath Schools and Young People's Societies; and that the cost of such help be met out of the general revenues of the Church.

10. That week day religious education in the Public Schools, with the ministers and teachers loyally conducting it and a syllabus prepared as a guide for that work, be heartily commended.

11. That the thanks of the General Assembly be tendered to those ministers who conducted classes in Religious Knowledge in the Normal Schools.

12. That we place on record our appreciation of the service rendered to our Sabbath Schools and Young People's Societies by the Editor of Presbyterian Publications, Rev. N. A. MacEachern, D.D., and commend Presbyterian Publications to the loyal support of every congregation.

13. That owing to the need of more efficient teaching in our Sabbath Schools, Presbyteries and Kirk Sessions be urged to make provision for the training of teachers.

14. That we express our sincere appreciation of the manifold services rendered the youth of our Church, and the Church as a whole, by the General Secretary of Sabbath Schools and Young People's Societies, Dr. W. M. Kannawin.

#### **Committee on Correspondence**

That the contribution for the Relief of Evangelical Churches in Europe be \$250 for the current year.

#### **Board of Education**

1. That the following be sent down to Presbyteries to report to the next Assembly:



"The General Assembly hereby enacts and ordains that all persons applying for the status of Licentiate of The Presbyterian Church in Canada, who have received all or part of their theological education in institutions other than the colleges of the said Church, shall be required to receive further training in one of the colleges of the Presbyterian Church in Canada, and that the extent and duration of the said training shall in each case be determined by the General Assembly.

"That it be a requirement of the General Assembly that all theological students, after graduation, as well as all students from other colleges and all licentiates who may be received by the General Assembly, spend a period of one year on a mission-field, under appointment by the Board of Missions, on the same terms and conditions as apply to the appointment of ordained missionaries; and that a certificate of such service should be secured before they shall be eligible to be called by a congregation."

#### **Committee on Revision of the Book of Common Order**

1. That the Committee on the Book of Common Order again consult with the Board of Administration with respect to the number of copies of the revised book to be published.

2. That the services of an expert proof-reader be secured.

#### **Sustentation Fund**

1. That the Assembly re-affirm its general approval of the principle of the Sustentation Plan for the maintenance of the ministry of The Presbyterian Church in Canada, as preferable to our present augmentation system.

2. That the Committee be continued and instructed to furnish further details as to how the sustentation plan is operated,

(a) How the plan is financed.

(b) What the different classes of congregations (aid-receiving, self-sustaining, and aid-giving are expected to contribute to the fund).

(c) Other details.

3. That these details and all information be sent down to Presbyteries and congregations for further discussion.

4. That the Clerks of Presbyteries and Sessions be instructed to send a copy of their report to the Convener of the Sustentation Fund Committee at the earliest possible date.

#### **Committee on Ordination**

As the basis of a better defined procedure, the Committee would present for consideration of the Assembly the following draft of a Declaratory Act:

Whereas difficulties have been encountered in administering the law of the Church in relation to certain cases of ordination to the ministry, and the Assembly has been asked to prepare a deliverance as to the

ordination of students in course, assistant ministers and catechists, and to define the procedure and status in each case:

The General Assembly would call the attention of all concerned to the following:

(a) The Westminster Standards recognize but one order in the ministry of the word.

(b) The said Standards declare it to be Scriptural and expedient that ordination should be conferred only upon a call or appointment to some particular field of labor.

(c) And that all candidates should be examined as to life and ministerial ability, and especially as to their "skill in the original tongues."

(d) Further that, in the theory and uniform practice of this Church, ordination to the ministry of the word and the administration of the sacraments does not of itself confer judicial powers for the government of the Church.

And the Assembly hereby declares that all special legislation as to ordination to the ministry must be interpreted in the light of these principles, and that any apparent deviation from them is solely upon the necessary claims of the work of the Church.

Further the Assembly declares as to the following specific cases:

#### **1. Students in Course.**

In 1891 (Minutes, p. 51) the General Assembly resolved "That students who have completed the second year of the Theological Curriculum of the Church, and have been appointed to the Home Mission field, may be licensed to preach, and, if necessary, be ordained, but shall not be eligible for settlement in a pastoral charge until they shall have completed the examination of the third theological year; for which purpose examination papers shall be transmitted by the college in which such men have prosecuted their studies to the Presbytery in which they are laboring, to be written on under the care of the Presbytery—the answers to be returned to the college for valuation."

In 1911 (Minutes, p. 60) in view of differences of opinion that had arisen, the Assembly further enacted that: "1. The ordination of a student or catechist is solely for the purpose of increasing his efficiency as a missionary of the Church and does not alter either his status or his remuneration. 2. In the event of a missionary thus ordained being transferred to a field in another Presbytery, he shall not exercise the functions of an ordained student or catechist unless authorized to do so by formal resolution of the Presbytery."

The Assembly now enacts that a student may be ordained under the above provisions only by leave of the Assembly, which shall be granted only upon application of the Presbytery of the bounds, with the concurrence of the Board of Missions, to facili-



tate the supply of ordinances in remote or isolated mission fields where it is difficult to obtain the occasional services of an ordained minister.

That when a student is thus ordained in course, the Presbytery shall place his name on the Appendix to the Roll of ministers, and, in the event of his transference to a mission field within the bounds of another Presbytery, shall transmit to such Presbytery a Presbyterian Certificate setting forth the facts of his ordination and special status.

And that it is incumbent on a minister ordained as above to complete the full Theological Curriculum of the Church without unnecessary delay. Should he fail to do so within three years of the date of his ordination, the Presbytery is enjoined to make full inquiry as to all the circumstances of the case and to report, through the Board of Education, to the Assembly which shall make such order as it may deem best.

## 2. Assistant Ministers.

A licentiate regularly called as colleague or colleague and successor may be ordained and inducted by the Presbytery of the bounds, and shall be deemed to be minister of the congregation within the meaning of sections 115 and 176 of the Book of Forms.

A licentiate regularly called as assistant, without limitation of time, may be ordained by the Presbytery of the bounds in due course, but shall not be deemed a minister of the congregation within the meaning of sections 115 and 176 of the Book of Forms, and his name shall be placed on the Appendix Roll of ministers of the Presbytery.

A minister or licentiate appointed in any other way, and upon whatsoever conditions, is an assistant to the minister only, and as such is not one designated to a particular field of labor within the meaning of our Standards.

A licentiate under appointment as an assistant to a minister may be ordained only under exceptional circumstances, after application made to, and leave granted by, the General Assembly. Such application must be made by the Kirk Session of the congregation concerned, and transmitted by the Presbytery of the bounds with their express approval, and must set forth the peculiar conditions making such ordination necessary.

## 3. Ordained Catechists.

The General Assembly hereby discharges the use of the term "ordained catechist."

A layman employed in the missionary work of the Church, who has not complied with the full requirements of the theological curriculum of the Church, may be ordained only by special permission of the General Assembly. Any Presbytery applying for such permission must, with its application, furnish the Assembly with a full

written statement (a) of the mission work already performed by the candidate, (b) of such educational qualifications as he may possess, and (c) of the sphere of labor for which such ordination is sought. The Assembly, taking full cognizance of the circumstances of each individual case, shall issue the matter as it may deem wise.

Should permission be granted, ordination must be to the ministry of the word, and shall be subject to all the provisions of the legislation of 1911 set forth above. The Presbytery shall place the name of the minister thus specially ordained upon its Appendix Roll of ministers, and he shall not be eligible for settlement in a pastoral charge or a seat in the Courts of the Church without further and special action of the Assembly.

It was resolved that the provisions of the Declaratory Act just adopted relating to the ordination of students in course be suspended for a term of five years.

## Overtures

1. and 16. Synod of Saskatchewan and Presbytery of Hamilton for a special committee to revise the curriculum of theological studies also (16), to consider amalgamation or closer co-operation of the colleges. Resolved:

That the Senate of the Colleges and the Board of Education, all of which are appointed by the General Assembly, are as competent to deal with the problems of the theological curriculum as any special committee which the Assembly might appoint; and that amalgamation or co-operation was given careful and thorough consideration by a committee of the General Assembly in 1929 (Minutes 1929, pp. 31, 32. Appendices 1930, p. 109.)

Not granted.

2. Presbytery of Westminster for special attention to visitors from Church of Scotland.

No one appearing in support of this the overture failed.

3. Presbytery of Ottawa to press recruiting for the ministry and to provide a measure of financial assistance.

This was approved.

No's. 4, 8, 9, 11, 17, 21, 22 to place names of ministers on roll of Presbytery were approved:

Saugeen, Rev. Robert Honeyman; St. John, Rev. Dr. F. Baird; Hamilton, Rev. D. H. Currie; Lindsay, Rev. Robert Simpson; Peterborough, Rev. Donald A. MacKenzie; Westminster, Rev. Dr. Duncan Campbell; Westminster, Rev. Dr. Alexander Esler; Orangeville, unprinted, Rev. A. H. Barker, was not granted.

5. Knox Church, Woodstock, Presbytery of Paris to end deficit and to reduce expenses to meet decline in revenue.

Not granted.

6. Presbytery of Westminster. No



change in three-year rule for Board of Knox College. See action as set forth in report of Board of Administration:

"That the Board and Committees of the Church continue under the three-year rule with the provision that one third of the retiring members may be eligible for re-election."

7. Presbytery of Westminster to credit Budget receipts after January 31st to current year.

Not granted.

10. Presbytery of Regina for permission to ordain Mr. A. A. Downey.

That the application be referred back to the Presbytery of Regina to take whatever steps it may deem advisable to bring the matter before the next Assembly.

12. Presbytery of Westminster. Appointment to chair of Systematic Theology, Knox College.

This was answered by the appointment of Rev. Dr. W. S. Urquhart, of the Scottish Church College, Calcutta, India, temporarily to the chair.

13. Synod of Hamilton and London not to increase Budget of \$500,000 until this amount is raised or there is a reasonable prospect of raising it.

Granted.

14. Presbytery of Maitland, Synod of Hamilton and London that pastoral charges paying less for stipend than required for augmentation be not recognized as self-sustaining and that amount paid to each aid-receiving congregation be stated in the statistical report.

No action taken.

15. Presbytery of North Bay and Temiskaming to scrutinize more carefully applications for admission of ministers and licentiates from Presbyterian Churches outside of Canada and, if in doubt, to prescribe one year's service under oversight of Presbytery.

The Assembly directs attention to the regulations (Book of Forms. Sec. 248) as providing adequate safeguards in this connection.

18. Presbytery of Vindhya and Satpura Mountain, Bhil, for permission to unite with certain other Churches. Resolved:

"That the information furnished by Dr. Buchanan be sent to all the members of the Board. That the incoming Board take such steps as they deem wise toward ascertaining the mind of the various home Boards of the Churches, to be included in the proposed move; also that they ascertain the names of the various Churches not included in the move and why they are not included. That the Board at its meeting in March, 1939, consider the overture in the light of all the information so received and report to the next Assembly."

19. First Church, Edmonton, for retirement of one-third of the members of Ses-

sion annually after serving three years.

No action taken.

20. Synod of Toronto and Kingston. Empire Youth Movement.

This was referred to the Board of S.S. and Y.P.S., but no report was made.

23. Session of St. James Church, London that no Budget higher than the amount contributed in 1937 be authorized; no official appointment involving extra expenditures be made until deficit wiped out; to concentrate on clearing off the deficit.

Not having been forwarded through Presbytery no action was taken.

24. Presbytery Prince Edward Island. Gordon Memorial.

Assembly commits care of the Gordon Homestead to the Presbytery of Prince Edward Island in co-operation with the Synod of the Maritime Provinces; authorizes the erection of a cairn on the site of the Gordon Home; commends the project to the entire Church.

Presbytery of Montreal, Penmarvian (unprinted).

No action taken.

Presbytery of Brockville (unprinted). Retirement of Dr. MacOdrum.

Request granted and referred to the Pension Board.

Presbytery of Brockville (unprinted) to place the name of Dr. MacOdrum upon the constituent roll of Presbytery.

This was granted.

Presbytery of Toronto (unprinted) to place the name of Rev. Dr. James Wilson upon the constituent roll of Presbytery upon retirement.

This was granted.

#### Statistics and Finance

It was resolved that the column, in the statistical section of the Assembly Minutes reporting mortgage indebtedness, be retained but that the details of grants to augmented charges be appended and printed in connection with the report of the General Board of Missions.

In adopting the report the Assembly, upon motion, recorded "its appreciation of the services in this connection of Dr. MacNamara, Miss Kerr and members of the Statistical Staff."

\* \* \*

In reporting on the roll of Assembly the committee recommended that a name be substituted for another on the roll, no regular commission having been issued to the substitute. This called forth the following:

"In connection with this particular case, the Assembly calls the attention of Presbyteries to the provisions of the Act Constituting the Assembly and cautions them to be more careful and exact in conforming to them."

\* \* \*

The petition of Mr. E. McQueen, Vancouver, not having been forwarded through



a Presbytery it was ordered that Mr. McQueen prepare all details with regard to his case and transmit the same through his Presbytery to the General Assembly one year hence.

\* \* \*

#### **The Lord's Day Alliance**

It was resolved, "That the thanks of the Assembly be extended to Rev. G. G. Webber, Secretary of the Lord's Day Alliance, for his presence and address; and that the Assembly warmly recommends to the people of our Church the claims of the Alliance."

\* \* \*

#### **Bible Society**

The General Assembly of The Presbyterian Church in Canada once more expresses its thankfulness to Almighty God for the remarkable achievements of the British and Foreign Bible Society during a year of profound unrest in world affairs. It rejoices that in this 400th anniversary year of the open Bible in English, to be specially observed on Sunday, 19th June, 1938, a Society born in England over 134 years ago has opened the Scriptures in 723 languages to the peoples of the world. It commends the Society in Canada and Newfoundland, through its various auxiliaries, to the generous and prayerful support of all its faithful people.

#### **Special Committees**

##### **To Consider and Report on Nominations for Secretary of the Board of Missions.**

Rev. Dr. N. A. MacLeod, Convener, Rev. Joseph Wasson, Rev. Dr. J. S. Shortt, Mr. G. L. Sutherland and Mr. J. W. Marshall.

\* \* \*

##### **To Advise with the Moderator**

Dr. A. S. Reid, Convener, Rev. Dr. J. W. MacNamara, Rev. Dr. Robert Johnston, Rev. Dr. J. B. McLean, Rev. Dr. N. A. MacLeod, Mr. James Wilson, Mr. Peter Campbell, and the Moderators of Synods.

\* \* \*

#### **Business Committee**

Clerk of Assembly as Chairman, Rev. E. Foreman, Rev. W. T. McCree, Mr. T. P. Geggie, and Judge A. G. Farrell.

\* \* \*

##### **Appeal Rev. Dr. M. M. MacOdrum**

Rev. G. S. Lloyd, Cornwall; Mr. J. R. Graham, Sherbrooke, and Mr. J. G. MacPhail, Ottawa.

\* \* \*

##### **To Confer with Miss W. Ferguson, Principal of the Missionary and Deaconess Training Home.**

Rev. Dr. Stuart C. Parker, Rev. Dr. J. B. Paulin, Rev. Joseph Wasson, Mr. G. L. Sutherland, and Mr. E. W. McNeill.

#### **Visit to Penmarvian**

Commemorating the visit of the commissioners of the General Assembly to the home of the late Mr. John Penman, Paris, now set apart for the service of the Church

as a residence for retired ministers and missionaries, a very attractive souvenir program was provided. This bears upon the first page the Burning Bush and the inscription

The Paris

#### **PRESBYTERIAN CHURCH**

Extends a  
Hearty Welcome  
to the  
Commissioners  
of the  
General Assembly.

Within at the top of the second page is the inscription:

VISIT OF THE SIXTY - FOURTH  
GENERAL ASSEMBLY OF THE PRES-  
BYTERIAN CHURCH IN CANADA,  
JUNE 4TH, 1938, to PENMARVIAN,  
PARIS, ONTARIO.

Then follows a good photograph of the Residence and the details of the reception as already mentioned in the Record. On the third page a historical sketch is given:

"The history of Penmarvian goes back to the earliest days of Paris. The site and buildings were originally owned by the late Hiram "King" Capron, reputed to be the oldest settler in the district.

"In 1868 the late John Penman came to Paris and founded the Penman Woollen Mills, now world-wide for its fame in the manufacture of knitted wear.

"Some years later John Penman came into possession of the Capron estate which covered some fifteen acres. During his ownership the buildings were remodelled and beautified to their present state.

"John Penman lived long to enjoy this home of his pride. At the age of ninety-three years he died and bequeathed the bulk of his estate to The Presbyterian Church in Canada, together with funds to maintain his home with the desire that it be used as a residence for retired ministers and missionaries.

"This gift of the late John Penman was the climax to a life of Christian benevolence and consecrated service to the Presbyterian Church, both locally and dominion wide. The General Assembly in response to the gracious gift has already taken over the estate and has equipped the home to carry out the intentions of the late Mr. Penman. At the present time several retired ministers are enjoying their well-earned rest amid these beautiful surroundings known as Penmarvian."

#### **Origin of the Name Penmarvian**

The name was chosen by the late Mr. Penman himself, and is derived from his own surname and the name of his wife, the late Martha McVicar.

At the bottom, extending across part of the second and third pages is a tribute to some good friends:



"The success of the reception is credited largely to the generosity of the Misses A. and H. Smith in providing refreshments; Mr. C. B. Robinson, in supplying the Paris Band and the decoration of the grounds; Mr. Vern Martin of the Walker Press, Paris, in providing the souvenir programs."

#### Auditor's Report

**To the Venerable the General Assembly of The Presbyterian Church in Canada:**

In accordance with your instructions, we have audited the books and accounts of The Presbyterian Church in Canada, for the year ending 31st January, 1938.

The Cash on Hand was verified by actual count during the course of our audit and we received confirmation of the respective bank accounts from your bankers.

We examined the Bond and Debenture securities and found them to be in accord with the books. These securities are held for safekeeping in the vaults of the Toronto General Trusts Corporation. The investments are shown on the Balance Sheet at book value.

No provision has been made for any further depreciation on the various properties shown in the Balance Sheet and we have not verified the title to the real estate, mortgage investments, or loans, by search, certificate of title, confirmation or otherwise.

Subject to the foregoing, we certify that the Balance Sheet is, in our opinion, drawn up so as to show a true and correct view of the affairs of the Church, according to the information and explanations given us and as shown by the books.

HENRY BARBER, MAPP & MAPP,  
Chartered Accountants.  
Toronto, 11th April, 1938.

#### Loyal Addresses

To His Majesty King George VI.

The General Assembly of The Presbyterian Church in Canada wish once again to express the loyalty and deep attachment of the Church to your person and Throne.

In these days of difficulty and anxiety the Church will pray that you may be providentially guided and sustained.

Our prayers are that the Great King and Head of the Church will richly bless Your Majesty, the Queen, and all the members of the Royal House with health and happiness, and that your reign, so auspiciously begun, may be long and glorious.

\* \* \*

To His Excellency the Governor General of Canada.

The General Assembly of The Presbyterian Church in Canada has this day approved a loyal address to His Majesty, the King; and the Assembly requests you, as the King's Representative, to forward this address to His Majesty.

Permit us, Your Excellency, again to ex-

press to you our deep appreciation of your continued endeavor to advance the cultural and religious interests of the people of this Dominion. We trust that this interest shown by you and Lady Tweedsmuir will prove an inspiration to all our people.

\* \* \*

#### The Reply

Government House, Ottawa,  
20th June, 1938.

Sir,

I have the honour to acknowledge your letter of the 17th June enclosing copies of addresses passed by the General Assembly of The Presbyterian Church in Canada. His Excellency has directed that the loyal message to The King be forwarded for humble submission to His Majesty.

He desires that his thanks may be conveyed to all members of the Assembly for their kind message of appreciation of the work done by himself and the Lady Tweedsmuir.

I have the honour to be,

Your obedient servant

L. L. C. Pereira,  
Assistant Secretary to the Governor General.

Rev. J. W. MacNamara, B.D., D.D.,  
Clerk of the Assembly  
The Presbyterian Church in Canada,  
100 Adelaide St. West  
Toronto.

#### THE QUEEN'S MOTHER

The Board of Administration at its last meeting passed a resolution of sympathy with Her Majesty, the Queen, following the death of her mother, Lady Strathmore, and this was forwarded through the Governor General of Canada.

A considerable portion of our Church News and other material in this issue was held over from last month for lack of space.

The author of the article,  
Mission Work in North Japan,  
is Rev. William Rennie, brother of  
Mr. Thomas Rennie of Toronto.

Thee may I set at my right hand,  
Whose eyes my inmost substance see;  
And labor on at Thy command,  
And offer all my works to Thee.

Give me to bear Thy easy yoke  
And every moment watch and pray,  
And still to things eternal look  
And hasten to Thy glorious day. Amen.

Charles Wesley, 1707-1788.



## AMONG THE CHURCHES

Bendale, Ont.

St. Andrew's congregation, the oldest in the township of Scarboro, celebrated its 120th anniversary with Rev. Dr. Hugh Munroe, former Moderator of the General Assembly occupying the pulpit morning and evening. Rev. Dr. Burch, the minister, was not sufficiently restored from his serious illness to attend. The first church was erected in 1819, and very varied in character were the buildings that served for worship prior to this, private homes, workshops, taverns and barns. The present building was erected in 1849 and thoroughly repaired in 1893. Alexander Muir, author of *The Maple Leaf Forever*, was for some years choir-leader.

Maple, Ont.

St. Paul's, Vaughan, observed recently the jubilee of the erection of the present building, Rev. J. A. Hilts of Toronto, officiating. The congregation will attain its centennial in six years.

Woodbridge, Ont.

At the 95th anniversary services of Knox Vaughan, Rev. John Young, son of Rev. Dr. L. L. Young of Japan, preached in the morning and Rev. H. M. Kerr of Streetsville in the evening, the congregation crowding the church at each service. The church has been redecorated, a legacy providing the means for this renewal. A male chorus of twenty-five young men, all of whom have grown up in the neighborhood and have been trained by Mr. Gordon MacGillivray, assisted in the service of song. So greatly is this choir in demand that it cannot meet all the engagements offered.

Dungannon, Ont.

Rev. C. H. MacDonald, the minister, has occupied this charge for thirteen years and this year has been elected Moderator of the Synod of Hamilton and London. The congregation has just observed its fifty-third anniversary and had the privilege of hearing messages on that day from Rev. A. H. Wilson of Paisley.

Teeswater, Ont.

At the celebration of the Diamond Jubilee of the W.M.S., of this congregation, in addition to greetings from various bodies, the main features of the program were an outline of the society's activities for the sixty-year period by Mrs. Linklater and an address upon our work in Formosa by Mrs. J. D. Wilkie. Two life certificates were presented.

Mount Dennis, Ont.

On the twenty-fifth anniversary of the organization of our Church here Mr. Russell Gordon of Knox College conducted the Sabbath services. Facing serious difficulties the congregation voted upon the question

of continuing and having decided affirmatively there is evidence of fresh interest and zeal. The membership has grown, the debt has been reduced, the church property improved, and an active Young People's Society organized. Two former ministers addressed the Tuesday gathering over which Rev. E. Foreman of Morningside Church, Toronto, presided. These were Rev. W. Hanna and Rev. John Kelman. Mr. Forbes Thomson, a student of University College has been in charge for the past year and continues his service.

Minnedosa, Man.

At the annual rally and picnic of Knox Church, Mrs. Block and family who have since left to make their home in Fort Frances, Ont., were the recipients of gifts from the Ladies' Aid and the Sabbath School. Mr. H. Gibson who made the presentation spoke of their splendid work in the latter connection.

Moose Jaw, Sask.

Rev. C. Younger Lewis of Swift Current on his return from the General Assembly preached in Knox Church morning and evening in observance of the fifty-fifth anniversary of the beginning of work under Presbyterian auspices in this district, and the eleventh of the dedication of the building now occupied. He also addressed the Sabbath School and spoke at the supper on Monday along with Mr. W. G. Ross, M.L.A., and Mr. John A. Dickson.

Bluevale, Ont.

On Sunday, June 19th, Knox Church observed the eightieth anniversary of its organization. Rev. W. J. West of Stratford, a former minister, preached to large congregations, morning and evening, upon *Let No Man Take Thy Crown*, and *The Tears of Jesus*. Mr. West was inducted into the pastoral charge of Bluevale and Eadies forty-one years ago. Two generations have passed away in that time and a greater part of the third generation is gone but they have left behind a testimony to the faith that was theirs.—Com.

Sylvan Lake, Alta.

Rev. Dr. R. S. Stevens who has served in this field for some time suffered a serious illness recently. After partial recovery he again took up the work but has now retired after a ministry of eight and a half years. During the last three weeks of his ministry he had eighteen baptisms and received twelve members on profession of faith. The appreciation of his services was shown by the gifts bestowed upon him. The Centerville congregation presented a beautiful engraved pen and pencil; Everts, a travelling bag and case of brushes; and at Sylvan Lake the Chamber of Commerce and the



whole community joined in a banquet and on that occasion he was the recipient of a purse with a substantial sum of money. Rev. Robert A. Sinclair, a graduate of Knox College this year, has succeeded him. Dr. Stevens is temporarily resting at Niagara Falls at the home of his son.

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#### Holstein, Ont.

There passed away on the 7th of May an esteemed member and office-bearer of Fairbairn congregation, Mr. Robert Turnbull Dodds in his eighty-first year. He had served in this congregation as Sunday School Superintendent for over forty years, teacher of the Bible Class for thirty-five years, and as a member of Session for thirty-nine years. On three occasions he was a commissioner to the General Assembly and took a deep interest in its work. He perpetuated an honorable family record as a loyal servant of the Church. He is survived by Mrs. Dodds, four sons, three daughters, and three brothers, one of whom is Rev. Thomas Dodds, late of Corunna.

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#### Ottawa, Ont.

The pulpit and pastoral work at St. Andrew's Church has been undertaken by Rev. Dr. A. V. Brown of Toronto who will serve until the minister chosen, Mr. Ferguson of Falkirk, Scotland, is inducted in the autumn.

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#### Red Deer, Alta.

Knox Church lost one of its oldest and most faithful members by the death recently at the great age of eighty-five years of Mr. John McVicar. He was a member of Session for over thirty years and for a long period was Superintendent of the Sunday School. Always, even in his late years, he took a deep interest in the work of the congregation but specially in the well-being of youth. Outside of this he had served most faithfully the Bible Society, and the Lord's Day Alliance. In early years he was a teacher in eastern Canada and one of the tributes paid him was by a pupil of sixty years ago who spoke of his worth as a teacher and a man.

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#### Swift Current, Sask.

The congregation here, consisting of a few families that did not enter the union, has experienced very trying times accentuated by the business depression after drought. Nevertheless a manse was erected and a lot purchased to serve as a site for a new church. Toward the end of May they welcomed a minister Rev. C. Younger-Lewis, and decided to purchase the church for which they had been paying rent for thirteen years. A basement is now being erected on the lot purchased on which the wooden church will be placed in a few weeks. A number who were out of work

have rendered volunteer service and others employed paid for additional services.

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#### Alliston, Ont.

The congregation here has lost a dearly beloved and much respected elder, Mr. William James Wilson. For a lifetime he was a devoted member of the Presbyterian Church and an earnest and faithful laborer. His duties as an elder were to him a sacred obligation and his good judgment was much relied upon. For many years he was Record Secretary in the congregation and when ill-health came upon him he secured the services of a young man, a relative, to whom he gave all the assistance in his power.

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#### Montreal, Que.

Recently at MacVicar Memorial Church, the minister, Rev. C. Ritchie Bell, dedicated a private communion service, the gift of a lady in the congregation, to be devoted to administering the Sacrament of the Lord's Supper for the benefit of the sick and aged. A few weeks ago the members of the choir presented the organist and choir director, Mr. D. A. Hinchliffe with a gown and later the Kirk Session were at home to the members when a happy evening was spent.

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#### Montreal, Que.

The Alumni Association of the Presbyterian College instructed its Executive to prepare a statement in their behalf with respect to the overture passed by the Synod of Saskatchewan and forwarded to The General Assembly, with respect to the work of our theological colleges. Accordingly the following was sent to the Board of Education:

"We have, therefore, much pleasure in expressing our complete confidence in the efficiency, scholarship and earnestness of each member of our Faculty. We believe that our professors are well equipped to teach, and to discharge all the duties enjoined upon them when they were installed in their respective chairs. We further believe that they are doing their work with full appreciation of the changing and the unchanging elements in theological education. The men who pass through their hands from year to year have shown by their work in the active ministry of the Church that they are men trained to meet the demands of their day.

"It is our conviction that such overtures, coming as they do almost yearly before the Church, have an unsettling influence which does not help to strengthen the hands of our professors in carrying out their exacting duties. We should like, therefore, to end this letter with the plea that our theological professors be allowed to do their work in that atmosphere of confidence and faith which is so necessary in every branch of the Church's work."



Bolton, Ont.

Nashville congregation laments the death of Mr. James Pernath, a quiet unassuming man who set a worthy example of living and whose wise counsel helped many. His interest in the Church was deep and constant. For over thirty years he served as Clerk of Session and the proceedings of Presbytery received his close attention to the end of his career.

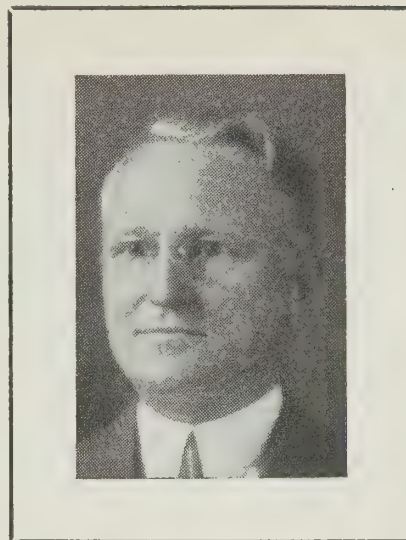
#### BARRIE PRESBYTERIAL W.M.S.

Climaxing over half a century of missionary endeavor and opening up another golden pathway of loving service, the Women's Missionary Society of Barrie Presbyterial held their twenty-fourth annual meeting in St. Andrew's Church, Elmvale. Those fires kindled in days long ago by our sturdy Presbyterian ancestors are still burning brightly, fanned into a stronger flame by the fidelity of daughters and granddaughters of those good pioneers. This annual meeting was the largest in many years. The President, Mrs. K. N. Cooper, Collingwood, presided at all sessions. All the secretarial reports were heard with deep interest and notwithstanding some discouraging features were marked by the faith that better days would come. The Corresponding Secretary, Mrs. E. H. McNab, Orillia, and the Treasurer, Miss McGuire of Penetanguishene, gave excellent reviews respectively of the year's work. The good service rendered by the Supply Committee set forth by Mrs. J. M. Wallace of Midland, and its value was revealed in the grateful letters from the recipients in the West.

The company assembled was warmly welcomed by Mrs. John McAuley, President of Elmvale Auxiliary and greetings were brought by sister organizations from the Anglican and United Churches, and from the Presbytery of Barrie by the Moderator, Rev. M. Miller, Oro Station. Mrs. N. R. G. Sinclair of Allandale conducted the service of remembrance. The speaker for the occasion was Mrs. V. A. Smith of Toronto and a message of deep interest was brought by Miss Bessie M. MacMurphy of Jobat, India, now on furlough.

The service of praise was led by the Elmvale Choir with special selections rendered by Mrs. Train and Mrs. Burton. The Pentanguishene Mission Band won the coveted banner, Mrs. W. Heslip, a former member of the Presbyterial, now of Prescott, making the presentation. Mrs. V. A. Smith presided also at the installation of officers, and Mrs. White of Midland reported for the Courtesies Committee.

The meeting was closed by Rev. Dr. W. J. Mark, the minister at Elmvale Church, with a brief address and prayer. Dinner and supper were served by the ladies of Elmvale to the large gathering.



MR. FRASER KEITH.

#### THE PRESBYTERIAN COLLEGE, MONTREAL

At the recent annual meeting of the Board Mr. Fraser Keith was elected Chairman and Mr. David McGill, Secretary. The death of Rev. Dr. MacOdrum called forth a resolution of sympathy with Mrs. MacOdrum and the members of the family, speaking to which Principal Mackenzie paid tribute to the late Moderator for "his faithful and outstanding work in behalf of the missions of the Church during his forty years as a minister."

The offer of Mr. Ritchie Bell in behalf of the Alumni Association to instal a new lighting system in the David Morrice Hall was accepted, the work to be done in co-operation with the House Committee. The Principal reported that the College is now a member of the American Association of Theological Colleges and will share in the good work of the organization in promoting theological training. The following were chosen as representatives on certain committees: Mr. David McGill, Budget and Stewardship; Mr. Fraser Keith, Meeting of Boards considering Expenditure; Principal Mackenzie, Committee on Teaching Appointments.

#### OUR ITALIAN MISSION, MONTREAL

Amongst the Italians in Canada our Church has two missions, that in Montreal, and the one in Hamilton. The former was founded sixty-three years ago and is a substantial evangelical work extending in three different sections of the city, Rossland in the north, Amherst the centre, and Ville Emart in the southwest. There is an adult membership in all of 225 and about the same number of children in Sunday Schools. The main hope for further expansion is the work in the Rossland district, provided a new building, now planned, is speedily erected. This will take the place of the two lost by the congregation as the result





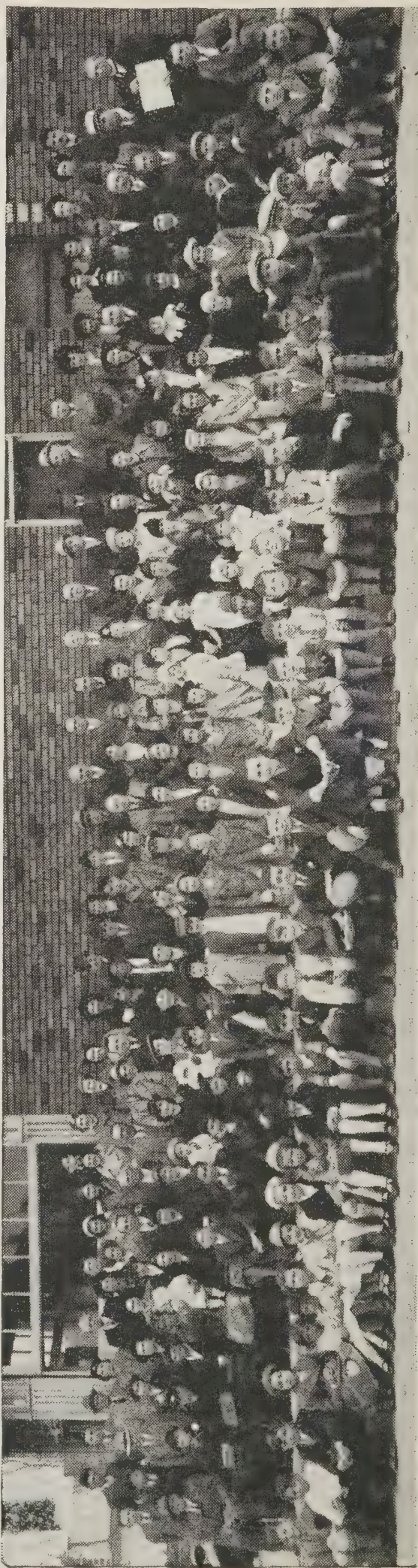
Italian Mission, Montreal, Proposed Church.

of the break in 1925. This building, anticipated for some time, will provide the needed facilities for carrying on and extending the work. The members of this congregation have shown themselves deeply interested and more than a year ago purchased a suitable site and paid for it in full at a cost of \$2,800. Immediate construction therefore becomes a serious obligation both in the interest of the work and in the saving of expense. This is a mission enterprise with which the whole Church is deeply concerned. Mr. De Pierro, the minister, writes that in the past years this mission was instrumental in leading to Christ thousands of Italians, a splendid record indeed. Some of these members have a record of over thirty years of happy evangelical life within The Presbyterian Church in Canada. The accompanying picture indicates a very promising outlook for this work which may well enlist the help of the whole Church.

**PROTESTANT ORPHANS' HOME  
ST. JOHN, N.B.**

Again as in previous years we commend this institution, which in our opinion is doing a good work in providing needy children with shelter, food, and clothing, and securing for them permanent homes. Last year they had in residence every day an average of 193. On April 30th, 1938, there were in residence 202 children, of whom 85 were available for placing in homes, and not one of them had relative, guardian or any resource for its maintenance, and the burden therefore rested wholly upon the Home. The Annual Re-

(Continued on page 249)



ITALIAN MISSION, MONTREAL; PART OF THE CONGREGATION.



(Continued from page 248)

port of this institution is now issued and is available upon application to the Treasurer, Mr. H. Usher Miller, St. John, N.B.

The report furnishes also a complete financial statement, including receipts, expenditures, and investments of the trust funds, with the Auditor's certificate.

## OTHER ASSEMBLIES

### The Church of Scotland

The General Assembly of the Church of Scotland began its annual sittings in Edinburgh last week. The opening ceremonial, in bright sunshine, was marked by all the old-time pomp and pageantry. The Lord High Commissioner this year is Sir John Gilmour, formerly Secretary of State for Scotland. The new moderator is the Rev. Dr. James Black, of St. George's West, Edinburgh, one of Scotland's most eloquent preachers.

The proceedings began with a Levee at the Palace of Holyroodhouse and the Lord High Commissioner and Lady Gilmour took part in the time-honoured procession from Holyrood to St. Giles' Cathedral, escorted by the 4th-7th Royal Dragoon Guards. Enthusiastic crowds lined the route. After the service the procession re-formed and proceeded to the Assembly Hall, which was filled.

The Moderator submitted the name of Dr. James Black as his successor. The nomination was endorsed with acclamation, and the retiring Moderator placed upon Dr. Black's finger the Moderator's ring.

The King's letter was handed over by the Pursebearer, and, the seals having been broken, it was read. His Majesty spoke of his interest in the manifold activities of the Church, and proceeded:—"We are resolved to retain undiminished her just rights and liberties. The tasks of the Church do not lessen as the years go on, and the deliberations upon which you are embarking will cover many matters of great importance to the spiritual and social life of Scotland. We pray that you will be guided by wise decisions. We know that you will be encouraged by the success with which in the past the Church's labours have been attended, and will devote yourselves with undiminished zeal to your great task of bringing into the daily lives of the people the spirit of true Christianity."

The Assembly considered the problem of meeting the debt of £65,000 on the Church's foreign missions. The minimum stipend of ministers has been raised by £5 to £305. An amendment was accepted in favour of grants to ministers with dependent children.—London Times.

### The General Assembly in U.S.A.

The Moderator this year hails from the South, Rev. Charles F. Welch, D.D., of Kentucky, who according to The Presbyterian owes his election to the "superlatively effective nominating speech" by Dr. Broady, and as The Christian Observer explains the appeal in that speech "to elect a Moderator from the Old South as a step toward uniting American Presbyterianism. If the two branches of American Presbyterianism cannot unite then why seek farther afield?"

Dr. Welch has been minister of the Fourth Ave. Presbyterian Church, Louisville, since 1917. The Assembly convened in Convention Hall seating 20,000 and on several occasions the great auditorium was almost filled.

An important office was filled at this time, that of Stated Clerk vacant by the retirement of Dr. Lewis Mudge. The choice of the Assembly was Rev. William Barrow Pugh, minister of First Church, Chester, Pa., one well-fitted by his personal qualities and experience for that responsible post.

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### General Assembly in U.S.

The choice for Moderator of this Assembly is a layman Ruling Elder Mr. W. M. Everett, of whom The Christian Observer speaks thus:

He comes from a long line of active leaders in the Church. His grandfather, T. A. Everett organized in New York State the first Sunday School ever established, antedating that established in England by Robert Raikes, a bit of Church history that has been unknown to most Church historians. Mr. Everett, himself a native of New York, has practised law in Atlanta for more than fifty years. He has been an elder in Presbyterian churches for about forty years, and is now in the First Presbyterian Church, of Atlanta. For thirty-five years he was superintendent of a Sunday School. He has also had a large place in the work of the denomination as a whole.

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### Methodist Churches in U.S.A.

One of the most important events in American Church life in recent years is the union of the three largest Methodist denominations, now rapidly approaching consummation. Bishop John M. Moore, of the Methodist Episcopal Church, South, has announced that the conference which will complete the union will be held April 26, 1939, at a place still to be selected. The three denominations involved are the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The united denomination will take the name, "The Methodist Church." The movement which is resulting



in the union of these great bodies, bringing together in one denomination more than eight million Methodists, began some forty years ago. The Methodist Protestant Church withdrew from the Methodist Episcopal Church more than a century ago, and the Methodist Episcopal Church, South, was organized in 1845. There are many problems still to be solved by the united Church, but there are no doctrinal differences, and there has been very little opposition to the plan. The union is one of the most important in the history of American Protestantism.—*Christian Observer.*

### MISSION NOTES

#### A Glimpse of the Jalapur Hospital

By H. F. Lechmere Taylor, M.A., M.D.,  
D.P.D., Jalapur, Punjab

Hassan Mohammed was a small boy of about five, born and reared in a remote village on the plains of the Punjab, the one comfort and hope of his young widowed mother. Life was hard for them both, and the daily bread (and poor enough it was) had to be earned by constant toil.

She was one of those patient women who ask pathetically little of life, and even that little seemed to be denied her when her boy began to suffer from agonizing and alarming bouts of pain. All that neighbors and supposedly wise men could suggest was tried, but things went from bad to worse, till the cloud of despair settled dark over her life. Reports had come from time to time of cures effected in the Jalapur Hospital, and of kindness received there. But the way was long, the neighborhood unknown, and the outlook terrifying to one who had lived all her life within the narrow circle of a small rural community. Under the compulsion of dire need, however, the journey was at last undertaken, and she presented herself one day with her sad, comely face, her wearied, anxious look, and her precious burden of love and suffering, in the consulting-room of the hospital. The verdict—operation—meant little to her. She already looked as if she expected only the worst, the final blow of that inexorable Fate which had already dealt so hardly with her, and which was all the Providence she had any knowledge of. As is our custom, she was allowed to sit in the operation room while the operation was being done; and when it was over it was with a trembling heart that she followed her son as the kind arms of the hospital orderly carried him back to bed, still unconscious.

The day was now ending, and the doctor, after a final look round, had gone home to dinner and a welcome rest. An hour or two later, as he lay on his bed under the open sky decked with the galaxy of stars that glorifies the hot, tropical night, his ears were suddenly pierced by the shrill cry

of a child in extreme pain. Starting up from slumber, he realized that the sound came from the hospital, some three hundred yards distant. He thought of little Hassan, and a repetition of the cry sent him, after a hasty toilet, hurriedly on his way to see who was in trouble. Sure enough, it was Hassan; and the look of anguish on his mother's face as she held him in her arms was, if anything, more unbearable than the sight of the wee lad's suffering. It was at once evident what had happened—internal hæmorrhage, the result either of pure surgical mischance or of carelessness in ligaturing a blood-vessel during the operation. Preparations were hurriedly made, sterilizers set agoing, instruments and dressings put in order, lamps collected (for we had not then got in the electric plant), and as soon as possible the little patient was on the table again. The wound was reopened, the necessary measures carried out, and the boy taken back to bed. Thankfully we saw him day by day progress thereafter to complete recovery, and in two or three weeks mother and child were able to return to their far-away home. And so they passed out of our ken. For but a moment in the flight of time did our lives come together—lives so different in origin, in experience, in knowledge, in outlook. But memories such as this remain imperishable in significance and human value.

Medical missionary work is no sinecure. It demands assiduous application of mind and body to the tasks of the hour; it is carried on, often, in circumstances of heart-breaking insufficiency as regards environment, staff, and equipment; it involves more than the average burden of responsibility, anxiety, disappointment, and failure. But it is "a man's job," and it is a Christian's job. It brings relief where it is sorely needed; it lifts many a life from misery and uselessness into health, hope, and comfort; it cultivates to its utmost capacity every shred of sympathy, understanding, patience, and helpfulness of which one is capable; it tests and enriches every bit of Christian teaching one has ever received. It is the gospel at work. In a hospital where the atmosphere is Christian (a far-reaching and fundamental proviso) the patients are brought daily, almost hourly, into the presence of Christ, though they may not themselves realize it. In a country like India, religious misunderstandings, suspicions, and even hatreds abound, and there is no surer way of dispelling them than by showing what it means to be a Christian.

But more than that is involved in the missionary vocation, and the hospital offers an almost unique field for direct evangelism. The true medical missionary has no greater joy than that of being able, after



he has served his patients to the utmost of his ability as physician and surgeon, to hold out to them the Bread of Life. That the doing of this savors of proselytism, or of an unfair taking advantage of those who are helpless to resist or avoid the "attack", is sheer nonsense, a figment of the imagination which a single day's observation would suffice to dispel. In Jalapur, while we aim at regular daily teaching of simple Bible truths in the wards, and at our Sabbath morning service invite all and sundry to listen to our message, everything is done in the simplest and most friendly way possible. While there are always some who prefer not to come, the overwhelming majority of our patients and their friends are more than content to be present; and the attention and quietness of our audiences, running well up to, or even over, two hundred in busy seasons, testify to the interest with which they listen. We are not theologians, and our preaching is directed to the practical problems of life, rather than to the questions which puzzle the mind. Doctrines are rarely touched on, controversy is taboo, and the attacks on, or criticisms of, other religions are entirely out of favor amongst us.

To sum up, our endeavor in the hospital is to make our patients feel that they are in the hands and in the company of true friends—friends who are concerned not only to help them to the utmost in sickness and suffering, but to bring them to a fuller and truer understanding of that God whom most of them so ignorantly acknowledge and worship. That he has in the revelation of the Heavenly Father, through and in Jesus Christ, a message so full of hope and comfort, is the medical missionary's un-failing strength and stay. As he himself comes to an ever deeper understanding of that message he becomes increasingly fitted to present it wisely and sympathetically to those who need it so much.—Life and Work, Church of Scotland.

\* \* \*

#### Rest Home

More than twenty-two years ago the doors of the Missionary Rest Home, on Lake Shore Road, Mimico, were thrown open to welcome guests who had sacrificed home comforts to carry the Christian message abroad. These work-weary servants frequently arrived in Toronto homeless and with funds depleted.

With the interests of the missionary at heart, Rev. A. W. Roffe and his wife opened their home at Mimico for the reception of missionaries of every denomination, including their families. It was a faith venture, and many trials have faced the board of directors, but throughout the years, with the help and interest of a group of interested friends the doors have remained open and hundreds of missionaries and Christian

workers have been guests for periods of weeks and months.

The Missionary Rest Home is open all year for workers who are in need of a place where quietness and comfort combine to fit them for their work. Almost all branches of the Christian Church have been included in the guest book of the Home. An encouraging aspect of the work of the Rest Home is that it is at present filled to capacity. The founders of the Home, Rev. and Mrs. A. W. Roffe, have four children on mission fields, one in China, one in South America and two in Africa.—Globe and Mail.

See announcement which appears regularly in the Record—Ed.

\* \* \*

#### Bring up Your Men

Here is another instance of what we have several times mentioned as what should be a feature of Church policy. Instead of bringing back the flag, "bring up your men". When speaking of living within the Budget the implications of which we believe were not clearly grasped, why should we not increase our contributions which on an individual reckoning are so small? This instance is taken from the Assembly minutes of 1915:

The Board of Social Service and Evangelism was directed by the Board of Finance to keep its expenditure within \$50,000, but this direction not having been received until almost six months of the year had passed, relief was sought, not only for that reason but because "to obey the order literally would involve the closing for the second half of the year of all our Redemptive Homes for girls, and our special work among the poor of the congested areas in cities." The other course therefore was adopted by the Assembly to seek from various sources an addition to the revenue whilst at the same time keeping expenditure down to the lowest possible amount.

\* \* \*

#### Large Increase

According to the Minutes of the General Assembly, 1915, the contributions to Foreign Missions of congregations in the Eastern Section that is the Maritimes, increased in ten years 163 percent.

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Do not think my world is small because you find me in a little village.

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The most vital force for moral and spiritual direction is faith in God.

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Conduct is safe only when guided by self-knowledge, self-reverence, and self-control.

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The surety, the comfort, the joy of companionship with God is that which time and chance and change of fortune cannot take away.



# Children and Youth

## THE EYES OF LOVE

Thou God Seest me.—Genesis 16:13

**T**HIS verse has often been used to bring terror to evil-doers, but when it was first received by Hagar it was a message of comfort and good cheer, a word full of help and strength. It may, of course, be used as a warning; it is a danger-notice to all who are doing wicked things. God does see the wrong-doer; but we now think of it as a source of help and encouragement.

A few years ago a gentleman in Ireland had a farm, situated about a mile and a half from his house. The house stood on the side of a hill, and from his attic window he could get a view of every portion of his farm. He would often go to this window with a powerful telescope, and a short time every day he would spend in this way, examining what his work-people were doing, and whether the work of the farm was being carried on properly or not in his absence. In some way the men got to know of this, and it often quickened them in their various duties to remember that the master's eye from the little attic window might possibly at that very moment be resting upon them.

Now that wasn't a very high motive for working hard; but if they had felt that their master loved and trusted them, and if they had loved their master and if they had always worked because their love constrained them, then they would have been made glad by the fact that the master's telescope was upon them.

Now, if you will just imagine the master there to be God, and you the servant, and that God's eye is upon you, you should realize that the look of God is a look of love and pleasure, because of your glad service. God is not watching you to catch you tripping, but rather that He may help you up when you fall. He is your Father, and wants you to do well; and if you love Him as your Father you will always try to win His approval by all you do and say.

There was once a class of men known by the name, Epicureans. They believed that God was far away from the earth, that He lived in heaven and cared nothing about them. They believed that God was not interested, that He was not concerned about anything they did. But this verse, and, indeed, the whole Bible tells us a different story. We know that He watches us, that He cares for us, that He loves us. He knows how much we joy and suffer, and He shares both with us. He is interested in everything that interests and pleases us. He has a wonderful eye for the little good things. God, you know, is just like Jesus in

His thoughts and ways; and you remember how the loving eye of Jesus took in the little good things. He saw the love gift of the poor widow as she dropped her mites into the treasury, and He was made glad by it.

I know a little saying  
That is altogether true;  
My little boy, my little girl,  
The saying is for you.  
'Tis true, Oh, blue and black eyes  
And grey—so deep and bright—  
No child in all this careless world  
Is ever out of sight.

Oh, bear in mind, my little one,  
And let your mark be high!  
You do whatever thing you do  
Beneath a seeing Eye.  
Oh, bear in mind, my little one,  
And keep your good name bright;  
No child upon the round, round earth  
Is ever out of sight.

—James Learmount.

## MISSIONARIES' MANY PARTS

**M**ISSIONARIES do more than teach and preach, at least many of them. If you have read about Mackay of Formosa you will remember that he was a dentist also, at least after a fashion, for he was not trained to that calling. There was a need for such service at Tamsui when he went there and with wooden forceps he brought relief to many sufferers. Sir William Wanless in India was a foremost surgeon and left as a memorial of his devotion one of the most noted hospitals in that land. Mackay of Uganda built roads for he was an engineer and rendered a most wonderful service to Africa in this way in addition to his special work as a missionary. Livingstone was an explorer. In the Record recently Madam Chiang Kai Shek told of the many varied crafts the Chinese have learned from the missionaries.

This story we are about to tell is that of a missionary who added to his work of a teacher the training of Turkish youth in a variety of useful industries. That part of the story referring to the laundry and the bakery was given in the May Record, 1936.

He was born on a farm in the State of Maine in U.S.A. and knew well what it meant to work hard and to live on little. The family was too poor to buy the needed farm implements and he and his brothers had to make what they could not buy. You know the saying, "Necessity is the mother of invention". This was true in this lad's case and his poverty spurred his mind to plan tools and his hands to fashion them. When sixteen years of age he went to the city of Boston and there learned the trade of a silversmith. At the same time educat-



ing himself by attending night school. He had worked hard on the farm but even harder in the city, and about that he tells a story. When hurrying to school one evening the words of a verse from the Book of Proverbs coursed through his brain, "Seest thou a man diligent in business? He shall stand before kings, he shall not stand before mean men." This seemed to keep time with his hurried steps. Now, he said to himself, "That cannot actually be true. I am certainly diligent in business but I shall never stand before a king. We have no kings." Nineteen years later it was true in his case for he stood in the presence of the King of Turkey, the Sultan, and whilst talking to this monarch he recalled the incident of reciting this verse and his belief that it could never happen to him to stand in the presence of a king.

It was to conduct a boys' school that he was sent to that distant land and one year after his arrival in Constantinople, the capital, where his work afterwards earned for him a great name, he secured a house and there opened his school known for many years as Bebek Seminary, Bebek being the name of the village on the Straits of Bosphorus in which the school was situated. The school prospered but the pupils already suffering poverty had the further trial of persecution. To make a living under these conditions was very difficult. Their teacher however was their timely helper for he built a workshop where the students could learn the art of making sheet-iron stoves and stovepipes which were very much needed in the great city where there were neither furnaces nor fireplaces.

Then another opportunity appeared of which he at once took advantage. Rats were the plague of the capital, and he instructed his pupils in the making of traps which provided for them another source of income.

From rat-traps he proceeded to something else, sorely needed. Bread, as we have it, was unknown, that sweet wholesome food that all say is the staff of life. The only bread in Constantinople was far from sweet and to us would be thought unfit for food. In this there appeared to this missionary another open door and he did not hesitate but set his heart on a bakery. What difficulties faced him! Yet he overcame them all. He must have flour to make bread and a mill to grind the grain, and a building for the machinery, an architect for the building, and money for the enterprise. He was equal to all these demands for he got the money, built the mill, placed the machinery, erected the ovens, taught the men how to make bread, and found a market which brought him rich returns.

How much more was he than a school-teacher? This was not all however. There came a great war known as the Crimean War and thousands of British soldiers were

quartered in Constantinople who suffered greatly because their supplies were all too meagre and particularly those in the large Scutari hospital. These sick men could not eat the sour bread of the country. They suffered also from vermin and filth. This man supplied tons of bread for the stricken soldiers and then became their laundryman. He made washing machines out of abandoned casks and provided not only the sick but the well with the luxury of clean clothes. And this wonderful man was a missionary but a missionary who multiplied his usefulness many times by his skill in handicraft and his courageous and adventurous spirit.

It is time however to tell you his name. It is likely that many of you have not heard it before. Doubtless many of your parents have. His name was Hamlin, and when in a line by itself we give it to you in full you will see that he was a learned as well as a skilful man.

President Cyrus Hamlin, D.D., LL.D.

When he retired from his work in Turkey he came home to the United States and there still led an active life as a professor, first in one and then in another college, and also as an advocate of missions. Then near the end of a long life he wrote to a friend with whom he had been long intimate in Turkey:

"Health good; strength feeble; memory, hearing, seeing, all failing; latter half of my ninetieth year. The past wonderful, the future cheerful with faith and hope.—R.

### THE THINGS THAT COUNT

Not what we have, but what we use;  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near by, not things afar;  
Not what we seem, but what we are—  
These are the things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true;  
Not what we dream, but good we do—  
These are the things that shine like gems,  
Like stars, in Fortune's diadems.

Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after Time shall cease.

—Selected.

No change of place or circumstance can free us from ourselves.

It is good to love great things and to think little of ourselves.



## NOTICE

Wanted—A small foot-pump organ to be placed in our new Northern Frontier Mission of The Presbyterian Church in Canada in the heart of the Northern Quebec Gold-fields. Any congregation having an instrument not in active use which they would donate to this Frontier congregation, please communicate with A. H. MacOdrum, Presbyterian Student Minister, East Malartic Mines, Norrie, Quebec, (via) Val D'Or, Quebec.

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## INTERNATIONAL S. S. LESSONS

### LESSON—AUGUST 14

**The Relation of Temperance to Character**  
Prov. 4:10-23; I Thess. 5:6-8

Golden Text: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Proverbs 20:1.

### LESSON—AUGUST 21

**Hannah: Godly Motherhood**  
I Sam. 1:9-18; 2:1-5

Golden Text: Her children arise up, and call her blessed.—Proverbs 31:28.

### LESSON—AUGUST 28

**Eli: Responsibility for Others**  
I Sam. 3:11-14; 4:12-18

Golden Text: Train up a child in the way he should go.—Proverbs 22:6.

### LESSON—SEPTEMBER 4

**Samuel: Spiritual Revival**  
I Sam. 7:3-13

Golden Text: Prepare your hearts unto the Lord and serve him only.—I Sam. 7:3.

Miss Winifred Ferguson, principal of the Missionary and Deaconess Training Home, has returned from her leave of absence, and has again taken up her duties at the Home. Will all who intend applying to enter the Home this fall, kindly address their applications to Miss W. Ferguson, Missionary and Deaconess Training Home, 156 St. George St., Toronto, so as to reach the Home in the first week of September.

## OUR CHURCH CALENDAR

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Ashfield and Ripley, Ont., Mod., Rev. C. H. MacDonald, Lucknow, Ont.

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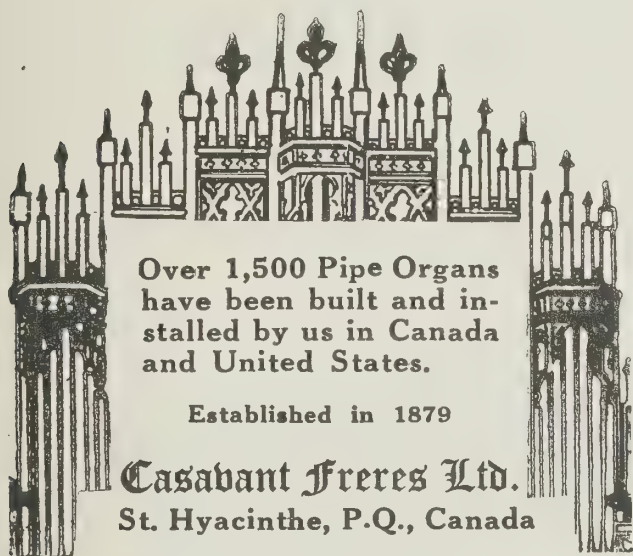
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Wait not to succumb to fate but to seize and master it.

God imparts the strength to bear and the courage to dare.

The chief compensations for living are to be found within.

Diligent self-education in time attains to higher culture.

Life must be measured by thought and action, not by time.

Good actions done in secret are the most worthy of honor.

Criticism has few terrors for a man with a great purpose.

Vanity is always ridiculous and the vain are easily duped.

Frugality is the basis both of contentment and beneficence.

To have a talent and bury it is to be a "wicked and slothful servant".

There is but one law, the law of love, but its applications are infinite.

Though drink may impair one's fighting skill it does not lessen combative impulses.

Every step forward makes God's will more clear and the next step more plain.

Light without warmth can bring no plant to flower and fruit in the garden of the Lord.

A truly religious man is always a leader.

Being and doing are the requirements of life.

The strength of a church resides in what it is.

Life requires of us vision, patience and passion.

No life put into life leaves life as it was before.

We must stand for the eternal in the midst of time.

Nothing can take the place of a passion for Christ.

The Church's supreme task is the proclamation of Christ.

If there is no hope for the Church there is none for the world.

We cannot estimate the influence of a true Christian fellowship.

Breadth sacrifices depth and a vertical dimension must be sought.

A message cannot inspire if it comes to us through a refrigerator.

Life is too great to submit ourselves to the limitations of science.

A minister doing his best for the congregation does best for society.

All great and noble action is accompanied by astonishing difficulties.

To be victorious over the world without we must conquer the world within.

Worship is not primarily a matter of place or form but of spirit and attitude.

The Good Shepherd is the best figure by which to proclaim Christ's tender care.

In a noble personality the qualities of mind and heart are exquisitely adjusted and harmonized.

The laity bring into operation powers and gifts differing from those of the ministry and ensure a varied service.

A man is born to expend every particle of strength that God Almighty has given him in doing the work for which he finds himself fit.

*Selected.*



NEC TAMEN

*The*

# PRESBYTERIAN RECORD

CONSUMEBATUR

THE OFFICIAL MONTHLY RECORD OF  
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Vol. LXIII

TORONTO, SEPTEMBER, 1938

No. 9



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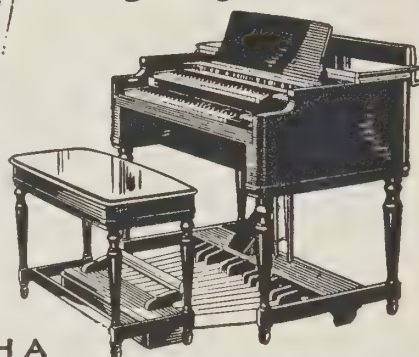
## FLOOD

Japan lately has had experience of flood in very serious form. The district around Kobé was within the area of this visitation and concern was aroused for the safety of our missionaries. A cable received at the Church Offices, Toronto, however, gave assurance of their safety, though with others they must have suffered for electric services and water supply were cut off.

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# The Presbyterian Record

VOL. LXIII.

TORONTO, SEPTEMBER, 1938

No. 9

## TURNING BACKWARD

**T**HE city of Toronto has gone into reverse by departing from a long-established policy with respect to the use of the parks on Sunday. This is a serious matter because of the prestige of the city and its widely known good name in this particular. Some would say bad name for the city has been the object of derision and execration by a class who regarded its restraints on that day as an intolerable imposition, and who expressed their contempt and hostility by such facetious (?) and untruthful comments as "I spent a week in Toronto last Sunday" and "The only occupation for a stranger on Sunday there is to walk down Yonge Street and gaze into the undertakers' windows". To them Toronto's Sunday was bad, without a redeeming feature.

In referring to this action we are moved by the consideration that it is not a local matter in effect for the change has been given the widest publicity and in consequence the question has been raised in other places, some following Toronto's lead, others refusing.

This departure has been marked by features which call for the strongest language in characterizing them. It has furnished an exhibition of puerility, irresponsibility, asininity, and hypocrisy on the part of some that must be humiliating to all fair and high-minded citizens. In charging hypocrisy we have the confirmation of the Toronto Telegram, which in an editorial, says:

"'Let's not be hypocrites' is the cry of those who have become active for what they describe as a 'sane' Sabbath. The same invitation might be extended to them with the suggestion that they should not pretend that the extension of park activities on Sunday is their ultimate objective. Let them admit frankly that they are out for a wide-open Sunday which will make Sunday labor much more familiar than it has been in the past."

It pays its compliment also to the Board of Control in forceful language:

"How far the Board of Control intends to jump in the direction of a 'sane' Sabbath is not quite clear. But before any radical change in the character of the Toronto Sunday is made, the people of To-

ronto should have an opportunity to say how far they are willing to go. That cannot be decided either by the promoters of a wide-open Sunday or by the Lord's Day Alliance. For the Board of Control to take it upon itself to say is a piece of gratuitous impertinence."

The reported antics of an alderman on a certain Sunday gives countenance to our use of the word which precedes hypocrisy. This gentleman, it is alleged, deliberately rolled up against himself seven offences under the Upper Canada Lord's Day Act. "Believe it or not," Toronto was the place where, according to The Globe and Mail, this exhibition of puerility, asininity and irresponsibility was staged and by one who through the franchise of the citizens was exalted to the high position of a public servant whose duty was not only to observe law and order, but to see that it is observed, and who as the representative of the citizens was reasonably expected to conduct himself with good sense and propriety. This alderman was outstanding, but he was not the only one, by speech in particular, to exhibit childishness and folly in advocacy of the new departure. This must have come under the observation of thousands who through the Toronto press had the opportunity of reading the crude pronouncements of these special pleaders.

The concession made by the Board of Control, as reported in the press, is to admit the public to all playgrounds on Sunday provided no organized or commercial sports are permitted. The extent of this concession is suggested by the statement that the new regulations will affect 309 tennis courts, 103 parks, and playgrounds, 77 skating rinks, 70 hockey cushions, 73 baseball fields, 37 bowling greens operated by the city. In this list no mention is made of the wading pools for which there was such a cry on behalf of the children.

We cannot go fully into the discussion of this question but would express our regret that a certain principle had, in our observation, no place in public discussion, except for one letter to the Globe and Mail, and was left entirely out of count in official deliberation, and it is a consideration of the highest importance.

A little more than twenty years ago, as



we recall, the Board of Control, and then the City Council, took action for the closing of the city's toboggan slides in winter. This action was taken upon representation by citizens led by the Lord's Day Alliance, the substance of whose argument was that it was not good public policy for the city to enter into competition on the Lord's Day with those best agencies for the community's and state's life, the Church, the Sunday School, and the Home. The contention of those who have promoted the present change is that the hours when games are permitted will preclude competition with the churches. This is not true with respect to the Sunday Schools which for the most part assemble in the afternoon, and there seems to have been no thought for the integrity of the home on Sunday and its gracious influence. It should be pointed out also that competition does not limit itself to hours, the element of time not being the sole factor. Competition is a matter of atmosphere and influence as well as and even regardless of hours.

Further it was then argued that whilst it was not the obligation of the city to **command** the religious observance of the Lord's Day it was its duty to strongly **commend** it. Upon the basis of these representations the Board of Control and the City Council voted in favor of a by-law closing the city's toboggan slides on Sunday and they have remained closed to this day.

We have lamented the absence of these and similar considerations in discussing the present issue. We recall only one letter in the press emphasizing this feature, the higher demands of the day which transcend all civil statutes and which, recognized and obeyed, make the institution such an enriching influence in human life. The civil statute safeguards one's liberty to the day but is not a guide to its proper observance.

The Globe and Mail's report of the result, by contrast, brings the value of this higher conception of the purpose and use of the day into strong relief:

**"The newly won freedom to play unorganized games in city parks on Sunday brought flocks of tennis players, baseballers, horseshoe pitchers, and lawn bowlers out into the hot sunlight yesterday afternoon, the first day the new law was in effect. All over the city, boys and girls, and men and women got out the sports equipment that formerly spent Sunday in the depths of a closet, and set out for civic playing areas for fun and recreation after the week's work indoors."**

If that be not a long step toward the Continental Sunday we are much mistaken.

We may strengthen our convictions with

respect to this time-honored institution by reflection upon the prophet's commendation:

**"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words:**

**"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."**

To this we add the confirming and illuminating words of Jesus:

**The Sabbath was made for man.**

### **QUEEN'S ROAD CONGREGATIONAL CHURCH, ST. JOHN'S, NEWFOUNDLAND**

**By Wilfred F. Butcher**

**A**T the General Assembly held in Toronto in June a petition of the Queen's Road Congregational Church, St. John's, Newfoundland, for admission to The Presbyterian Church in Canada, was granted. This church has a long and distinguished history. In the course of an address on the occasion of its 150th anniversary on October 19th, 1925, His Excellency the Governor, Sir William L. Allardyce, said:

**"In 1775, John Jones, a non-commissioned officer in the Royal Artillery then forming part of the garrison here, came to St. John's for his second term of service. With him religion was no mere form but a living experience. A sergeant of his company and the sergeant's wife shared his views and principles. The three used to meet for prayer and worship in Jones' room at the barracks, and were soon joined by other serious-minded people both military and civilian. Permission was sought and obtained to meet in a room in the Court House. The little company then formed a church and drew up rules for their guidance. Then followed a period of persecution in which the forces of law and order as well as those of lawlessness and disorder took part. The Court House room was taken from them. They were forbidden to use Jones' room for the purpose of religious meetings, and for some time they met in the open air on the barrens outside the town. In 1777 however, they were able to build a meeting house on land leased for that purpose. In 1779 Jones severed his connection with the army. He went to England for a brief visit, was ordained to the Christian ministry, and returned to St.**

(Continued on page 263)



## NO DISCHARGE — A CHURCH IN ACTION

Rev. William Barclay,  
Budget and Stewardship Convener.

Dear Mr. Barclay,

I am glad to comply with your wish that I write the Budget and Stewardship page for the September issue of the Record.

The heading I have placed on this article may or may not commend itself, but it expresses our position as ministers, elders, members, men and women, and young people in the Church of Jesus Christ, and in the part of His Church wherein the Mercy and Grace of God have joined us to Him, The Presbyterian Church in Canada.

In St. Paul's view the Church is the appointed instrument of the mind and heart of Jesus. It is The Body of Christ. It exists to represent Him to men, and to testify to a scheme of things which He has purposed.

To be sure, God's purpose of mercy is not limited by the shortsightedness and consequent sluggishness of the Church, for Jesus said, "that God is able of these stones to raise up children to Abraham". God has ways of getting at the hearts of His creatures in which the Church may have little direct or obvious part; yet in the main it is true that on us Church members there rests the burden of making Him known to all the world, and helping the world to see and believe the truth as it is in Christ.

What is this truth which the Church exists to proclaim, and which by our lives and faith and works we may and must make audible and credible to men?

In the forefront is the majestic affirmation that "God so loved the world that he gave his only begotten Son". We affirm in our faith that Christ actually died for men that they might not perish and we affirm that God "willeth that all men should be saved".

To help men see this desire of God for them is the burden and responsibility placed by Christ Himself upon us in His Church. From it there is no discharge, until He, who is the Saviour of the world, shall see of the travail of His soul and be satisfied.

The fact that the word of one person may become the word of God to another, and the faith and prayers and offerings of money by men and women of one part of the world may relate men, and men of other parts and of differing languages and colors, to Jesus Christ, is a miracle, inexplicable, except that it is God Himself who has spoken and who is in the whole process.

The Church ought to be so convincing to men everywhere that they can neither deny nor doubt the truth and power, the judgment and grace of the Gospel. Such a Church would be very much alive. It would be a Church in action, since action is the permanent characteristic of life.

That there is a commendable volume of activity and evidences of real life in The Presbyterian Church in Canada to-day are causes of gratitude. Let ministers and elders study carefully the reports of boards and standing committees of the General Assembly, and such congregational activities and results as are represented in Assembly statistical returns; and present these from the pulpit, in the meetings of all societies, and in their visitation in the homes of the people. Many will be pleasantly surprised and thankful. Others will be stricken with



shame that they did not avail themselves of the opportunity and privilege of contributing to such results, that through indifference and lack of interest they did not embrace the privilege of being co-workers with Jesus Christ in His kingdom on earth.

Grateful as we are for the evident results under the blessing of God in the past year, who can gainsay the fact, that had we all been more responsive to the entreaties of the Holy Spirit, more consecrated to our high vocation in Christ, and more conscious of our stewardship to Him, still greater triumphs would have been manifest in our Church.

The disheartening fact is, that far too many of our church members fail or refuse to take seriously the stewardship of money, with which the Budget and Stewardship Committee is especially concerned.

The anomalous position in which the Boards, and thus the Church, has been placed for the past several years, spending in excess of Budget receipts year after year trying to maintain the Church's work, must now be definitely and resolutely faced and remedied. It is discrediting to the Church. No one can argue successfully that the church-wide work to which we are committed, missionary, and all other phases of our work, is beyond the ability of our people. The givings to Church purposes are not even commensurate with the spending on other things.

One is not unmindful of the domestic and local obligations of congregations, and one is thankful for the individual members and congregations that are faithfully and heroically meeting these, and still giving generously to the work of the whole Church. But the large number who do not take seriously the wider obligations of membership in the Church constitute the great and serious weakness.

Our Presbyterian system of church government has made provision for the regular and adequate financing of the Church's work, and sets out as the duty of members: "to take a lively interest in all that concerns the welfare of the whole Church; to contribute heartily, as the Lord shall enable them for the maintenance of the Christian ministry, and the furtherance of the Gospel at home and abroad".

Will Synod and Presbytery Conveners, Kirk Sessions, Missionary or Budget Committees and Boards of Management face this matter with heart and faith, and demonstrate again that hindering weakness can be turned into active strength? Let it be seen that our Church is a Church in action.

By instruction of the General Assembly an extra opportunity is to be given to all during October and November to ensure the full amount of this year's Budget through special **Thankoffering**.

While this page is being written many of our people and ministers are on holidays, and this means a decrease in regular receipts, although a little forethought would avoid this also.

By the time the September Record reaches you the autumn plans will be well advanced in the congregations. The Budget and Stewardship Committee will also be holding its autumn meeting. Will congregations and congregational treasurers act promptly and effectively in the urgent matter in hand—the **1938 Budget Allocation?**

Let us labor together to translate our faith into works, hoping all things and never failing, seeing the Church as it is, the pillar of the Truth, and making it conspicuous and challenging in the eyes of all men.

J. A. MacInnis.



(Continued from page 260)

John's as regular minister of the church. For twenty-one years until his death in 1800 he labored as a devoted minister and fearless preacher of the Word.

"Early records show that Admiral Montague, Governor of the Island, during Jones' early ministry, was unfriendly and, according to Prowse, the historian, ordered Jones to leave St. John's and go to Placentia. But, in 1782, Montague was succeeded by Admiral Campbell, a Scotchman, who is described by Jones as 'beyond all experience, gentle, mild, and good-natured'. In 1784 A proclamation was issued granting 'full liberty of conscience and free exercise of all legal modes of religious worship to all persons inhabiting this island'.

"John Jones was also a pioneer of education, and in the vestry of the church in 1780 started a school. As the number of pupils increased two assistant workers were obtained and for some years this was the only Protestant school in the town.

"In 1789 a new church was built on Victoria Street. This remained the home of the Independents until 1851 when a stone structure was erected on Queen's Road on the site of the present church. This building was destroyed in the Great Fire of 1892. The earlier building of 1789 survived until the same time, being used from 1851 as a temperance hall."

The early Congregational Church in St. John's included many Scottish families, Presbyterian by birth, as they had no church of their own order. In 1842 they seceded and founded St. Andrew's Church. There was no quarrel or ill-feeling and the Presbyterian Church began with the sympathy and good wishes of the Congregationalists. This close friendship has been maintained to the present time, and has largely contributed to the steps which are now being taken.

A communion cup in the possession of the Congregational Church is probably the oldest in Newfoundland, having been presented to it by a church at Plymouth, England, in 1784.

The traditions and vitality of the Church have remained unimpaired through the years. It looks forward to deriving real benefits from its connection with The Presbyterian Church in Canada, but it also has much to give in this new fellowship.

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Jesus Christ is the harmony and strength of my life.—Helen Keller.

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It is not wisdom to be only wise  
And on the inward vision close the eyes.

## THE CHRISTIAN CHURCH IN FORMOSA TO-DAY

Hugh MacMillan, M.A., B.D.

"TENS of thousands of Formosan people have suddenly become like sheep without a shepherd", remarked a Formosan recently. He was commenting on the recent movement to wipe out what the majority of the people of the island have looked upon as their religion, and to change social customs.

From the end of 1937 and the beginning of 1938, many changes are to take place in the religious and social customs of Formosans. In the first place the central place of respect in every home shall be given to the emblems of national significance rather than to the gods formerly worshiped. It is recommended that these gods be removed. If there is a desire to retain something for a memorial of these long worshiped images, specially prepared pictures will be available. In the case of ancestral tablets, these may be retained, but descriptive terminology will be changed, in line with national education usage.

To emphasize the central position of the national emblems, it is recommended that a shelf be constructed a little above the shelf used formerly, or, if this is not possible, the gods formerly occupying the central place are to be placed on the right side of the national emblems, and the ancestral tablets on the left side.

From now on, the Japanese New Year, January first, shall be observed and not the old Chinese New Year, sometime in February. This is in line with government offices, banks, business places, schools, and others public institutions.

From now on the slaughter of pigs, etc., for big religious feasts will be forbidden as a bad social custom. The burning of imitation paper money on which thousands and thousands have been spent annually, also is banned. Furthermore the practices of calling down curses on people, of self-torture as a part of religious exercises, of the use of magic as a cure for sickness, these all, also come under the ban. All these changes are to come with 1938. For not complying, fines will be imposed. The familiar red strips of paper encasing Formosan front doors bearing classical writings to bring good luck, were renewed this New Years, on January first, to read in Japanese.

To many who have received or are receiving modern education, these changes are quite in line with modern ideas. Some older people, staunchly Oriental see it as the result of the subtle influence of western civilization. Christians view it with mixed feelings or see in it a tremendous challenge to fundamental thinking about religion, to-



gether with the need for a spirit of evangelism more deep and far-reaching than ever. But tens of thousands of the ordinary people seem suddenly swept off their feet "as sheep without a shepherd". Truly it is a time of unprecedented change in thought and life for the people of Formosa. In such a time, and to meet needs and opportunities such as are presented here, what Christian work is being carried on and what influence is Christianity exercising to make known the Great Shepherd of the sheep?

Both Roman Catholic and Protestant churches are at work in the Island. The former dates its history back about three hundred years when missionaries came first from Holland and then from Spain. . . .

. . . Much the largest Christian work in Formosa is that of the Presbyterian Churches of England and Canada. Foreign missionaries from England work in the southern part of the Island while the work of the missionaries from Canada centres in the north. The staffs of the Presbyterian Mission consist of twenty or more, with always two or three on furlough.

More than fifty thousand church members and as many adherents (about one in a hundred of the entire Formosan population) belong to Presbyterian congregations established in about two hundred towns and villages. Many congregations have memberships of several hundreds, but the majority are groups of about a hundred people. All the main centres of population are occupied, at least, so far as these can be marked on the Christian church map, but all are not active centres for the spread of the Christian Gospel. In fact the majority of members of many congregations live some distance outside the town where their church is located. They walk or cycle in, or, in these modern days, if they have enough money, take the local bus line to service. These congregations of country people make rural evangelism and the application of the Christian Gospel to the rural problem an important work. This work has scarcely been touched.

Formosan Christians are fortunate in their church buildings. Scarcely is there a congregation in the island that does not have a place of worship that is as good or even better than the ordinary public buildings. These are in almost all cases free from debt.

Solemnity and orderliness are not always characteristic of Formosan services of worship, but progress along this line is being made. The Formosan's love of singing contributes markedly to congregational meetings.

For young people's meetings, or the Sunday School, the Japanese hymn-book (*sankika*) is increasingly used, as is the Japan-

ese language for addresses or Bible-story telling, but in the services for older people the Formosan language is still quite general.

In Tansui and Tainan there are Bible schools for the special training of women workers in the Church and in the church communities.

In North Formosa the Church faces years of concern in the matter of leadership due to the giving up of secondary educational work in the Tansui Middle and Girl's School.

Requirements made by government officials for enormous increases in budgets and control by the government, together with the cutting out of evangelistic work, caused the Mission and the Church in Canada to withdraw from its educational work which they had built up through a quarter of a century. It is greatly to be regretted that these two Christian schools, after so many years of educational work among the Formosan people, have been unable to continue the purpose for which they were founded. The schools are now organized under a managing committee to which the provincial government makes a grant.

The Girls' and Boys' Schools in Tainan City are carrying on quite satisfactorily under recently appointed Japanese principals. The Girls' School has an enrolment of more than two hundred while that of the Boys' School exceeds four hundred. Government recognition is reported to be forthcoming for both Tansui and Tainan Middle Schools in the near future and also for the Catholic Girls' School in Taihoku.

During the past few years the Christian young people of the island have shown considerable activity. The "Taiwan Kirisutokyo Seinen Kai" held its fourth annual conference in July, 1937. Two hundred and twenty delegates (170 men and 50 women) attended from Presbyterian churches in all parts of the island. The general concern of these Christian young people about the cause of Jesus Christ in this present world situation was a hopeful sign.

The Japanese Y.M.C.A. has also been laying foundations for future work in Formosa. Through the activity and consecration of their pioneer secretary, a membership of more than three hundred Japanese and Formosans has been worked up. The majority of these are in Taihoku but other cities have small groups as well. Plans are being made for a Y.M.C.A. building in Taihoku.

Japanese Christians from Japan proper living in the island total nearly four thousand. The largest group are the Presbyterians, numbering about fifteen hundred. Next in number are the Episcopalians and the Congregationalists numbering together



about one thousand; Roman Catholics and Holiness groups together number less than a thousand; the Methodist and Salvation Army groups are also nearly equal with about 200 each. . . .

. . . One of the great handicaps, up to the present, to the spread of Christian influence in Formosa, has been the inability to use the printed page. Three types of printed page have been available but there have been none that could be used widely. The Romanized Amoy vernacular has been used but only inside the church circle. Chinese characters have been used but these could only be read by those who received some education in China, or in the few remaining private schools where Chinese characters have been taught in Formosa. Japanese is the language of the newspapers, magazines, and books. Increasing numbers of people, thanks to the elementary schools, and Japanese language study halls, are able to read Japanese, yet it will be some time before the Japanese printed page can be used as a medium for effective evangelism. Unless it is a very special piece of news of a very real and moving experience, ordinary people, even though they can read easily, fail to get the point through the medium of Japanese. Unless the writer is a person known to Formosans and loved by them, their writings are not likely to gain a large number of readers. The writings of certain Christian leaders from Japan proper who have visited Formosa and left a good impression, are read by those who happened to hear a sermon or a lecture.

Through the ministry of healing, Christianity exerts steady influence. In the normal increase year by year of church members through baptism, the numbers who report having come to faith in Christ through experience in the Christian hospitals are not a few. In fact some missionaries have claimed that the hospitals have been the greatest of all evangelistic agencies. The late Dr. Barclay, missionary to South Formosa, is reported as expressing the wish that he would at some time find some ONE NEW Christian, right out from non-Christian surroundings, who had NOT directly or indirectly through Christian hospital influence come to his faith in Christ. Barclay himself was a Doctor of Divinity.

There are three Christian hospitals in Formosa, the Shinro hospital in Tainan, the Christian hospital in Shoka, in mid-Formosa, and the MacKay Memorial hospital in Taihoku. During the past two years the management of the first two hospitals has passed from the mission to the Formosan Native Church. With the exception of one foreign nurse who continues to serve in Shoka, no foreign doctor or nurse has any connection with these two hospitals that up to only a year or so ago were managed and

operated by foreign missionaries. Now these two institutions are under boards of managements directly responsible to the Synod of the Presbyterian Church in South Formosa. The staff, doctors and nurses, are Formosans. While both institutions are in the experimental stage only, little can be said yet of the success of this revolutionary step, but the beginnings give promise of a hopeful future. When country people come long distances to have well-known, far-famed surgeons like Landsborough operate on them and find that the foreign missionaries are no longer there, finances may drop off to some extent, but before long native doctors will have made known their ability and Christian spirit.

MacKay Memorial hospital, Taihoku, is still a mission institution in charge of foreign missionaries. Once located in a "water-buffalo pasture field" in the outskirts of the city, it is now on the thoroughfare leading to the Taiwan shrine, and gradually being surrounded by the rapidly growing metropolis. With nearly thirty years of history, this hospital has very little difficulty in getting patients. In addition to its name as a healing centre, rates are low and cases worthy of charity are always helped, all of which helps to keep its eighty beds full and a waiting list for surgical and other attention. The brief morning worship service, when out-patients gather with the hospital staff and meet before beginning the day's work, is a well-known feature. The hospital evangelist or one of the staff who leads the service, has as large a congregation as the ordinary minister in a church, and usually it is a new congregation every morning. Follow up visits to the patients' homes take the hospital evangelist or his brother ministers to widely scattered, otherwise unvisited homes.

The newest Christian institution engaged in the ministry of healing is the Happy Mount Leprosy Colony, at the foot of the mount of the Goddess of Mercy near Taihoku. Here leprosy-afflicted people live as happily as circumstances of body and mind permit, in pleasant, healthful surroundings where they can live as nearly natural lives as is possible. They have their own cottages, fruit trees, flower and vegetable gardens, in addition to interesting hobbies, like pig-feeding, chicken and duck-raising, and rabbit breeding. The centre of the colony's corporate life is the church. Already, after less than three years of its existence, two-thirds of the colony patients have become members of the church. They elect their own church representatives, organize their own community life for cottage prayer-meetings, recreation, etc., and contribute from their own meagre earnings a considerable sum towards the support of their pastor. Happy Mount Colony has be-



come a favorite visiting place for many people of all classes and conditions. The colony visitor's book has a rare list of names and fames, in many varieties of languages and signatures. Christians visit the colony and praise the name of Him who said "Cleanse the lepers", and non-Christians come to see a very commendable piece of "social service" that few but Christians usually care to do.

"What have you gotten here at the colony that you feel was worth coming for?" was a question recently asked of a patient. She was a middle-aged woman who did not seem in the least unhappy, even though the condition of her disease would make the ordinary person give up entirely. She smiled through the nodules on her face and said, "I have come to know God through Jesus Christ. Many, many people living in this world are in great fear and distress. They do many things they would not do were they not in such a condition of mind and spirit. If they knew God, I am sure they would not be so miserable. I'd like to tell many people about God."

#### BUDGET CONTRIBUTIONS

The months of July and August are the time when the stream of Budget money from congregations dwindles to a trickle, and yet during this time the demands upon the treasury are undiminished and the overdraft soars. No wonder that there is concern at Headquarters for immediately at the close of this period the heavy demands of our mission work, not in salaries alone, but in grants, press heavily upon the funds.

Would that congregations and mission stations as a whole would give this matter more serious consideration. There are some notable and gratifying exceptions and a little comfort was brought to the Treasurer by the receipt recently of \$1,000 from a Hamilton church, part of its contribution to the Budget, a gift of \$1,500 from a lady to be applied to the accumulated deficit, and a personal contribution of \$35 from another lady, a friend of the Church who keeps its requirements constantly in mind.

#### PROFESSOR H. P. VAN DUSEN'S LECTURES

##### Knox College Alumni Association

Anyone wishing to receive copies of the two lectures *The Recall to God* and *The Recovery of the Church*, delivered by Professor H. P. Van Dusen at the recent conference of the Knox College Alumni Association, may do so by sending ten cents to cover postage, to Rev. A. C. Stewart, Midland, Ont.

#### AMONG THE CHURCHES

##### Teeswater, Ont.

The Women's Missionary Society celebrated by special services its sixtieth anniversary in the spirit of deep gratitude to God for the way by which this society has been lead. In 1876 the W.F.M.S. was organized in Toronto and two years later an auxiliary was organized here. At that time there were two Presbyterian churches in Teeswater and the women of both churches united in forming the first auxiliary. Thirty-five women constituted the membership and these laid the foundation of the work well and truly. A membership roll still exists which contains the names of these first members. One by one these builders were called home until at the sixtieth anniversary only one was left. When organization was effected Teeswater was in Bruce Presbytery and for three years this was the only auxiliary in the Presbytery. In 1893 the congregation was transferred to Maitland Presbytery. In 1910 the W.H.M.S. was organized; in 1915 the Home Helpers Department was organized, and in 1928 the Golden Jubilee was celebrated. For ten years more the work went on steadily. In 1928 there were three organizations within the W.M.S., now there are five. The Society humbly acknowledges that whatever success has been achieved has been possible only as the members were the instruments of God and the same condition is the hope of the organization for the days to come.

##### Pelham, Ont.

This pastoral charge in the Hamilton Presbytery is composed of three congregations and each recently observed a special anniversary. Appreciative congregations welcomed the visiting ministers and the services throughout were an inspiration to the respective congregations to better and nobler service. In the case of First Presbyterian Church, Louth, the anniversary was the 129th, and the services were conducted by Rev. N. A. MacEachern, D.D., of Sunday School publications. Knox Church, Fenwick, observed its thirty-seventh anniversary and it had the privilege of hearing Rev. S. Banks Nelson, D.D., of Hamilton. One of the younger ministers of the Church, Rev. K. W. House of Hagersville, was the preacher at the 110th anniversary of First Presbyterian Church, Pelham.

##### Inverness, Que.

St. Andrew's Church, one of the oldest in the Province of Quebec, celebrated its centennial by special services at which Rev. Dr. Malcolm A. Campbell of First Presbyterian Church, Montreal, an ex-Moderator of the General Assembly, and Rev. Dr. A. S. Reid, Clerk of the Synod of Montreal



and Ottawa, were the speakers. At the morning service a bronze tablet was presented, the gift of Mr. John H. Cochrane and Mr. Harry A. Cochrane in memory of their parents Andrew and Agnes Cochrane, their grandparents Joseph and Ann Cochrane and other members of the family who worshiped with the congregation in its early days. Inscribed on this tablet are the names of the former ministers and their years of service including the present minister, Rev. Wm. Reynolds. The dedication of the tablet was conducted by Rev. Dr. Campbell, other ministers and Mr. Robert Stewart, Clerk of the Presbytery of Quebec assisting. At the evening service Dr. Reid was assisted by Rev. H. F. Dann and Rev. D. E. Flint, both former ministers. Congratulatory messages were received from the Presbytery of Quebec, the Kirk Sessions of Danville and Asbestos, Kinnears Mills and Reid's Church.

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Bolton, Ont.

In the case of another centenary celebration marking the life of our church, honor was paid to the memory of hardy Scottish pioneers for their devotion to the religious interests of the community, the influence of which has been carried down through the years. It was in 1820 that these early settlers made their first effort to create farms out of the virgin forest and to establish both a community and the nucleus of a congregation.

However the hundred years of history is dated from 1838 when organization was effected, Rev. Dr. James Cairns being then in charge. It was not until 1875 during the ministry of Rev. Peter Nichol that the present brick building known as Cavan Church was erected and six years later the manse was completed. The addition to the building which serves as a Sunday School room was undertaken and completed during the ministry of Rev. Thomas MacLachlan. The present minister is Rev. J. C. Ross. Among the pioneers two names were prominent, Caldwell and Goodfellow, both still represented in the congregation. Mr. J. D. Goodfellow is regarded as the dean of the congregation, being in his eighty-seventh year and having served as Chairman of the Board of Managers for thirty-five years with a remarkable record of attendance at public worship.

Work among the women dates from the ministry of Rev. Peter Nichol. A W.M.S. was organized in 1886 and its work was carried on mainly by visitors who collected money for mission work and clothing for the needy. The income of the Society for the first year was \$289, a fine record for that time. Work along this and other lines has steadily progressed. During the past year three new groups were formed, a Young Women's Auxiliary to the W.M.S.,

the Women's Guild, and a Young Men's Club, each with a band of willing workers.

The Sunday services were marked by very large congregations who had the privilege of hearing Rev. Dr. James Shortt of Barrie, ex-Moderator of the General Assembly on two important themes, The Pioneers of the Faith, Hebrews 12:1-2, and in the evening, Seeking and Saving, Luke 19:10. Two important gatherings were held during the week following, the first that of the Women's Missionary Society on Monday afternoon which was marked by two special addresses, one by Mrs. J. Williams, a descendant of a pioneer family and President of the Ontario W.M.S., the other by Miss Isobel Taylor of Formosa in which she set forth the work done under the auspices of our Church in that beautiful isle. On Thursday evening a congregational reunion was held at which addresses were given by Rev. Dr. Buchanan our veteran missionary in India among the Bhils, Rev. Dr. R. G. Stewart, Moderator of the Synod of Toronto and Kingston, and by Dr. Rochester, Editor of the Record. Greetings were brought by neighboring ministers and other friends, and replies to these were made by Mr. James Harper, Clerk of Session, and Mr. J. D. Goodfellow, Chairman of the Board of Managers.

It was reported as indicating the gratifying condition of the congregation that church attendance during the past year was larger than for many years and more were present at the last communion that at any since 1925.

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Black River, N.B.

The congregation of St. Paul's celebrated its eighth anniversary on Sunday evening, July 17th. Special seats had to be brought in to accommodate the people, and a group of men sat on the steps at the front of the church. There was a song service at 7.45 led by the student missionary Mr. David C. McLelland. Special music, an anthem and quartette, was supplied by the regular choir and a children's choir of twenty voices sang two hymns. The preacher was Rev. H. D. Smith, the Anglican minister at Bay Du Vin, who is well known to the congregation. Taking his text from Isaiah 51:1 he referred to the Scottish forefathers who had settled at Black River and built a church, and stated that the present congregation was likewise building a church for their children.

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Niagara Falls, Ont.

The Women's Missionary Society of Drummond Hill Church celebrated this summer its Golden Jubilee. The speaker for the occasion was Rev. Dr. James Wilson of Wychwood Church, Toronto, who was inducted to the Drummond Hill Church as minister forty-five years ago, and remained



for seven years. Mrs. McKerroll of Niagara-on-the-Lake who was born in the manse when the town was called Clifton, and whose father Rev. Dr. McBain was minister of the old church, spoke briefly giving a message which was greatly appreciated. A letter was read from Dr. John Young, the first minister in the new church which was given by the late Mr. James Lowell. Dr. Young has since passed on.

Mrs. Dr. Lyle and Mrs. Grant of the Hamilton Presbyterian came from Hamilton to organize the society with thirteen members. Only two of the first executive are living. The Society has grown and has done splendid work under the various executives in the intervening years. The auxiliaries, all alive and doing splendidly, are Agnes Wallis Auxiliary of young women, two C.G.I.T. auxiliaries, and a very wonderful mission band.



INTERIOR ST. ANDREW'S, LUNENBURG, N.S.

A beautiful reading desk, the gift to St. Andrew's Church of Mayor Arthur W. Schwartz in memory of his wife, was dedicated to the glory of God at a morning service recently. The desk, the product of Lunenburg, is most beautifully hand-carved, and matches the pulpit, also the gift of Mayor Schwartz in 1930. It is of Gothic design and on the front is carved a Palestinian reading lamp, symbolic of the Light of the World.

The desk bears a brass tablet inscribed: Presented by Arthur W. Schwartz in memory of his wife, Minnie.

New steps to the rostrum were an additional gift.

Mayor Schwartz has been superintendent of the Sunday School for twenty years.

#### Toronto, Ont.

The passing of Mrs. W. R. Jackson, wife of the Treasurer of Parkdale Presbyterian Church, was deeply felt by her Church and the many city and Dominion organizations with which she was connected. She was

one of the higher officers of the I.O.D.E., and the President of the Silver Cross Chapter of the British Empire. Having lost a son, and a nephew whom she had adopted as a baby, as well as having her only other son seriously wounded, having suffered an amputation, she was specially drawn to all who served or sacrificed in the Great War. In particular she was beloved by the patients of Christie Street Hospital, for she ever sought to bring them comfort and cheer. Sensitive to every honest appeal her whole life, her genius for organization, her ability for leadership, her intense sympathy and emotional fervor were dedicated to all good causes. The erection of the Woman's College Hospital engaged her efforts and her service is commemorated by a ward bearing her name. In addition she was most active in the work of the Church, supporting and directing various organizations. She had rare gifts of management and her confidence, courage, faith, and fervor ensured the success of every cause in which she had a part.

The funeral service in Parkdale Presbyterian Church was a wonderful tribute by high and low to her life and work. Her minister Rev. F. G. Vesey, assisted by Rev. Capt. Sidney Lambert, Chaplain of Christie Street Hospital, conducted the service and bore testimony to her character and work. —Com.

#### Spencerville, Ont.

On the 3rd of July, Minerva Steed Smith who practically throughout her life was a resident of Domville, Grenville Co., and identified with the Presbyterian Church, Spencerville, passed to her eternal rest. She was a home missionary in the true sense of the word, for she sought to alleviate suffering in whatever form and wherever found, and to afford help and encouragement to all within her acquaintance, and in doing so observed Christ's principle of unostentation. One of her gifts was that of her father's library, a very fine collection, to the Sailor's Institute, Kingston, for the benefit of the seamen in their absence from home and in their loneliness. She was a grandniece of Rev. Dr. Boyd, who in 1820 was commissioned by the Presbytery of Ballymena, Ireland, to pioneer service in Canada where, as indicated in a previous Record, he labored earnestly and successfully. Mrs. Smith was laid to rest at the Spencerville Presbyterian Cemetery, the service being conducted by her minister, Rev. H. P. Maitland.

#### Maple, Ont.

A paper read by Rev. C. H. Bowman, the minister, at the celebration of the fiftieth anniversary of the erection of St. Paul's Church, Vaughan, gave the history of the



congregation from 1844 when plans were made for the first building, a frame structure, Rev. Peter McNaughton of the Church of Scotland being then the minister. Attesting the success of Mr. McNaughton's ministry was the membership roll of 200 and it was said that at a summer communion there was an assemblage of about 400. Following his departure in 1848 to Pickering there was a vacancy of eleven years, a most trying period for the congregation. It was redeemed however by the devotion and zealous service of many. One of the students supplying at that time was a man afterwards widely known as Dr. Carmichael of King. A ministry of six years by Rev. Mr. Ross followed in which Bible study and training in singing both in English and Gaelic were important features, and the name, St. Paul's, was adopted. Under Rev. W. Atken, the next minister, the organ was introduced. Soon it was decided to erect a brick building to replace the wooden structure and the laying of the cornerstone on July 1st, 1888, by Mr. Mortimer Clark, a great figure in the Presbyterian Church, was a very special occasion. Building proceeded rapidly and the present structure was opened and dedicated on the thirteenth of January, 1889, with Rev. Dr. McTavish of Central Presbyterian Church, Toronto, as the preacher. Since the retirement of Rev. Mr. Camelon shortly after the opening of the church, four ministers have served the congregation, exclusive of Mr. Bowman who was inducted in 1925. The five men constituting the present Session are grandsons of men active in the early days, a true apostolic succession, according to Dean Inge. Mr. Alex. McNaughton, a son of the first minister, still resides in Toronto.

Women's work began formally in 1891 by the organization of the W.F.M.S. by Mrs. Mortimer Clark and Mrs. McMurrich, which in union with the W.H.M.S., in 1914, became the W.M.S. of to-day. Starting with fourteen members the society now has thirty-one, with a Mission Band of fourteen. The Young People's Guild was organized in 1935 jointly with Maple. There have been many changes throughout the years, a disruption, two unions, but St. Paul's remains practically intact.

#### Kintyre, Ont.

On the 7th of August this congregation observed its 77th anniversary by special Sunday services and a congregational reunion on Monday evening. There was an attendance of at least 400 morning and evening at public worship on Sunday. The minister is Rev. L. M. Sharpe. Rev. Dr. J. H. Barnett of Goderich, now retired, preached morning and evening. This Sun-

day was the forty-fifth anniversary of Dr. Barnett's induction to this congregation, his first pastoral charge. Including the Sunday offerings and the receipts on Monday evening the sum of \$230 was realized, an amount far in excess of that of the previous year.

#### Montreal, Que.

The Church of St. Andrew and St. Paul has lost a devoted member and the city of Montreal a distinguished figure by the death of Lady Hickson, a member of one of Montreal's oldest families and widow of the late Sir Joseph Hickson, General Manager of the Grand Trunk Railway. She died at the great age of ninety-five years. She was a talented woman, prominent not merely in the social life of the city, but devoted to charitable work, having taken part in promoting the work represented by the Royal Edward Institute, Montreal League for the Prevention of Tuberculosis, the Ladies' Benevolent Society and the Needlework Guild of Canada, in addition to her activities in the Church.

#### Duart, Ont.

Rev. Dr. and Mrs. George Treanor observed by a reception at the manse the twenty-fifth anniversary of their marriage. Among many gifts by which they were remembered was a silver tea service from the Duart congregation and a silver piece from the Turin congregation.

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A great loss which caused widespread grief was sustained by the congregation in the death of Mr. Peter McKellar, one of its oldest, ablest, and most beloved elders who had served in that office for forty years. In this capacity he was a lover and efficient promoter of peace. No one could be a greater inspiration to his minister than he. He excelled as Superintendent of the Sunday School, a post he occupied for over thirty years. The children loved him and he them. Order was instant when he appeared at the desk and was sustained. His prayers were a delight and as child-like as could be and his command of the Scriptures was amazing.

#### Winnipeg, Man.

A singularly devoted life came to an end with the death of Miss Elva Gunn, on July 21st. She was a Presbyterian and some time ago had been in active service in our Church. For three years she labored in the Hugh Waddell Memorial Hospital, Canora, Sask., when Miss Smith, now Mrs. (Rev. Dr. A.) Forbes, was Superintendent. Mrs.



Forbes speaks of her beautiful character and in particular of her selflessness, a tribute concurred in by all who knew her, and admirably expressed by a writer in a Winnipeg paper over the name, Medico.

"There died in this city last week, Elva Gunn, and without pomp or circumstance she was carried to her last resting-place. She had never made the headline. Her picture was not printed by the papers. Her name did not appear among those of the board of directors of any institution. Yet she was known to thousands, known and respected and loved by thousands of the children of the poor and by their mothers. For she was "Miss Gunn", Miss Gunn of the Children's Hospital. For fifteen years as social service nurse she had given her life to the sick children of the community. A professing Christian, she, like the hospital she served, knew neither race nor creed nor color; every poor child was her neighbor. She has carried with her in her last great flight into the unknown the love of untold thousands, and behind her she leaves a glorious example of a great life lived quietly in the service of humanity. The world to-day cries out for such great spirits as is hers."

#### CONFIRMATION NEEDED

A communication from Berkeley in far off California confronts us with an error made in the July Record as follows:

"The elevation of Rev. D. MacOdrum to the high office of Moderator of the General Assembly brought Cape Breton, N.S., for the first time in the history of The Presbyterian Church in Canada, the distinction of providing a minister from within its bounds to bear this honor."

Our correspondent, formerly a Canadian, who served in Cape Breton as a student missionary fifty-four years ago, reminds us that in 1877 Rev. Dr. Hugh MacLeod, minister of Sydney and Mira, Cape Breton, was elected Moderator. Again in 1919 the honor of the Moderatorship came to Cape Breton when Rev. Dr. John Pringle of St. Andrew's, Sydney, was elected. In 1924 Rev. Dr. Clarence MacKinnon of Pine Hill University was chosen. He like Dr. MacOdrum had served in Cape Breton, having been minister of St. Andrew's Church, Sydney. The reason we used the above heading is that this incident illustrates the necessity of confirming information. As we recall, the statement as we made it was given in the Assembly and without inquiry we adopted it.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

#### MISSIONARY INFLUENCE

In a letter from Mr. H. T. White, our missionary at Elphinstone, Man., there was enclosed a press clipping concerning which he says:

"Here is a clipping from our local paper, that most certainly provides evidence of successful work rendered by our Presbyterian missionaries in past years." We give this article:

##### Indians Pow-Wow at Elphinstone

Indians from many parts of Manitoba gathered last Thursday, Friday and Saturday on the Elphinstone reserve for their annual picnic and sports.

Over sixty tents were arranged in a wide semi-circle, and at the height of the festivities more than 600 Indians of all ages were encamped in one of the most beautiful sections of the valley, where trees, shrubs, vines and flowers spread their natural charm.

Races for old and young were indulged in and many games of baseball. Strathclair came out Friday evening to participate in a game of football. The champion baseball team received their prize money Saturday evening.

One of the high lights of the affair was the parade with decorated horses and vehicles which featured the first day of the picnic. Many town folk were out to witness this and groups of visitors could be seen coming and going most of the time. Clear skies and unusual subjects encouraged a number of snapshot fans to bring their cameras.

Saturday morning was set for Grand Council; chiefs, councillors and braves speaking in turn. The Presbyterian missionary, Mr. H. T. White, was requested to address the Council and was listened to with grave respect.

Sunday morning public worship was conducted on the picnic grounds by the missionary, after which the teepees were dismantled and the happy families wended their way to new trails or back to the old reserves.

There could be no better proof of the loyalty, sound common sense, and respect for law and order among our friends, the Indians, than to say, the whole three-day celebration, reaching far into the night, was without any known disorder.

#### AN ASSEMBLY COMMISSIONER

An interesting fact about commissioners to the Assembly was that one was from an Indian congregation, Mistawasis, Sask., Mr. W. J. Bird, whose connection with the Church is the fruit of Mr. Nisbet's mission in 1866. Mr. Bird's grandfather served as guide to Mr. Nisbet. Mr. Bird's father is also an elder. A new church has recently been erected on the Reserve. Speaking of the congregation one reports that all the members of the Session are natives, Chief



Dreaver being one. The order of service at public worship is that of our Church in which the Psalms have a large place. These are announced in English and Cree, the same tune serving for both languages.

Mrs. Moore, mother of the present missionary and widow of Rev. J. W. Moore, a former missionary, resides at Mistawasis and has a long record of almost half a century's service in our Church in the Indian work.

### PENMARVIAN

#### The Ideal Home for Retired Ministers and

**Missionaries of The Presbyterian Church**  
Editor of The Presbyterian Record:

It is to be feared that the superb advantages of the home provided for aged servants of our Church by the will of the late Mr. John Penman, of Paris, Ontario, are not adequately recognized and appreciated by the rank and file of those proposed to be benefited by his munificent benefaction. Otherwise Penmarvian would be crowded to the doors with his grateful beneficiaries.

Not that the benefits are free of charge; but, as the bequest conveyed to his greatly loved Church, for the above purpose, his palatial home, with about fifteen acres of magnificent lawn, garden and orchard, and picturesque frontage on the western bank of the Grand River, which flows through the beautiful Town of Paris, together with \$100,000, as a fund for needed changes and upkeep, it stands to reason that the accommodations and benefits thus rendered available are offered at rates appreciably lower than similar advantages are obtainable elsewhere; if indeed obtainable anywhere, which is exceedingly doubtful. The Church is not running the institution for profit; but, of course, it is expected ultimately to pay expenses, with the substantial property and financial aid above indicated.

Situated on a considerable elevation in one of the prettiest towns of central Ontario, the ozone supply is ample, the outlook is inspiring, and the calm and quiet of its retirement are refreshingly complete. No location and environment can be imagined more suitable to secure needed comforts to our war-worn warriors of the Cross. The companionships in the home are congenial, inasmuch as none but veterans in public Gospel work are admitted as guests. The management and staff of assistants are thoroughly capable, and tenderly considerate and solicitous for the health and happiness of those entrusted to their care. Indeed, if any find it difficult to be content and happy here, they are likely to constitute a disturbing element in the harmony and happiness of the home above which they so soon expect to enter.

So impressive are the quiet and peace of its domestic atmosphere, its beautiful surroundings, and its outstanding suitability to the purposes of its designation, that a prominent missionary of another denomination, after enthusiastically surveying the property and appointments, together with its plan of operation, exclaimed on leaving, "I am tempted to apply for admission to the Presbyterian Church, so that I may be eligible as a guest, on completion of my ministry."

Let all our ministers and missionaries of either sex, and widows of ministers and missionaries, who wish to ease the increasingly trying domestic burdens of life's closing days, write without delay to Rev. C. S. Oke, Stratford, Convener of the House Committee, or to Mrs. A. Blackburn, the Matron of the above Home. Address Penmarvian, Paris, Ontario, for information regarding present or approaching need. So, to this important extent, "at evening time it shall be light".

Yours faithfully,  
One of the Fortunes.

### BOOKS

#### Religious Liberty in the Totalitarian States

By Rev. James Barr, M.P., published by The Allenson Company, London, England.

The sub-title is self-explanatory: The Challenge to the Church of Communism, Fascism and Nazi-ism. These crowded pages bear renewal witness to Mr. Barr's industry in research work and to his extraordinary facility in the art of quotation. He has amassed a wealth of material which should be of inestimable value to all who are studying the subject.—C. R. B.

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#### Voices of Twelve Hebrew Prophets

By Dr. Campbell Morgan, published by Pickering and Inglis.

Dr. Morgan deals with some of the largely neglected books of the Bible. These studies of the Minor Prophets are in his well-known and characteristic style and should be of great value to teachers of Bible classes.—C. R. B.

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### HOMING

By Grace Livingston Hill. Published by J. B. Lippincott Company, London, Toronto.

This book should prove helpful to girls and young women in whose behalf it seems to have been written, although all youth may profit by it for it deals frankly and wisely with matters of conduct with which youth and particularly young women are concerned. It is timely and most interesting, for the story is well conceived and skilfully told with those ever engaging ele-



ments of romance and love interwoven. Religion however is emphasized as life's best safe-guard and surest guide.

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### **The Achievement of Personality**

By Grace Stuart, M.A., B. Litt. Published by The MacMillan Company of Canada Limited at St. Martin's House, Toronto. Price \$1.65.

In this title there is a positive ring. It deals with something to be attained. Nevertheless it has controversial value and the more so since this feature is incidental. The book in this aspect stands as a correction to that half-baked psychology which decries religion and has so detrimentally affected studious youth. The harmony between psychology and the teachings of Christ is impressively presented.

"Psychological conversion is not merely a complete redirection of all the instinctive energies; it is a redirection inspired and empowered by love. In the last analysis it is a change of taste—the most momentous one that ever occurs in human experience."

Again, this from another writer:

"Personality lies in the relation of person to person. A personality is what it is only by virtue of its power to transcend itself and enter into the life of another."

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### **War and The Christian**

By Charles E. Raven, D.D. Published by The MacMillan Company of Canada Limited at St. Martin's House, Toronto. Price \$1.65.

Perhaps our emotions, blinding us to its virtue, do not permit us to do justice to this book. Nevertheless it is a statement of the case from the pacifist's standpoint and should be read. The author deserves to be heard. These questions however arise and we are constrained to set them forth as worthy of critical attention:

Does the author do justice to all the facts in the case in his reference to the Great War and the action of Great Britain then and subsequently?

Does he adequately appraise the circumstances that evoked the Treaty of Versailles?

Can one afford to minimize Britain's endeavors since the War, and specially in recent days, to maintain the peace of Europe and the world?

Does not the author "carry coals to Newcastle"? Who in the English-speaking world wants war?

Could something be done to secure a "change of venue", as the courts put it, and have this campaign of education carried on elsewhere, say in Japan, Italy, and Germany, whose bent for war has, in one instance at least, interrupted the reign of peace and is still its most serious menace?

### **MISSIONARY NOTES**

#### **Northern Ontario and Manitoba**

**Rev. W. M. MacKay**

The following is taken from Mr. McKay's report for 1937.

In our strategic frontier centres, The Pas, Geraldton, Hawk Junction, and Kirkland Lake, a definite and substantial increase in local financial support is being made. In the first three, all have church buildings free of debt, and in the case of Kirkland Lake, the people are ready to proceed with a building program. It will also be seen that in these strategic centres, we have shown our ability as a Church to go in and possess the land, to attract a very considerable body of opinion, and to secure very substantial support in actual membership and in matters financial, and by so doing we are undertaking successfully a fair share in building up Christ's Kingdom with many real evidences of divine grace and favor.

In Northern Ontario, we have the golden and iron links which bind Canada East and West, if not the whole world itself, the destined cradle of a civilization built up through agriculture, mining and manufacturing, the greatest home missionary opportunity which has ever come to The Presbyterian Church in Canada. It therefore behooves us as pioneers, trail rangers, path finders, ancients of the earth and in the morning of the times, to build courageously and fearlessly, leaving to Almighty God His own prerogative to give the increase in His own good time and way.

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#### **The Peace River**

**Rev. H. R. Horne**

The Convener of the Home Mission Committee for the Synod, Rev. T. A. Rodger, was unable to visit the Peace River this year, but Mr. Horne found it possible to take his place. Mr. Rodger's interest in the work is shown in the fact that in 1935, taking with him in his motor car four of his young people and their musical paraphernalia, he ventured forth over very bad roads, owing to the unusually wet season, up into the Peace River country, and for a month, every night except Saturday, they gave themselves unsparingly to the holding of evangelistic services in mission fields out from Dixonville and Brownvale, to the great delight of the people in these places. It was a great piece of work, very profitable to the districts visited, and thoroughly enjoyed by all. On coming back every member of the group reported that, notwithstanding the difficulties they had had to face, it was the most enjoyable holiday they had ever spent. Would that more of our ministers would take their holiday that way.

In the summer of 1937 my visit to the Peace River Presbytery was for the purpose of dedicating two new churches for



the better carrying on of our work, one at Fort St. John, B.C., and one at Prestville, Alta. At Fort St. John Rev. Gordon A. Peddie, by months of faithful service had prepared the way. When I visited that field in the summer of 1936, I found the people very anxious for a church building as a suitable meeting place, and also to give visibility to our work there, but hesitant because of the difficulties, Fort St. John being sixty-five miles beyond the end of the railway at Dawson Creek and transportation of material being costly. In consulting with the people at a well-attended meeting, we found that, with what they were willing to contribute in labor, they thought they could erect a church suitable for their needs for one thousand dollars in cash, and they wanted to know what financial assistance they might expect. I had no authority to promise them any amount, but I asked them if I could get \$500 could they raise an equal amount? After due deliberation this they undertook to do with enthusiasm. At the September meeting of the General Board of Missions I told the story of their need and of their determination to do their utmost, and secured the promise that the Board would contribute dollar for dollar with what they themselves would raise, up to \$500. With that incentive they went to work, raised their amount, got the cheque for the equal amount from the Board of Missions, started the construction in the spring of 1937 under the leadership of Mr. A. F. MacSween, student in charge, and on July 18th, 1937, I dedicated a beautiful church, seating about one hundred, all financial outlay provided for. The best help that any mission field or congregation can be given is to show them how to help themselves. This means a new era for them. Fort St. John is now a port of call on the direct airway line from Edmonton to Alaska, and from this time on things will move more rapidly for them.

Prestville, the western end of a large field centering at Wanham, covered so splendidly for a number of years by Miss Margaret Grigor, Deaconess, also needed very badly a church, and encouraged by the fine enthusiasm and co-operation of Fort St. John they undertook to erect one under similar conditions. They asked for \$300 on condition that they would raise a similar amount, which application was endorsed by the Presbytery, and granted by the Board. After the dedication at Fort St. John I waited over and on August 1, 1937, dedicated at Prestville their new church, equally beautiful, though quite different, from that at the former place. It must always be remembered that the success of any church building is measured not by its original cost, but by how well it serves the community in which it is placed. A church costing a thousand dollars may serve its

community just as efficiently as another costing half a million serves the people for whom it was built. Unfortunately the \$300 asked by Prestville was not sufficient to clear off everything, and \$200 more is badly needed, and will be thankfully received. Both these places are to be congratulated on their splendid achievements and their fine co-operation. May many other fields follow their good example in helping themselves.

The time between the dedication of the church at Fort St. John and that at Prestville, was used to make a survey one hundred miles westward to Hudson Hope on the Peace River, where navigation is interrupted for about twelve miles by a series of rapids through high rocky banks. There is no regular means of transportation on the river from Taylor's Flats, and chartering a launch is costly. By organizing a party of eight we were able to make the trip most enjoyably at a cost of six dollars per person. The current of the Peace is very rapid. It takes twelve hours to go up, but the down trip is made in less than five. Hudson Hope has a beautiful location, but there are not enough living there to place a student there as a centre. The minister in charge of Fort St. John by making the trip by land, which is now possible by the opening up of a new highway, can visit the homes of settlers by the way, of whom there is a considerable and increasing number, and give a fortnightly service at Hudson Hope alternately with the Anglican Church.

Throughout the whole of this great territory, which comprises considerably over half a million square miles, the old problems are still with us with increasing intensity, with new ones constantly arising. Never before were the areas of devastated crops so wide, or the destruction so complete. Three quarters of Saskatchewan had no crop, and a wide area in Alberta suffered worse than ever before. This does not mean that they had poor crops, but literally that they had nothing. It is impossible to give those, who have never seen what eight years' drought can do, a picture of the desolation. The thanks of all who have had to face these conditions go out unreservedly and unstintedly to all who have helped so splendidly and so generously. None of you will ever know just what it has meant to these people in their struggle.

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#### Scott Institute

#### Report of Rev. M. Zeidman, B.D.

There was a time when the Jews being driven out of one country could readily find refuge in another, and when persecuted in one land they could flee and be received with open hands in another country. Now, however, the situation is different. They are persecuted in Poland, in Germany, and



in Roumania, but there is no place for the wandering Jews. At such a time our message to the Jew must be of comfort and cheer; and your missionaries at the Scott Institute have taken the opportunity of preaching and proclaiming Jesus Christ the Hope of the world, and Jesus Christ the Redeemer of the world.

Missionary work among the Jews fluctuates with their fortunes and misfortunes the world over. Anti-Jewish feeling in Europe affects our Christian work very profoundly on this Continent; and the Christian attitude toward the Jew influences very materially our success in evangelizing the Jews in Canada. In spite of all the hatred let loose in Europe against the Jewish people our work has been marvellously blessed, and our testimony has not diminished or suffered the least. For the Jews in Toronto know that the missionaries of the Scott Institute are their friends, and are doing their utmost to create goodwill and true understanding between Christian and Jew.

When a Jew is in need, when a Jew is in trouble, when he is discouraged and perplexed, he is invariably directed to the Scott Institute. When one is hungry and in need of food; when one is homeless and needs shelter; when one is in jail and needs to be visited; when one is in trouble and needs advice; when one is sick and needs a doctor or medicine; when one is threatened with eviction from home; when one wants a loan of money; or when one is faced with the foreclosure of a mortgage, the missionary at the Scott Institute is the first to be consulted. This being a very major part of our work in this mission among teeming thousands, and in a district that is the most densely populated area in the city of Toronto, it can readily be seen how hard it would be to put down on paper all the deeds performed, or the work done during the year.

In our busy time we served about 500 meals a day, in addition to distributing clothing to men, women, and children. The Institute is open every day in the week, including Sundays and holidays, from eight o'clock in the morning until five in the evening.

Each Wednesday afternoon, students from Knox College conduct an evangelistic meeting for the unemployed. This season we have been fortunate in having the services of Messrs. Honeyman and Muchan, who faithfully and successfully conducted the meetings to capacity audiences. These Gospel services are the best we have ever had in the Institute, and all the credit goes to the above mentioned students.

Then there is the work in the Palmerston House. On Monday there is a Young People's Meeting, under the leadership of Mrs. Zeidman. This year we have given most of

our attention to the Jewish young folk, and we can say, and that without fear of contradiction, that we have meeting at our house one of the most, if not the most successful young people's organizations found in any mission on the North American Continent. The importance and the significance of this work can only be realized by those who are actively engaged in missionary work among the Jews. There seems to be no difficulty experienced in getting the parents, and no difficulty in getting the children, but the young people have always been a problem and a heart-ache. It is a difficult and almost impossible task to keep them, or to persuade them to come to a meeting. Now we have organized these young men and women, who are held together and receive the Gospel message regularly every week by Mrs. Zeidman, who is entirely responsible for this work, and to whom the credit goes of holding together and influencing for good such a large number of Jewish young folk.

These young people are not "down and outs" coming to get something for nothing, or help of any kind. No, they are the average young Jews in the community, who come in for a social hour, discussion of mutual problems, and to listen to the Gospel of Jesus Christ.

Tuesday evening we have our mid-week Bible Class and Prayer Meeting, conducted by Mr. Zeidman. These meetings have been well attended during the season by a faithful group, averaging about twenty at each meeting.

On Wednesday afternoon, Miss McArthur is in charge of a Mother's Meeting. This used to be a Sewing Class, but it has now turned into a Mother's Bible Class. It is one of the most popular meetings in our mission, where the Jewish mothers love to come and bring their babies along. They have a sing-song service, prayer, Scripture reading and Bible exposition by Miss McArthur, which is enjoyed by all. Mrs. Zeidman assists with the playing, and Miss Evelyn Carruthers,, a volunteer worker, looks after the children. Missionary speakers are invited from time to time to address the Jewish mothers.

On Wednesday evening, the Junior Boys' Club meets. This club has not been as successful as we should have liked, largely because we have not been able to secure a steady volunteer worker for this group.

On Thursday evening Mrs. Zeidman is in charge of an intermediate Young People's Society. This is a new venture. The Intermediates were too old for the Sunday School children, and too young for the Senior Young People's Group, so we organized them into a club by themselves. They too, come for a social hour, a sing-song, and a Gospel service directed by Mrs. Zeidman.



Friday is usually reserved for visiting homes and hospitals.

Saturday evening, Miss McArthur, with the assistance of two volunteer workers, Miss Kennedy and Miss MacMillan, conducts a Club for Jewish girls. Here, too, the preaching of the Word of God, and the study of the Holy Scriptures, games and songs make up a very interesting program for teen-age girls.

Sunday afternoon, Sunday School is conducted with an average attendance of fifty, in charge of Mrs. Zeidman, assisted by Miss McArthur, Miss Findlay, Miss Haslitt, Miss MacMillan, Miss Agnes Dickson, Messrs. Cecil and Jack Iron.

Sunday evening, the weekly evangelistic service is conducted, which begins with a sing-song service of favorite Jewish hymns, prayer and Bible reading, after which the Evangel is proclaimed in all its fulness, and an urgent appeal is made for those present to accept Jesus Christ as the promised Messiah, the Redeemer and Saviour of Israel and the world. Sometimes interesting discussions take place during this service. Questions are asked and answered in open meeting, and the way is shown from the Hebrew Scriptures, to Him of whom Moses in the law, and the prophets did write.

These are the activities which we are privileged to carry on in the Presbyterian Mission to the Jews, better known as the Scott Institute, named in memory of the late Dr. Scott of St. John's Presbyterian Church, Toronto, who was the first Convener of the General Assembly's Committee of work among Jews.

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#### Touring

Rev. Dr. John Buchanan our veteran missionary in the work among the Bhils, India, has written us with respect to his tour of the Maritime Provinces. He says:

I have been having Sunday and Monday meetings to the full. People down this way seem eager to hear of the progress of work among the Bhils. There are three or four live wires down here among the ministers in Pictou, viz.: Rev. W. Ooms, New Glasgow; Rev. H. W. Sieber, Hopewell; Mr. Lawrence of East River St. Mary's, and Mr. Olgers of Campbellton, N.B. They are all keen on their job and the people respond. At East River St. Mary's, Wednesday night the large church was full. Motors came loaded as to a fair. A great bus was crowded, perhaps thirty or forty, more in this bus in fact than you sometimes see at a half-hearted week-day church service. They came from thirty-five miles about. Mrs. MacKay of New Glasgow, came too and sang Jesus of Nazareth Passeth By with wonderful effect. These men, missionaries they are, are not afraid to use the secular newspaper and these editors heart-

ily respond. Let us have more ministers of this type. They have faith and work.

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#### Bible Society

The Rev. E. J. B. Salter, District Secretary for the Manitoba Auxiliary of the British and Foreign Bible Society in Canada and Newfoundland, retired on July 13th, after 34 years' service. Mr. Salter was the recipient of a beautiful gladstone bag and a fitted dressing case from the Western Colportage Committee and the Colporteurs. The presentation was made by the Rev. John Reid, District Secretary for the South Saskatchewan Auxiliary, who succeeds Mr. Salter as Superintendent of Western Colportage. Principal J. H. Riddell of Winnipeg presided at this function, which was attended by the Hon. W. J. Tupper, Lieut.-Governor of Manitoba.

On July 12th there was a farewell luncheon in the Bible House, Winnipeg, attended by some 70 people, when representatives of the various churches and associations voiced their appreciation and regard for Mr. Salter and the work he had accomplished, not only for the Bible Society, but for the Christian cause in the Province of Manitoba.

Mr. Salter left the day of his resignation for England where he is to spend some time doing deputation work for the Parent Society. His successor, the Rev. J. Irwin McKinney, after two months' initiation under Mr. Salter's direction, has taken over the full duties of the office, and bids fair to be a worthy successor.

\* \* \*

#### China

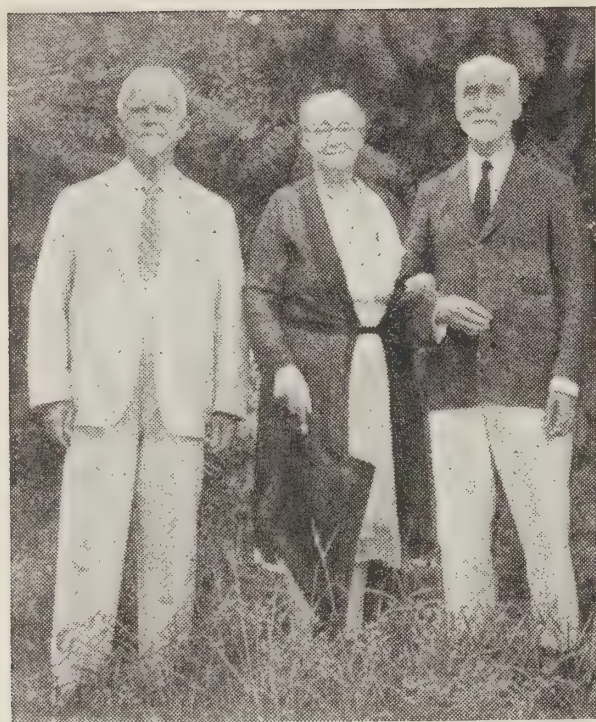
##### Rev. Dr. Z. K. Zia

Though China is involved in a very nasty fight, we who live in Shanghai can still spend our days and nights in more constructive enterprises. I am teaching a class of jobless people without charge. They are young people, and are anxiously seeking modern knowledge and indirectly to know Jesus Christ. I am glad that there are many such chances now in Shanghai. My friend, Mr. K. S. Lee and his wife are now on their way to the U.S.A. They may call on you when they come to Toronto. You know K. S. is one of the founders of the Shanghai Christian Broadcasting Station. He is also the supporter financially. I am still broadcasting twice each week.

We have just published the Pilgrim's Progress, Part 2. Now the book is complete. I am glad that the war did not stop the publication of this very important book. I am working on a short life of Spurgeon which I hope will appear before long.

China is now undergoing the most severe test, but I am sure God will save her eventually. I also feel keenly the importance of the Gospel. China as a nation is turning to Christ and He will not cast her out.





Rev. Dr. MacKenzie, Left, with Dr. and Mrs. Goforth.

#### Rev Murdock MacKenzie

Distinguished as a missionary both for length of service and single-hearted devotion to the cause, who with Dr. Jonathan Goforth pioneered in Honan and gave nearly half a century of service there, Rev. Dr. Murdock MacKenzie crossed the border of time on the 8th of July at Donlands Farm, Toronto, where Mrs. MacKenzie who survives still resides. In 1925 he entered the United Church but he lives in the memory and affection of his college associates of those early years and in the esteem of the Church, for his strong personality, his intellectual attainments, his unswerving adherence to a high purpose, and his many years of service in our Church both at home and abroad. Recognition of his worth and work was made by the bestowal of the honorary degree of D.D. by the Presbyterian College, Montreal, in 1907 and by his election as Moderator of the General Assembly in 1913.

#### BIBLE AND COMMUNION SERVICE

The Record has at its disposal a good Pulpit Bible, and a Communion Service consisting of one tankard, two goblets and two plates. This is of course old style, but we understand is a very fine service. For either of these, or both, any needy congregation may apply to the Record.

Do not conclude that God's delays are denials. Hold on! Hold fast! Hold out! Patience is genius.

He that will believe only what he can fully comprehend must have a very long head or a very short creed.—Colton.

## MANCHURIA

### From the Report for 1937

**W**E are still here. We have not evacuated nor evaporated. This is a fact worthy of note for 1937, a year which is making new history in the Orient. "The Changeless East" seems strangely out of date. The man who coined it should "Stop! Look! and Listen!" while the stream-lined events go rushing past us now, "Wars and rumors of wars", bloodshed and distress. How we long for the reign of the Prince of Peace, when the nations shall not "learn war any more". To this great end we trust our work is tending. For we are still here in our appointed places, in Manchuria, Mr. and Mrs. Johnson, in Szepingkai as usual, and Mr. and Mrs. Davis, in Taonan. We make special mention of this because we fear some of our friends may feel mystified as to where to find us in the whirlpool of events in the Orient. We are nowhere near the vortex likely to be sucked under, nor are we swirling around in evacuation eddies as many farther south, but rather, as it were, quietly fishing in an undisturbed lagoon and the fishing is fine.

#### New Homes—An Appreciation

Mrs. Johnson writes:—"Each month last winter we expected our new houses to be ready for occupation, but it was not till the end of April that we were finally able to move. They were worth waiting for, however, and no doubt appreciated even more because of the length of time spent in less pleasant surroundings.

"The new houses, unlike most mission houses, do not stand out as large mansions towering above tiny native dwellings. There are many Japanese houses in the neighborhood that also have two storeys, and are not unlike many of our western homes in outside appearance. Being on the edge of town, the air is far cleaner than the air we had last year—living on one of the busiest and dustiest streets of the town. We are away from unpleasant, loud noises, and we are within sight of one of the town parks.

"We have ample space inside our homes, and the plumbing facilities are quite modern and far superior to the minus drains, minus hot water system of former years. A small garden is a great asset, not only from the point of view of having a few flowers and perhaps tomato plants, but in providing a safe playplace for children. I doubt if a day goes by that we do not audibly express or silently feel deep gratitude to all who made our pleasant homes possible."

#### Bible Training Class for Men

This year, the third in the annual series, our Men's Training Class was, for the first



time, held in Taonan. Mr. Davis had charge, and the extra buildings adjacent to the Davis's residence, obtainable for a very small rental, proved quite commodious for the work. 39 apprentice preachers were enrolled and 9 laymen, besides many local Christians listening in. There were four Bible Subjects each day, with a half hour singing lesson at the close of each half day; which, by the way, developed a very fine four-part chorus, handsomely presenting a fine old Hymn in Chinese at Taonan's Great Harvest Festival, occurring during the progress of the class.

Pastor Chiang gave a course in Ezekiel, venerable Pastor Tang in Hebrews,—Pastor Wang who belongs to the Local Church in Szepingkai could not get away for the whole six weeks, so he came for three weeks and gave two periods a day in Joshua. Then Mr. Davis took the remaining three weeks with two periods a day in Romans.

The health and general spirit of the Class were unusually good this year. Not only Pastor Chiang's energetic work as general proctor contributed to this, but the daily walk of almost two miles each way across the city to our church by students and teachers for sermon-drill and evening prayer-meeting did much to keep everybody in good health mentally and physically. . . . Our evangelists for whom this course is arranged showed advance in Bible knowledge and spiritual life, for which we thank God and take courage in continuing our program of theological training.

#### Training Class for Women

Mrs. Davis writes:—"The Women's Short Term Class held in the spring in Taonan was also felt to be the best yet. About fifty women registered for the six weeks study. These come from various places and various walks of life. We try to grade them and meet the need of each as far as possible. After six weeks of Christian fellowship and strenuous study, they return to their homes better prepared as Christian witnesses. Miss Hope Chiang and Miss Liu, both graduates of the Kiang Wan, Shanghai, Bible Seminary, proved most efficient teachers. Pastor Liu of Taonan ably assisted us by taking a period in practice preaching each day for the most advanced class. Pastor Chiang and Mr. and Mrs. Davis also took classes."

#### Sunday Schools

Mrs. Davis writes:—"We are so thankful that at last the Sunday School problem is seriously gripping a few leaders. For two previous years Deacon Wang had attended the two months annual class for Laymen in connection with the Bible School in Yingkuo. While there he saw and was much impressed with the model Sunday School which is carried on with the help of the Bible School students. It is quite up to

date—each class having its own flag, teachers and scholars also wearing arm-bands of their class colors. Little individual stools are also a feature. At the time of dividing into classes, each scholar picks up his or her stool and each class gathers around its teacher in a nice little circle in its appointed place. Well of course, in Canada this is nothing new—but out here it is NEWS. Deacon Wang came back to Taonan and began agitating for a better Sunday School and for room for the Primary Department. So there is now a graded Sunday School, 5 classes for boys and 5 for girls. The adults have since been divided into classes on a better basis than before. There are now 6 classes for men and 6 for women. In all over 20 classes in Taonan study the International Sunday School lesson each Sunday before the morning Church Service. We rejoice in this step of progress which we feel is a most wholesome advance.

"These extra arrangements for Primary Departments of the Sunday Schools also provide for Children's Church conducted at the same time as the regular Sunday Morning Service, which greatly increases the quietness of the adult worship and the benefits received by the children in their own Church Service."

Mrs. Johnson writes:—"Szepingkai has until recently had but one Sunday School class for everybody—old and young alike coming to the Church, listening to one speaker, and staying on through the Church service. But in November real Sunday School classes were instituted. Those under 13 years of age were sent to a freshly painted and prepared room where they were put into separate classes. The first Sunday I looked in to find four classes with ten youngsters in each, and a more orderly Sunday School I have never seen anywhere. The next Sunday there were five classes, and each group had a banner of different color, the class members each wearing an arm band of his class color. An able superintendent of this younger group has been found in an energetic Bible woman lately come to Szepingkai.

#### Evangelistic Work

As from the beginning this is still the fountainhead of our work. There is space for but a few instances.

Mr. and Mrs. Lin, accompanied by his sister, visited most of our churches, for several days each of special meetings. Many new lives have been reached with the Gospel message, and Christians searched and quickened and refreshed by their ministry. Mr. Lin and his party are very whole-hearted in their devotion to the work.

Deacon Wang, a layman, returned recently from a rather extensive evangelistic trip. He went with the special object of going about amongst his relatives and



friends where their old family homestead used to be, mostly ignorant of the Gospel. Some places along the way he found groups of Christians. In giving his report, again and again he said almost involuntarily,—“After I had given the Gospel message, my heart was filled with such a great and unusual joy.” In addition to the many moved in a general way by the message, he reckoned during the trip 33 had been definitely converted, showing a real repentance and change of heart.

Four of our young women have been formed into an Evangelistic Band, and we hear good reports of their work. They are Miss Hope Chiang and Miss Liu, graduates of the Women's Bible Seminary, Shanghai, and the two Chang Sisters, one of whom has just graduated from Peiling Bible School in Yingkou, and the other home for her winter holidays from her course in the Lutheran Bible School in Tsitsihar. It is most gratifying to have our young Women who go so far afield to study, thus returning to our work.

The Sun family, wealthy and influential, about two months ago became concerned about religion. The business manager employed by the family was a man of ability and also an ardent Buddhist. He suggested that the family could not do better than get in a professional Buddhist to instruct them more fully in that religion and perform ceremonies by which their sins might be remitted. He knew just the right man for the job and they agreed to give him \$60.00 for a few days services. But Dr. Liu, for some years back a volunteer preacher, was traveling about those parts at the time doing evangelistic work. Some one managed to get him in touch with this family just the day before the Buddhist teacher was due. The Gospel from Dr. Liu's lips prevailed in the heart of the head of the clan and of their erstwhile Buddhist business manager, and already about thirty of the hundred old members of the clan have turned to Christ. The Buddhist teacher voluntarily withdrew from his engagement.

#### Mongolian Work

Our First Mongol Church, as expressed in last year's report has materialized. The Mongolian Evangelist, Mr. Chen, with his wife and daughter, who take active part with him in the work are now established here. Mrs. Shang, still supported by the fund started by the Women's Class, 1936, is planning to spend time here in helping the Mongol women. Others have visited the place to observe and help in the work.

A ten-year-old Mongolian princess carefully trained in her own home by a Danish missionary lady, while the mother was away taking a course in a Bible School, with her mother passed through Taonan this summer on their way to a point far within Mon-

golian territory, where the mother's brother-in-law is in official position and where missionaries could not now go. Taonan is their jumping-off-place. The mother's farewell request was:—“Pray for us that we may let our light shine in the midst of that darkness.”

And now just at the end of the year comes a call from White Wolf Valley for Gospel work,—a place in Mongolian territory which has just got a railway station and where thousands, including many Chinese, are being employed in cutting the immense supplies of timber on those mountain sides.

It is zero weather. Two young men have just started out for a twenty day trip among the Mongols. They took \$3.00 between them for expenses along the way. They have taken Mongolian illustrated tracts and some pictures of the life of Christ in their hands and the great glad message of the Gospel in their hearts. It is cold weather to start out not knowing where you will lay your head from night to night. There are no wayside inns to stay in. They depend on invitations to stay in homes of the Mongolians. In return for the hospitality they can make some slight present. Sometimes a needle-case sent by some of our little helpers in Canada thus finds its way into a Mongol home, to the delight of the mother and daughter.

A blind Mongol woman has just recently received the grace of God unto salvation, in a most marked manner. Miss Chiang, one of our own girls, home from Bible Seminary, brings the story from up north. This Mongol woman has had a miracle wrought within, which makes her continually pray for the conversion of her own people, the Mongolians. She has a little girl lead her around while she testifies to them of God's saving grace. As Miss Chiang left the place, the Mongol women clung to her weeping—loath to part with the one who had brought them the word of salvation.

#### Taonan Church

This marks the first year in which our Taonan church has met all its foundation obligations, for pastor, property and running expenses. The Church took up its financial obligations for the year with fear and trembling—lest they should not have enough for their pastor, on top of all other expenses. But they had a most delightful Harvest Home Festival in October, and the glad offerings of all on that occasion so swelled their resources that they end the year with a good surplus. But new needs are arising,—enlarged space for the graded Sunday School and Children's Church, and a bit farther in the distance a new church building, etc., etc. Their interest in active participation in evangelistic work in the



country-side around Taonan is also most encouraging.

#### **Progress in Church Organization**

Mr. Johnson writes of the Szepingkai District:—

"The organization of the church is gradually advancing, with larger responsibility being taken by the Chinese pastors and by the Chinese Council. This body is the beginning of what will eventually be a Presbytery. It is composed of all the pastors in the district, each of whom is a kind of superintendent with the oversight of from 5 to 14 out-stations that have only unordained workers. This year for the first time, it included one elder from each pastoral district. Although the members are not expert in parliamentary method they make some advance each year. The most important and difficult work of this Council is the locating and moving of workers. This year two actions were taken which should make the individual churches more conscious of their part in this Presbytery-to-be. The Council decided to send a copy of its minutes to each of the churches, and to make each pastoral district responsible for the traveling expenses to Council of its representative elder by levying a fee from all churches according to their membership at a fixed amount per member. Advances in organization mark real advances in the Chinese church, for one of the traditional weaknesses of Chinese life is its unwillingness to acknowledge obligations to any group beyond the family connection."

#### **Women Missionaries and Women's Ministries**

**By Mrs. Davis**

We have missed Mrs. Reoch this past year, and hope nothing will prevent her getting back to the field with her husband this spring. We are also looking forward with great anticipation for the new ladies, Miss Gibbs and Mrs. Gehman, to arrive before another year passes, though "rumors of wars" have deferred their getting out this past year, as we had so much hoped they would.

Mrs. Johnson has precious responsibilities with little Anne and her home ministries, but puts in much time also in language study, and is always happy to get out amongst the women of this land. She once said to me: "I feel happiest when with the Manchurian women." The attraction is mutual. It was lovely to have her visit our annual central class for the women leaders of our whole field in Taonan in the spring, and also the local class in Tungliao in the autumn.

Stepping off the train at the latter place in the evening twilight, she found that her bedding would not arrive till next day. Nothing daunted, Mrs. Johnson accepted graciously the bedding loaned by the local

Christians—mounted the warm brick bed and passed the night in real Manchurian fashion. She proved most adjustable to the camp life of the Class and entered into the "Sports" with the students, to their great delight. Also in a special class with them she gave a lot of good advice along hygienic lines and as to the care of children—which, if followed, all will be on the road to better times.

#### **Christian Literature**

Because of disturbed conditions, it is becoming more and more difficult to get our supplies from Shanghai and other parts of China. To meet the need of the Manchurian Missions the British and Foreign Bible Society is now printing all their scriptures for Manchuria in Mukden. Sunday School supplies have just begun to be published in Mukden. In one or two places printers, members of our mission, have been printing Catechisms for the use of our own churches at very moderate prices.

Elder Liu who has a printing shop in Tung Liao has used much heart and patience in reproducing some of Mrs. Davis's illustrated tracts and posters, and printing them at low cost for evangelistic work and Bible classes. A much more pretentious printing establishment in Toanan—for a consideration—is also doing its best to produce the kind of illustrated leaflets we want. Mrs. Davis designs the things for them to print. She has just ordered a supply for the New Year Campaigns, 90,000 picture tracts, to be sent around to all our stations and groups, large and small. The paper of these leaflets is of various bright colors, to catch the eye during the Lunar New Year Holidays, for the "Konien" is a colorful season.

#### **Special Funds**

The majority of our pastors, evangelists and Bible women are supported by the Go-forth Evangelistic Funds. During the year this account has been able to turn into the Mission Treasury \$12,000. Manchurian currency. October and November seemed barren months. Our friends may have thought we had evacuated or feared that because of disturbed conditions their checks would not reach us. But God had sent a special legacy in the summer through the W.M.S. which tided us over, and before the end of the year and on into January the income of the G.E.F.A. has again blessedly increased to cover monthly needs as they come along. . . .

Again we thank the W.M.S. for their grant of Canadian \$400 toward the support of Bible women and for the expenses of the Women's Short Term Class and its follow up work. Also for their usual grant of Canadian \$100, and an extra donation through them of Canadian \$50 both toward the supply of Christian Literature, which is a most essential hand-maid of our work.



## IN QUIETNESS AND CONFIDENCE

## Letting Things Slip

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. 2:1.

IT would appear from the reports of missionaries that the problem of missions is not merely to save the heathen, but to reach those from Christian lands who have lapsed into irreligion. In all the cities of the Orient are to be found men whose training and traditions are Christian, but who now have to all appearance let go their last hold upon Christianity.

This, too, we may say, is in large measure the work of the Church at home, to guard against the spiritual declension of her people, and to save them who have fallen away; for the Occident as well as the Orient has its numerous examples of apostasy; here, as well as abroad, are those who, once devout and faithful, are now wholly indifferent to the concerns of the soul and the service of God. May we not indeed be more specific and say that here, among the people whom every day we meet upon our streets, are to be found those whose life presents this sad contrast of faith and unbelief.

Instances are cited in history of men making this surrender for adequate cause. They have found out, they say, the hollowness of Christianity, and, unable to believe a lie, they have cast off from this system of error. Some have been known to say that the fruit of Christianity is bad, and their changed attitude from approval to condemnation is therein justified. Thus with various reasons assigned many may yet be found to say that their abandonment of faith was according to reason; the subject was well thought out, the step deliberately taken; intellect and conscience led them out from the house of bondage.

Granting that some have made intelligent and conscientious change, have all the deserters from Christ's Gospel and service changed front deliberately and with reason? Is not the explanation given by a merchant prince from the East, as he talked with a missionary on board a Pacific steamer, the one that covers most instances? Both men hailed from Scotland, and their training in the religion of Jesus was fully in keeping with the best traditions of that land. The merchant confessed that he had no reason to give for his present state of irreligion other than neglect; or in the words before us, he had "let these things slip". Is that not the true explanation? Is not that the admission to be made by many whose life is marked by retrogression? Forgetting Jesus' counsel, "Seek ye first the kingdom of God and His righteousness" and His warning, "Watch and pray lest ye enter into temptation," many have

suddenly awakened to the fact that they have drifted far from early moorings, or in the words of this writer they have let things slip, and realize that they have lost faith, purpose, direction, and happiness.

Hence the frequency with which God has spoken, urging His people to zealous care lest they suffer this irreparable loss. These words under consideration stand out with prominence among their class, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We guard ourselves against loss on every other hand. Can we justify indifference to the interests of the unseen and eternal? With utmost solicitude we safeguard earthly possessions, and diligently care for the body. Shall we then hazard the loss of the "pearl of great price," and treat with absolute unconcern the interests of the soul? Bolts and bars, jealous watchfulness, are our confidence for the safety of things earthly. What safeguards may be suggested against letting slip the things we have heard spoken to us by Christ?

1. Clear vision. If called upon to state our creed we should be able to declare the cardinal doctrines of our faith, and this not because we have memorized, and can glibly repeat some time-worn setting of Christian doctrine, but rather because we have seen these things for ourselves. Attention is one of the laws of memory. We cannot retain what we have not distinctly seen. In like manner our hold upon the truth must necessarily be stronger if we can with clearness say to ourselves what we do believe. Many are lacking in definiteness of conviction. They profess the religion of Christ, but have hardly taken their bearings in the realm of Christian thought. Especially needful is it to be clear respecting Christ, be able to say with Peter, "Thou art the Christ the Son of the living God," or with Paul, "I know whom I have believed."

2. Intelligent Faith. "Walk about Zion and go around about her; tell the towers thereof. Mark ye well the bulwarks, consider her palaces." A study of the evidences of Christianity must always prove helpful. The believer's faith rests upon a sure foundation; a look at this tends to confirm faith. It is not possible for all to study this matter as a science and examine minutely all the reasons by which the religion of Jesus is supported. Yet we can be steadfast only as far as we are intelligent in faith, and God has made accessible to the unlearned as well as to the learned facts of history, literature, or life which strengthen and confirm the believer. See how Jesus met the doubts of that strong man, His forerunner, John. Languishing in prison, he sends to Jesus to know whether He was the Messiah. Jesus' answer



was, "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached"; and with this reply, we are led to believe that great soul was satisfied. Listen also to the words of the Samaritan company whom Jesus won to Himself through the report made by a woman with whom He talked at the well's mouth. "Now we believe, not because of the saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." These humble people were satisfied with their choice because not only was the heart touched but the mind enlightened. They saw in Him, in whom they believed, a reason for trusting Him. Let us be similarly fortified against apostasy.

3. Right Living. Faith and works are intimately connected. It is impossible to believe, or to hold faith while doing wrong. "How can ye believe," said Jesus to some, "who receive honor one of another, and seek not the honor that cometh from God only"? Bad or careless living will soon undermine the faith of the strongest. To follow Jesus afar off will soon lead to the stout assertion that we never knew Him. History tells us that the infidelity of some, at least, of the great opponents of Christianity was buttressed with profligacy; and in the lives of those about us to-day in whom we see the loss of faith, it is apparent that they neglect the commands of Christ. Live well and it will be hard to lose faith. The secret of the Lord is with them that fear Him; and, if doubts harass, still keep straight forward in the middle of the King's highway, "for if any man will do His will he shall know of the doctrine whether it be of God.

4. Propounding the Alternative. It is good occasionally to consider what would be our plight without Christianity. Would it all be better or worse, happier or with more serious discontent? If a man contemplates letting go the rope to which he clings in danger 'twere wise to ask is there another? The abandonment of a ship in mid-ocean is never undertaken except the crew have the boats to which they may betake themselves. Consider this also here, what shall we embrace if we let go the faith of Jesus? The good ought not to be abandoned save for the better. Have we anything in the world better, more perfectly adapted to the wants of man, than Christianity? Take a good look at that side of the question. What will you do in the day of trouble, where thy refuge? Who but Christ gives hope of deliverance from sin? What shall be the pillow for the dying head? Where is there given us an outlook beyond time, or a picture of glory hereafter save in the Bible? If disappointed with religion, does

irreligion promise greater things? Would the world be better without Christ? Would we? Look at this other side, propound the alternative, and we shall say with Peter, "Lord, to whom shall we go? thou hast the words of eternal life." Let us give the more earnest heed to the things which we have heard.—R.

#### A WINDOW

Miss E. J. Caswell

The Master's words flow softly  
O'er my tired soul  
As balm, to soothe my aching frame.  
His voice e'en now I hear,  
As in reflection His well-taught lesson  
I review.  
"The face of youth," He said, "is ever  
Beautiful  
In repose or vibrant life,  
Nor grief can from it take a loveliness  
Vain-sought by him who knows its loss.  
A face in age  
Must bear of courage, loving words,  
Kind thought oft times recalled,  
Of trials and triumphs,  
But most of patience in a hard-learned  
school."

My prayer this day, O God, to Thee,  
That in age my face may be  
Reflection of a life of thoughts  
Beautiful, words kind and mercies tender,  
That all the world by it may see  
A Window—to a Soul serene.

#### FRIENDS

Rev. J. A. Morison, D.D.

This poem was read at a farewell gathering in honor of a leading citizen of St. John, N.B., prior to his departure for the West. Dr. Morison is minister of St. Matthew's Church, Saint John.

When I look back across the vagrant years,  
The comings and the goings they have  
known,  
With all the lights and shadows time has  
shown,  
The welcomes and farewells that smote our  
ears,  
Friends found and lost amid the mists of  
tears,  
One thought has stayed with me and yet  
abides,  
The thought that comforts most and still  
confides  
To my lone heart; 'Thy friends are always  
near'.  
Friends of my youth and you of riper days,  
Playmates and preachers, doctors, poets,  
all—  
By every thought we shared, along that  
path  
That winds far back, around, on and away,  
Live in my soul, live, speak, and still re-  
call  
Those days of joy, the sweetest memory  
hath.



## Children and Youth

### Toronto Young People Prepare for This

Ernest Moodie

On October 7th to 10th it is expected there will be a gathering of 1,200 to 1,500 young people registered at Knox Church, Toronto, for the fifth Ontario B.Y.P.S. Convention. Each year this event has been increasing in interest and usefulness, and the prayers and sympathetic support of the whole Church are solicited in its behalf.

The Convention aims to provide spiritual refreshment, and inspirational services are supplemented by helpful discussions and practical guidance. There are also happy times of fun and fellowship with the result that there is developing an ever wider fellowship between the young Christians gathered to serve the Church they love. Here, too, the year's work of the Ontario Presbyterian Young People's Society will come under review, and plans will be carefully made for the ensuing year.

A feature of the Convention will be a missionary conference, when returned missionaries of our Church will lead interest groups in discussion of the work on their mission field, and a missionary address will be given by Rev. Wm. Thomas of Cooke's Church, Toronto. The theme speaker is Rev. M. B. Davidson of Central Church, Galt, and many prominent leaders in the life of the Church will take part. The theme of the gathering is Crusading for Christ, and the theme hymn, Lead On O King Eternal.

The registration fee is \$1.50, payable in advance to Miss Mary Adamson, P.O. Box 776, Station F, Toronto. Local young people are providing bed and breakfast for the three days, and with the cheap holiday fares, the cost to those in attendance will be comparatively light. Any may register who are really interested, but they must do so before September 24th to be sure of billeting accommodation. For fuller particulars address the Registrar as above.

#### THE LITTLE ARMORED FELLOW

**T**HIS is the name given in a recent book on animals to one which is unknown to us in Canada, but which may be found in some parts of the United States and in South America; and curiously enough that sounds very much like his real name, Armadillo. He is little, sometimes very small, and he is like the knights of old. When they went forth to battle they were encased in armor, as protection from the sword or spear of the enemy. Even their horses were thus protected. What an advantage this was we have seen or may see for ourselves by studying pictures or examining the armor very closely when visiting a museum. The Tower of London, England, has a wonderful display which one who has seen it cannot readily forget or fail to see its worth, when he looks

upon the heavy swords, spears, and battle-axes of those days.

Thus did men endeavor to protect themselves against their enemies. This armor would be of little help in ensuring our safety in modern warfare with its steel bullets and high-powered guns, yet there were times when chain shirts of steel were worn to stop a bullet and prevent a fatal wound. Even in the Great War the soldiers wore steel helmets and many a life was thus saved. A soldier's diary has this entry, "Hit on the steel helmet, some dent". That splinter from a shell would have meant his death for it would have penetrated to the brain had it not been turned aside by the hardened steel.

Animals too have means of securing their safety when life is threatened, and these take many different forms. Some are very



swift, like the antelope, and take refuge in flight; some are very fierce and strong like the lion and tiger and can kill or rout an enemy; some, like the fox, have cunning and can outwit those who would prey upon them; nearly all find some measure of safety in their color, which blends with their surroundings, as is the case with the young deer in their spotted dress, which can lie so still and not be seen; some have a very thick hide, like the rhinoceros and the hippopotamus, which led someone to write this verse:

I shoot the hippopotamus  
With bullets made of platinum,  
For if I use the leaden ones  
His hide is sure to flatten 'em.

This "little armored fellow" has several means of safety at his command. He can run fast though he has very short legs; he has such long, heavy claws that he can quickly burrow into the earth and can hold on stoutly if an enemy tries to pull him out; but if denied other means of escape he can trust to his jointed armor like heavy scales and shell and rolling himself into a ball can be safe from all but the very strong and savage animals.

Armor has its place therefore in our life and the Apostle Paul tells us that it may be put on by anyone who would be safe from those enemies who seek to injure or destroy the soul. If that is so we should seek the safety such armor provides.

To learn about it we need to turn to the letter to the Ephesians, the sixth chapter, where we read at the tenth verse:

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

Praying always with all prayer and sup-

plication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Let us be wise therefore and safeguard that which is dearer than life itself, our character, our spiritual well-being.

Gird your heavenly armor on;  
Wear it ever night and day;  
Pray that help may be sent down;  
Watch and pray.

—R.



VACATION BIBLE SCHOOL.

This was held in St. Paul's Church, Victoria West, B.C., the session covering two weeks. At the close of the session parents and friends gathered in the church to enjoy a program giving a practical demonstration of the opening worship period, memory work, choruses and a pictorial display illustrating the Bible lessons. The minister, Rev. James Hyde was in the chair, and welcomed the company. He warmly commended the work done under the able leadership of Miss Blyth Sunday School and Young People's missionary for The Presbyterian Church in Canada. She was assisted by Mrs. Hyde, Miss Dempsey, Mrs. Dickson, Miss Whiting, Miss Davis, and Mr. Sloan.

Special features of the school were the large average attendance, forty-six out of an enrolment of fifty-three, number of Scripture passages memorized which included Psalm 1, the ten Commandments, the Magnificat and Psalm 127. This was the first vacation school to be held under the board of the Victoria Presbytery, and plans have been made of its continuance.

## WORLD'S YOUTH CONGRESS

The meeting of this body is held this year in Poughkeepsie, New York. As a delegate to this Assembly the W.M.S. (W.D.) has sent Miss Violet Tennant, Girls' Work Secretary.







Sunday School, and are generous little givers in the sight of God. I am greatly pleased to say they are living their lives for Jesus Christ and on Him alone they build their life.—Com.

### SUMMER CAMPS

From July 4th to 22nd, two very successful camps were held by the Winnipeg Presbytery at the former Cecelia Jeffrey School, near Waugh.

The Boys' and Girls' Camp with a splendid registration was under the leadership of Miss Hazel Macdonald, and assisting her was a highly qualified staff of eight leaders whose enthusiasm contributed greatly to the success of the camp. Many and varied were the activities. The Bible Study carried on in small groups was based upon the book, Jesus and the Problems of Life, by Sydney Weston. Other groups included such interests as Life-saving, First Aid, Nature Lore, and Dramatics. A special feature of the last group was its presentation of two beautiful sacred dramas, one at sunset on Sunday evening, and the other at the camp-closing exercises.

The Young People's Camp was under the leadership of Rev. J. Fleck of Winnipeg, assisted by Miss H. Macdonald and Mr. W. C. Troyer. Mr. Fleck gave a series of

morning lectures on How to Know the Bible. Each address was followed by a discussion on work among young people in the local church. A special feature of this camp was the Open Forum held each afternoon upon problems confronting the youth of to-day.

Characteristic of both camps, was a fine comradeship among the campers and leaders. This alone with the fine Christian leadership provided makes one feel that these young people have gone back to their homes churches and communities ready to live more devoted Christian lives. The visiting instructor at both camps was Miss V. Tennant of Toronto, Girls' Work Secretary.

### DEPARTURE

Last month witnessed the departure of three of our missionaries to their respective fields in the Orient, Mrs. Mildred Gehman who will serve as a nurse-evangelist, and Miss H. W. Gibb, an evangelist, both to Manchuria, and Miss Isobel Taylor to Formosa. The former two enter the work for the first time. Miss Taylor returns from her first furlough. They sailed on the Empress of Japan from Vancouver on August 20th. All are serving under the W.M.S. (W.D.).

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## INTERNATIONAL S. S. LESSONS

### LESSON—SEPTEMBER 11

**Saul: Moral Failure**

I Samuel 10:21-25; 15:20-23; 31:3-6

Golden Text: To obey is better than sacrifice.—I Samuel 15:22.

### LESSON—SEPTEMBER 18

**Jonathan: Courageous Friendship**

1 Samuel 20:4-17

Golden Text: A friend loveth at all times.—Proverbs 17:17.

### LESSON—SEPTEMBER 25

**David: Triumphant Faith**

Psalms 23 and 27:1-6

Golden Text: The Lord is my shepherd: I shall not want.—Psalm 23:1.

### LESSON—OCTOBER 2

**The One True God**

Exodus 20:2, 3; Isaiah 45:22; Mark 12:28-34; I Corinthians 8:4-6

Golden Text: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy 6:5.

## OUR CHURCH CALENDAR

### Vacancies

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Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Warton, Ont.  
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Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.  
Leamington, Ont., Mod., Rev. Dr. H. M. Paulin, Windsor, Ont.  
Lindsay, Ont., Rev. John Kennedy, Sonya, Ont.  
New Westminster, B.C., Knox, Mod., Rev. D. J. Douglas, 2205 Walker Ave., New Westminster, B.C.  
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Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.  
Murray Harbor North, Peter's Road, P.E.I., Mod., Rev. R. Hensley Stavert, Wood Islands, P.E.I.  
Norval, Ont., Mod., Rev. D. Davidson, Georgetown, Ont.  
Ormstown and Rockburn, Que., Mod., Rev. A. Nimmo, Beauharnois, Que.  
Owen Sound, Ont., Mod., Rev. S. Moore Gordon, Chatsworth, Ont.  
Red Deer, Alta., Mod., Rev. R. L. Taylor, Innisfail, Alta.  
St. Mary's, Ont., First Church, Mod., Rev. A. R. Gibson, Mitchell, Ont.  
Stamford and Niagara Falls, Mod., Rev. R. G. Stewart, St. David's, Ont.  
Stirling and West Huntingdon, Ont., Mod., Rev. W. A. Hunter, Madoc, Ont.  
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2	0	" 9 and 10 years old
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It is much easier to fall below asceticism than to rise above it.

Perfect character comes to us as muscle comes, through doing things.

The look of Jesus brought to Peter self-discovery and self-recovery.

We should ever commend thrift, decency, hard work, and probity.

Let us not impose upon others what we do not ourselves observe.

In prayer our supreme desire should be that God's will be done.

Brotherhood is only possible under the rule of a common Father.

Mental and moral attainments cannot be given; they must be won.

Let us not assign the blame of failure merely to circumstances.

A specialist is a man who knows more and more about less and less.

It is difficult and calls for high energy of soul to live a martyr.

Christianity requires us to discipline ourselves as athletes for a race.

The moral requirements of Christianity are exceedingly searching and exacting.

Christianity in life is like some chemical substances which are never found pure.

The habit of expecting great things of ourselves calls out the best that is in us.

Repression is necessary to reduce to discipline the disorderly mob which rages within us.

Christianity as a leaven has a great though indefinable influence upon the character and moral ideals of the English people.

The Christian conscience in the matter of giving needs to be pricked.

Put the spirit of play into the whole of life; live for the fun of it.

All great and noble action is accompanied by astonishing difficulties.

Rich blessing oft surprises those who faithfully do their humble tasks.

When in prayer we speak to our great Friend, peace and strength are ours.

The balance of life is best maintained when both youth and age are served.

Educate the head and the heart so that we may have both wise and good men.

In fellowship with God we can employ to the best advantage all our powers.

Nature awakes in us a song for the day but God alone gives songs in the night.

The happiness of life is in action; its test is what one is willing to do for others.

As a minister of the Word a clergyman has as much on his hands as he can attend to.

Light without warmth can bring no plant to flower and fruit in the garden of the Lord.

Too many mistakes are made by talking too much about matters of which we know too little.

We exaggerate misfortune and happiness alike never being so wretched or so happy as we profess.

In a noble personality the qualities of mind and heart are exquisitely adjusted and harmonized.

Good luck is the willing handmaid of upright, energetic character, and conscientious discharge of duty.

When you go to the city to preach wear your best coat; when you go to the country take your best sermon.

Some men are such wet blankets that if they jumped from the frying pan into the fire they would put the fire out.

All those profiting at the expense of other people's bodies and souls are naturally anxious for Jesus to depart out of their coasts.

*Selected.*





NEC TAMEN CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, OCTOBER, 1938

No. 10

## The Incomparable One

I refuse to be a pessimist because I know whom I have believed, and nothing has happened in these recent fateful years which has invalidated a single claim ever made by Jesus Christ. I see Him in our midst. I see Him apart. I see Him there, as never before, One other than all the rest, other than those sages and holy men of ancient Hinduism, other than Moses and St. Paul, other than Kagawa and Gandhi and Ambedkar. I say I see Him so other than all the rest; erect among the fallen, strong among the weak, believing among the faithless, clean among the defiled, living among the dead, alive forevermore; therefore the fountain head of vitality, and the generating source of all the profound changes.

—John R. Mott.



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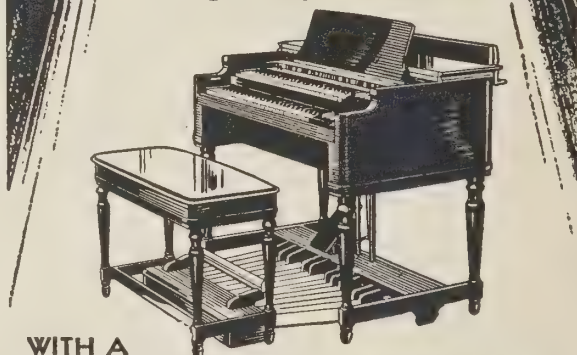
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No. 10

## REV. NORMAN MacLEOD

AS the name of Dr. James MacGregor was honored by a special celebration at Pictou in July, 1936, on the 150th anniversary of his coming to Nova Scotia, so in July, 1938, honor was paid to the memory of another pioneer, the first Presbyterian minister to make his home on Cape Breton Island, Rev. Norman MacLeod. Two days were set apart for the celebration. Friday, July 22nd, was devoted to a Highland Scottish Pioneers gathering with Hon. W. D. Ross of Toronto, presiding, and Hon. Ian A. Mackenzie, Minister of National Defence, a native also of Sutherlandshire, Scotland, Mr. MacLeod's home, as a leading speaker. Mr. Mackenzie, an accomplished Highlander, spoke both in Gaelic and English. The Sunday services were held in the afternoon in both Gaelic and English at three and five o'clock respectively. At the latter the Moderator of the Synod of the Maritimes, Rev. A. D. MacKinnon, Little Narrows, preached, and Rev. J. A. MacLellan, Moderator of the United Church Presbytery, was the preacher at the Gaelic service at which the praise was led by a Gaelic choir of fifty voices, representative of the churches of Victoria county. At the English service a choir of one hundred voices similarly representative led in praise, the Psalms being used exclusively at both.

The celebration was held at St. Ann's Cape Breton, the scene of Mr. MacLeod's labors in the district begun 118 years ago. He had come to Nova Scotia three years before, landing at Pictou with a goodly company from his native parish in Sutherlandshire, Scotland. In that vicinity all available land was taken. Some vacant areas were found however between Ilma and Gairloch on Middle River and there the company settled, Mr. MacLeod clearing and tilling the ground during the week and preaching on Sunday. Thence with his following, after three years, he moved to St. Ann's, and soon built a church. In 1846 a larger building was required and one seating a thousand persons was erected. Five years later having listened to the call of his son in Australia, he embarked with 130 of his parishioners for the Antipodes ultimately settling in New Zealand. He was then in his seventy-first year, and in that abode he lived in quiet and contentment for a quarter of a century longer, dying at the age of ninety-six.

He was born at Stoer Point, Sutherlandshire, Scotland. After an experience as a schoolteacher he proceeded to study for the ministry and in due course graduated in Arts from Aberdeen University and in Theology from the University of Edinburgh. Of him one has written:

"He was independent, self-reliant and autocratic; he would not suffer any restraint from human source, defying others to take the course he thought to be the best and wisest."

His ardent temperament and strong resolution won him not a few enemies but even they conceded that in him they found a man of integrity and courage.

## CALVINISTIC CONGRESS

AMONG the cosmopolitan religious gatherings held this year this congress, though not so large as some, we believe surpassed all others in depth and sobriety of thought and in influence. Such papers as constituted the program, each bearing upon some phase of the general theme, The Reformed Faith and its Ethical Consequences, dealt with the profound things of faith and life in its every aspect, these being considered both from the standpoint of Scripture and the teachings of the great reformer, Calvin.

The titles in themselves compel this conclusion, *The Sovereignty of God, Salvation by Grace, Calvinism and the Family, Calvinism and the Church, Calvinism and Society, Calvinism and the State, Calvinism and Economics, Calvinism and Art, The Interrelation of Theology and Secular Science, The Significance of The Old Testament in Christian Life.*

To commend to our readers the pronouncement we have made upon the value of this congress it will suffice to make a few quotations.

Principal W. A. Curtis, Dean of the Faculty of Theology, Edinburgh University declared that they could not name a modern European whose imprint lay more profoundly or more beneficially upon the world than John Calvin, and Professor Maclean stated that scholarship in every land was now on the side of conservatism in theology.

Dr. Daniel Lamont, Professor of Practical Theology, Edinburgh University, in speaking upon the Sovereignty of God in-



sisted that it could never be detached from His redeeming love in Christ. That sovereignty was most plainly and passionately defined at Calvary. Many earnest thinkers were calling the Church back to the great truths which Calvin found in the Bible. These had been allowed to grow dim but they must shine out again if God was to put right what man had put wrong.

Dr. Sebestyen, Professor of Systematic Theology, Budapest University, pointed out that the highest ethical ideals could be traced to the Calvinistic doctrine of predestination. Calvin, following the Saviour, insisted on a life as well as a faith in accordance with the Word of God. He destroyed the antithesis between faith and knowledge by defining faith as knowledge revealed.

The supremely practical in connection with family life was emphasized by Principal J. Macleod, Free Church College, Edinburgh, when he said that children must be nurtured in the fear of the Lord, taught to know His Word, to reverence His Day and to attend His sanctuary.

Rev. G. T. Thomson, Professor of Christian Dogmatics, Edinburgh University, spoke strongly when he pointed out that the two great handicaps to an effective Protestantism were the Social Gospel and Humanistic Modernism since these meant that true doctrine was no longer preached or desired, and men were fed instead on topical sermons.

There was a message for those who associated Calvinism with all that is austere and repressive in the statement of Dr. L. Wencelius of Strasbourg, "To Calvin order was beautiful as seen in nature and in grace. The Gospel of salvation is the perfection of beauty", and in the paper read by a French minister, Pasteur Musculus, in which he reviewed the place of Calvinists in the history of the arts, with special reference to France.

The final paper by Professor W. Vischer of Bale, who was expelled from Germany four years ago, dealt with the Significance of the Old Testament in the Christian Life, the supreme meaning of which was that it proclaimed Christ. Its stories were all part of His story, its biographies part of His biography. All pointed to Him.

This was the fourth international congress, the first being that in London in 1932, the next in Amsterdam in 1934, and Geneva in 1936. The decision of the Congress with respect to its next meeting was that it should be held in the Rhineland in 1940 but if this should prove impossible then an endeavor will be made to hold it at Montpellier in the South of France.

The number in attendance at this congress was 150, clergy, ministers, and stud-

ents representing churches and universities in Austria, China, Czechoslovakia, Denmark, Ulster, Eire, England, France, Germany, Holland, Hungary, Lithuania, New Zealand, Roumania, Scotland, South Africa, Switzerland and the United States of America.

The Congress assembled at New College, the theological hall of Edinburgh University, Edinburgh.

This report of this most significant conference is based upon an article by S. Leigh Hunt in *The Calvin Forum*.

### THROUGH MARRIAGE

THIS paragraph in the July Record in the report of Dr. Kannawin's address before the Assembly in connection with the report on Sunday Schools arrested the attention of a reader:

"The enrolment which showed a decrease gave him deep concern and there was a grave necessity resting upon every congregation to make a complete canvass of its constituency."

Action on the part of this reader was prompt for we received a letter expressing the writer's opinion that explanation in part could be found in facts coming under observation. The letter stated that easily one half of the Roman Catholic congregation there was constituted from converts from Protestantism and more than one half the children in the separate school had one parent a Protestant. "I counted off hand more than twenty-three children who should be in the Presbyterian Church." This statement was supplemented by striking cases and giving numbers in each instance, concluding with the report of a declaration by the priest at a wedding in a Roman Catholic church that they "must bring the Protestants in through marriage."

All mixed marriages do not work out that way, but we believe these are in the minority and that facts coming under common observation would confirm the opinion expressed by this correspondent that great care should be exercised by our people in this connection.

Such alliances are fraught with peril both to happiness and religious convictions.

We think our correspondent justified in the conclusion that a definite policy in this regard has been adopted by the Roman Church and that it is in general and vigorous operation. Some time ago a lady whose husband was a leading citizen of a western city remarked that he had said to her, "Have you observed lately how frequent are the invitations to our boys to find their social enjoyment in a certain circle?" And added "It alarms me". It was to this policy he referred and his fears were well-founded.

(Continued on page 294)



## The Record 1939

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**I**T is time to think of this for with the appearing of this number but three months of 1938 will remain in which to make sure of securing the largest possible number of subscribers in each congregation for the year 1939, and to forward names and money so that the mailing list shall be ready for the January number.

We should like all who read this to look upon the appeal here made as suggesting a most favorable opportunity to do good service for the Church and to enrich themselves. It will be recalled that the General Assembly in June resolved that an earnest effort should be made to increase the circulation in every congregation where as yet no provision is made to place it in every family. In appealing therefore to all in the Church to whom such appeal is relevant it is the General Assembly that speaks and we are but the medium through whom its voice is heard.

The obligation in this connection therefore is not to the Editor or to the publication as some seem to think, but to the General Assembly, and the occasion is therefore an opportunity to evince what a commissioner to the last Assembly declared is sadly lacking in our Church, namely, loyalty. The desire to do our best for the Church should in this instance prevail over every other consideration.

Controlled by that idea and animated by the spirit of devotion, acting wisely and promptly, utilizing all available helpers, and working enthusiastically, there can be no doubt of large results, and that we shall see the General Assembly's purpose in this respect more widely effected to the gratification of all who have a share in the enterprise.

In so prophesying we are not speaking speculatively. Such advance has already been made in every instance where wise and earnest effort has been made. We recall one instance in a congregation in the East already having a goodly number of subscribers where the circulation was

doubled following a comprehensive canvass by the young people's Society; and at the time this message was under consideration a caller reported that in his congregation a canvass had been made by the elders, each in his district, with most satisfactory results so far as reported.

That is a good conviction therefore with which to begin, namely, that it can be done. If that be our belief then it will be done.

Benefit in several directions will be the issue of such advance, provided, as should be expected, that all who receive the Record read it, as has been demonstrated in experience and may be concluded from the following considerations:

The Record is the medium by which the members and adherents of each congregation are informed of the Church's work at home and abroad.

Such information is necessary to awaken and sustain interest in that work and provide for its support.

It carries other material also, devotional and instructive, and has a special section in the interest of youth, and thus makes a substantial contribution to personal development and congregational progress.

The Editor aims to make the Record interesting as well as helpful.

It is the official organ of the Church, published under the direction of the General Assembly and commended by that body to every family.

In parcels of six or more it costs but forty cents a copy per year, less than one cent a week.

This appeal is addressed to all who can co-operate in this forward movement and in particular to our faithful secretaries in the congregations and to Sessions.



What is the remedy? Our answer would be education, vigilance, and considerate intervention. We should be informed and all concerned for the maintenance of our faith and our children's loyalty to the Church should be alert to this and other subtle and sinister influences in this respect.

Our correspondent mentions sources of literature and suggests that ministers should embrace every opportunity to instruct their people with respect to these matters. The safeguard for our youth in this connection is knowledge. To this end Rev. W. G. Brown of St. Andrew's Church, Saskatoon, has set an example by including in his series of published sermons one entitled *Why I Am a Protestant*.

### WORLD'S YOUTH CONGRESS

THAT is an imposing title. Nevertheless it is just for it was an assemblage of youth and its members, numbering about 650, were representative of fifty-three countries. One of these was Miss Violet Tennant, Girls' Work Secretary for our Church, who was sent by the W.M.S. That it was a truly cosmopolitan gathering so far as such is possible must therefore be conceded.

The place of meeting was Vassar College, Poughkeepsie, N.Y., and the President of the institution, Dr. Henry N. MacCracken placed at the disposal of the delegates all the facilities of the college and extended to them generous personal consideration. The sessions occupied a week and the work of the congress was entrusted to four commissions concerned respectively with The Political and Economic Organization for Peace, The Economic and Cultural Status of Youth and its Relation to Peace, The Religious and Philosophical Bases of Peace, The International Role of Youth. These commissions met, adopted conclusions and then reported to the congress. There were also special interest groups, industrial, agricultural, student, Christian youth, etc., which followed the same course.

A fascinating feature of the program in lighter vein was the pageant which attracted an audience of 23,000 in Randall Island Stadium, New York City, and was most picturesque as different nationalities made their separate contributions. There were dances by Czechslovakians, Russians, an American folk-dance group and the American Student Union; songs by Italy, spirituals by a negro choir, and songs of China; and a gymnastic display by the Polish Falcons of America. Joseph Cadden, Chairman of the Congress, presided. Mayor La Guardia of New York welcomed the Congress and some seven other addresses were interspersed in the program. The parade of the

flags, the opening feature after the invocation, was a most colorful spectacle. The assemblage at New York was for the purpose of permitting the great city to extend a welcome to the Congress and it was held on the Monday evening preceeding the regular meetings at Poughkeepsie, delegates spending the week-end in the metropolis.

At the opening meeting for business of the Congress an address was given by Mrs. Roosevelt, wife of the President of the United States and by Dr. MacCracken.

The composition of the Congress is of interest. The Christian bodies predominated in numbers but those designating themselves communistic and socialistic, though not so largely represented, were most influential for they were well-informed and most aggressive, affording a stimulating example especially to the Christian forces.

Of social functions there were several, entertainment of British Commonwealth delegates by the British delegation, a Pan-American evening by the U.S. delegates, a tea for the Chinese and Spanish delegates, and a display of fireworks by the Chinese delegation. The Canadians had a share in this feature by presenting a skit of Canadian life bringing to the stage persons representative of various occupations and creating an uproar by presenting as a climax the Dionne Quintuplets.

The British Commonwealth delegates reached full agreement upon a number of recommendations in matters of international relationship notably in commendation of the League of Nations. It seems to us however that in its censure of The British National Government for its "departure from League obligations to Ethiopia, Spain, and the Far East", they displayed ignorance and made invidious distinction. What about the United States which by failing to enter the League denied other members its support? And did they not know that, such have been the defections, that practically there is now no League? Britain has been left alone to face all such problems and to police the world, and this after reducing her armament to the danger point under the influence of a pacificism such as represented in this Congress.

An interesting figure at the Congress was a Chinese girl Scout who on active service carried at the risk of her life food to a body or her nation's troops entrapped.

We do not think we are in a position to pronounce with any degree of definiteness upon the value of this Congress and upon the relation to be sustained toward it of the various Christian bodies but we are strongly inclined to conclude that it would be a mistake for them to refuse to participate in its deliberations and to abandon the field to opposing cults, leaving thus full scope for their propaganda.



## Missions — Individual Responsibility

Rev. William Barclay,  
Budget and Stewardship Convener,

Dear Mr. Barclay,

In answer to your invitation for a small contribution in support of the general work of the Church I send the following:

God has created us as individuals and each has his own outlook on life. One man sees his life as belonging entirely to himself and his energies are spent in the direction of finding the things for which his body craves and perhaps in addition some measure of culture to give himself a larger place among his fellows. To another man life is a period of probation. He conceives himself as answerable to someone who presides in full authority over all life, and within whose purpose each and every individual has a place in definite relationship to all others. The Word of God teaches this as the divine conception. We are not our own. We were never consulted as to when we were to come to this world, to what race or family we were to belong or as to how and when we were to leave this life. All this and much else has been arranged and we were given no voice in it. We must therefore be of use to Him to whom we belong, and how can we be of greater use to Him than by having part and share in that enterprise that extends His Kingdom?

Immediately after the crisis of 1925 the Church felt that it must have mission fields. We should scarcely be worthy to be called a Church unless we sought not merely to receive His message but to spread it throughout the whole earth. It has been a great source of satisfaction to our people to know that the various branches of the Christian Church have together divided up the whole earth into spheres of missionary activity and that by the comity of missions we and all others have a particular portion of the distant fields assigned to us as our sphere of intensive labor.

Now the question comes to us, Are we going to work that field? A prominent member of another Church having visited many missions of various Churches said that the best example of missionary endeavor he saw anywhere was that carried on by The Presbyterian Church in Canada among the Bhils of India. What greater joy is there in life for us than to see this work grow so that the portion of the world assigned to us may rejoice in the knowledge of the Lord.

The value of missions to the distant nations of the earth cannot be estimated by any figures; but however valuable to those peoples to get some vision of a higher life, to know something of renewed social, moral, and intellectual life, the missionary enterprise has proved the truth of Christianity and has proved to be the very preservation of the Home Church. We have all known communities where Christianity has been long established dying with respect to that warmth of devotion and religious zeal which once they knew, but we see no such decline where the missionary spirit lives and where the returned missionary is ever welcome.

Missions will intensify by exercise the central motives, the most characteristic energies and emotions of religion. Missions will develop within us the divine passion of pity and of that love which goes out into sacrifice and which explains



for us the Incarnation itself. The measure of our missionary enthusiasm is the measure of the value we set upon the salvation of our own souls. They measure our fidelity to the teaching and commands of our Lord, the value of man, the awfulness of sin, the range and tenderness of the redeeming purpose of God. Missions not only diffuse Christianity but they prove that the Church believes the foundation truths upon which the Christian Church stands.

The responsibility for maintaining the whole work of the Church has never yet been undertaken by the entire membership of the Church, and in support of this unselfish and glorious service the Church now seeks to enlist all her people. However humble and lowly may be the circumstances of life for us, we can all make some little contribution in extension of His Kingdom. What the Church needs today is that everyone shall take some little share in this work. The Kingdom of God has never despised the widow's mite and there is no need for anyone to be ashamed of a small gift if it be "as the Lord hath prospered you". In God's sight gifts are large or small, not according to actual size but in their relationship to what we have received. The Church of God on earth is coming into the fulness of its inheritance by losing itself in the supreme endeavor to make Jesus Christ known throughout all the world.

KENNETH MacLEAN,

St. Andrew's Church, Wingham, Ont.

Convener General Interests Committee, Synod of Hamilton and London.

#### TANSUI TO TORONTO

MR. and Mrs. G. W. Mackay of Tansui, Formosa, arrived in Canada on the thirtieth of August, landing at Montreal. They came by way of Kobé, Japan, where they called upon Mr. Young, Miss McDonald and Miss Anderson, spending three days as the guests of these missionaries. Leaving Kobé they called at Shanghai where they had the opportunity of meeting and conferring with Dr. Zia. This city is a very populous centre there being about 4,000,000 in the foreign section, chiefly Chinese, about 1,000,000 of whom have been added to the original number since the recent trouble. From there they proceeded to Hong Kong where another day was spent. The next port of call was Saigon in French Indo-China, a very beautiful city with wide shady streets. There they found a French Protestant Church and though too late for the regular service, Mr. Mackay had the privilege of conducting an English service in co-operation with Mr. Linton of the Southern Presbyterian Mission, Korea. The organist was an English lady of high attainment in music whose husband is an earnest Christian Frenchman. Here too they visited Mr. and Mrs. Jaffray, the latter a daughter of Dr. and Mrs. Goforth, who labor under the auspices of the Christian Missionary Alliance and who are the only

Protestant missionaries working among the natives, both Chinese and Annamese. Three days later they disembarked at Singapore, the great British naval base in the Pacific, where a day was spent. This city is a great commercial centre, quite modern, and having extensive and beautiful botanical gardens. There they visited the missionaries of the Presbyterian Church of England whose work is carried on among a half-million Chinese in the city. This Church has also a mission in Malaya in behalf of the Chinese there. The voyage permitted a call merely at Colombo, Ceylon, another beautiful and modern city. An interesting feature of their brief stay there was the meeting with a Canadian lady who married a Ceylonese doctor and who, having been widowed and being herself a doctor, now carries on an extensive practice.

An African port of call was next in course, Djibouti, on the Red Sea, a small town in French Somaliland, where the temperature at this time was 116 in the shade. Port Said on the Mediterranean at the entrance to the Suez Canal was reached about four days later. From that point train was taken to Jerusalem, where they were met by a former college classmate of Mr. Mackay, Dr. Totah, an Arab, a Quaker, and head of the American Boys' School at Ramala, thirteen miles northwest, whose guest they were during their stay in Pales-



tine. Ramala is a town of about 5,000 made up chiefly of Arab Christians. With Dr. Totah's assistance a taxi with an Arab chauffeur was secured and by this means they were able to visit many places in Palestine and in Syria, the latter being under French mandate.

Returning to Port Said ship was taken for Marseilles, France. Seven days were spent in Paris, having arrived there at the time of the visit of the King and Queen. From Paris they went to London where they visited their son who is engaged in newspaper work. Edinburgh was their next objective and there they were met by Rev. Angus Mackay of Kingussie who was present at the farewell in Embro, Ont., in 1871 to Mr. Mackay's father, Rev. George Leslie Mackay, when he set out upon his great career as a missionary and to whom our cause in Formosa is an abiding memorial. At Glasgow they met Rev. John MacLeod who was the delegate from the Free Church of Scotland to our notable Assembly in 1925. Mr. Mackay had the opportunity there of addressing a large mid-week meeting in Mr. MacLeod's church upon our work in Formosa. The concluding part of this long journey was the voyage from Glasgow to Montreal.

Mr. and Mrs. Mackay will take up residence in Toronto making that city their headquarters for the period of furlough. Their family is somewhat dispersed, one son, as mentioned, is in London, England. Another son is in college in Massachusetts, U.S.A., and three daughters reside in Toronto, one Superintendent of a nursing school in connection with Knox Church, another in training in the General Hospital, and the third entering upon the Arts course in the University of Toronto.

A unique request was made of Mr. Mackay before leaving Tansui, by some Christians, that he should bring back some water from the Jordan, the Sea of Galilee and the Dead Sea. Mr. Mackay went beyond these bounds and obtained five bottles instead of three, the two extra being from a spring in Cana of Galilee and from Jacob's Well in Samaria.

Only when it is recognized that the Church has no interests except the moral and spiritual welfare of the whole society in which it is placed; only when the Church is content to be the conscience of the nation, holding up, as a shining light the standard of values which Christ came to reveal, can the Church discharge the duty it ought to perform.—Inge.

It's no in titles nor in rank;  
It's no in wealth like Lon'on bank  
To purchase peace and rest.—Selected.

## A GOLDEN OPPORTUNITY

Rev. Allan S. Reid, D.D.

A few weeks ago I promised one of the ministers of this Synod that I would write you a brief account of the visit I then proposed to make to the mining districts of North Quebec.

According to my plans I left Montreal at noon on Saturday, August 27th, and drove to Pembroke that evening. On Sunday morning I preached at Petawawa and in the afternoon at Chalk River. I drove from there to North Bay that evening. From there I drove in by New Liskeard to Rouyn and Noranda and Val D'Or, where I remained over the following Sunday, going into everything in connection with our mission work recently established in that section.

The whole mining district of North Quebec may conveniently be divided into two sections, that lying west of the Kinojevis river and that lying east of it. The west section comprises Noranda, Beatty, Arntfield, and McWatters Mines. The eastern section, the groups known as the Cadillacs, the Malartics, the Val D'Or and Perron Mines. It is in this eastern section that we have established our mission during the present summer.

This section is of very recent development. The first building lot in Val d'Or was sold on the first day of August, 1934. At least, so I was informed by the real estate man who sold it. Val D'Or now claims a population of 7,000. Most of the other places in this section are still more recent in origin.

Val d'Or is located about fifty miles south of the main line of the C.N.R. running from Quebec City to Cochrane. The railway reached here about the 20th of November, 1937, and the highway in from Rouyn was completed during the last winter and present spring. When I visited Val d'Or last February it was the railway terminus. Since then the Thompson River has been bridged and the railway has been extended through by the Malartics and the Cadillacs, although as yet no passenger trains run over it. It is expected that this fall the railway will reach Rouyn. The Quebec Government is building a highway directly from Montreal to meet the present highway at Perron. It is expected that this will be completed sometime during the present winter.

This whole northern section of Quebec at the present time is producing at the rate of about \$2,500,000 worth of gold and other metals per month. Each section produces about an equal amount. The monthly payroll of the eastern section is estimated at over \$500,000 per month with something over 3,000 men employed. The following



is a list of the producing mines: O'Brien Cadillacs, Canadian Malartics, Sladen Malartics, Lamaque, Sigma, Shawkey, Siscoe, Stadacona, Sullivan, Perron, Pan-Canadian, Cournor and Payore. There are possibly as many more in the district in the process of development, sinking shafts, building mills, etc., while prospecting is going on through a very wide district. As we know, mining is more or less of a hypothetical proposition, but I see no reason why the present production of gold in that section should not be multiplied many times within a few years.

We commonly associate mining with rocks and mountains. It is not the case in this district. It is mostly a swamp. I was informed that at some points there are sixty feet of grey clay on top of the rocks, with a heavy layer of peat on top of the clay and the whole soaked with water. Prospecting is largely carried on by means of the diamond drill.

The majority of the population, taking the district as a whole, will be French Roman Catholic, but a large proportion of the managers, engineers, etc., are English-speaking Protestants, while there is a very large element of foreigners. Going down the street of Val d'Or on Saturday night, it seemed to me that I heard very little French or English spoken, mostly foreign languages. I was informed that most of the foreigners claimed to be non-Roman Catholics.

This summer we have established eight preaching places and six Sunday Schools through this section, with a service once a week in each place. We have no church buildings, but our services are held in little school houses, cook houses, etc.

Mr. Alastair MacOdrum, a student in the Presbyterian College, Montreal, son of our late revered Moderator, preaches in three places each week in the Malartic district. Rev. Donald MacLeod preaches in three places each Sunday in the Val d'Or Perron district, while Mr. Basil Stark of Montreal, a volunteer worker, preaches in two places. Another very valuable Presbyterian worker is Mr. Douglas Hair from Montreal, who is employed at the Perron Mines. Mr. Hair has done great work in developing clean sports among the miners. Every one there, Polacks and all, is a baseball enthusiast. To me this is the greatest missionary opportunity I have ever known.

Driving along the highway I noticed here and there a little wooden cross sticking in the black peat. A friend with me informed me that these marked the spots where men were buried who had died before there was any burying ground. Rev. Donald MacLeod has secured an excellent site for a cemetery on a sandy bank just west of Val d'Or in which a number already have been laid.

If our work is going to be a success there, we must keep this field constantly and adequately manned. We must push to secure in each of these camps a suitable building for our work. At Val d'Or we ought to have immediately a building on the main street where our church service could be conducted, a reading-room established, and facilities for young men's clubs, etc., and a somewhat similar building at each preaching place. The situation is a big challenge to our Church. Can we meet it?

## SCOTT INSTITUTE FRESH AIR CAMP

Rev. M. Zeidman

The Scott Institute which is the Mission to the Jews of The Presbyterian Church in Canada, has just closed its 12th annual Fresh Air Camp situated at Grimsby Beach, Ont. The Fresh Air Home while it is the hardest, yet it is the brightest and most promising part in our missionary work among the Jewish people.

### The Houses

There are three frame houses, named, Knox House, Calvin Cottage, and Burning Bush Lodge. Knox House comprises the kitchen, dispensary, workers' quarters and part of the dining-room. Calvin Cottage contains dining-room, store room and dormitories for campers. Burning Bush Lodge, a recent acquisition, is the "holy ground" or chapel, where evangelistic services are conducted every evening during camp. There is also a baby's room where infants are bathed by their mothers. It also contains a guest room, office and workers quarters. The three houses, fully equipped with gas, water and electric light, are free of all debt and are held in trust for The Presbyterian Church in Canada. This is noteworthy when one considers that no special sums have ever been set aside for the purchase of the camp, nor is there provision made in the Budget of our Church for any expense in connection with the Fresh Air Home. The whole camp was acquired through the prayers and aid of those who know the work and appreciate the efforts of the missionaries among the Jews in the city of Toronto.

### Personal Evangelism in Camp

Our Fresh Air Home is not a picnic ground where people are taken for a good time. Good times they surely have; but our Fresh Air Home is more than a camping ground. At our camp we make a special effort to do intensive personal evangelism under ideal conditions. In other words our Fresh Air Home is a Christian Training Home where our people are given an opportunity to refresh not only their bodies but also their souls. We therefore have actual





A CAMP GROUP.

proof that people have not only been helped physically but also spiritually.

Children as well as mothers, numbers of them, have uttered their first prayers in our Fresh Air Home, and have there knelt and prayed in the sweet name of Jesus. Scores of Jewish mothers who have never so much as heard of the Lord's Prayer have gone home with that model prayer forever written in their hearts and indelibly inscribed on the mind. The children and mothers too memorize various Messianic passages from the Old Testament and their fulfilment passages in the New Testament. All this is done spontaneously and without what we might call high-pressure evangelism.

#### Miraculous Transformations at Camp

Many spiritual transformations take place at our camp. There is for instance, the incident of a group of Jewish girls who came from homes where they have not had the opportunity of any religious training. One evening one of our workers went as usual to the children's dormitory to tuck some of them in and bid them good night. The girls, having heard that Mrs. Zeidman was not well, having already learned from our missionaries that God hears and answers prayer, asked the worker to kneel with them beside their camp cots and pray for Mrs. Zeidman. This to us is a miracle, knowing the homes these girls come from and that it is their first experience in their young lives to kneel and pray with confidence to the Great Physician who heals our diseases and forgives our iniquities.

#### The Physical Miracle

It is indeed surprising to see the miraculous transformations of mothers and children that take place in ten days. This year

a young lad of nine, who has been paralyzed from his birth, came with his mother to camp. He had no control of either his head, hands, feet or speech. He could make his way about only on a kiddie car. We had to carry him up the station stairs to the train and he had to be lifted from the train. He had never stood on his feet neither did he ever attempt to walk. In talking he could only utter a word at a time indistinctly. After a few days at camp the boy, to the great joy and delight of his mother and all the other campers, stood upon his own feet and then began by the aid of holding on to the bedsteads to walk from one end of the dormitory to the other. He also improved in his speech. He began to utter phrases and sentences and he can now carry on a conversation, whereas before he could only utter a word at a time and that with considerable difficulty. Mr. Gregory Clark, the Daily Star's crack reporter, wrote a story of this miracle in the issue of August 11th. A double column header on the front page proclaimed the miracle "Boy Couldn't Walk—But did—After Week at Camp in Country". We should have to publish a book to record the marvellous things that God is accomplishing at the Scott Institute Camp.

Our camp is now regarded by the Jewish people as the ideal place for their holidays, and it is being highly spoken of in the Jewish community. This season is the best we have ever had, and with the exception of a little sickness in our own family we have had a very successful and very happy season at our Fresh Air Home. The camp was packed to capacity. Well over 200 people were entertained this summer, and for the first time in the history of our camp work we actually had to turn people away because we could not accommodate them. It seems that in the very near future we shall have to do something to enlarge our camp in order to extend our ministry among the Jewish people of Toronto.

In conclusion we wish to express our thanks to the many individual Presbyterians in the churches of Toronto, the ladies of the Order of the Eastern Star, the ladies of the Orange Benevolent Association, and the host of friends of the Scott Institute who through their gifts and prayers make it possible for over 200 mothers and children to enjoy the blessings of God for ten days at the Scott Institute Fresh Air Home at Grimsby Beach.

Setting is a preliminary to brighter rising; decay is a process of advancement; death is the condition of a higher and more fruitful life.—Chapin.

Our Gospels are portraits of a living man.





W.M.S. Hospital, Rocky Mountain House, Alta.

## WOMEN'S MISSIONARY SOCIETY

Rocky Mountain House, Alta.

The new W.M.S. Hospital was opened on July 14th when hundreds gathered from all parts of this district to celebrate the occasion.

The speakers were Dr. M. Bow, Deputy Minister of Health, representing the Provincial Health Department, Mr. A. J. Hooke, M.L.A., for the Red Deer constituency, Mrs. Sykes for the Alberta Executive of the W.M.S.; Miss Cuddy, Superintendent of the Canora Hospital, representing the Dominion Executive of the W.M.S., Dr. C. Greenway, and the Mayor, Mr. W. J. Teskey.

The chair was ably filled by Mr. E. S. Brett, President of the Board of Trade and Chairman of the local hospital committee. On behalf of the committee which had raised \$3000 toward the cost of the building and pledged to raise another thousand, the Chairman handed the key of the hospital to Miss Cuddy, as representative of the W.M.S. Dr. Bow in a very interesting address congratulated the community on having one of the finest and best equipped of the smaller hospitals in the province. A very interesting address was given by Mrs.

Sykes, whose kindly and instructive words forged a link between the people of the district and the W.M.S. executive, that will be strengthened as the unselfish service of the hospital becomes evident.

The dedicatory service which followed these addresses was conducted by Rev. R. L. Taylor, Moderator of the Red Deer Presbytery, assisted by Rev. St. Clair Campbell and the local minister, Rev. R. K. Peck. Miss Cuddy then gave a very interesting address and on behalf of the W.M.S., after introducing the hospital staff, presented the Superintendent, Miss Irene McRae, with a Bible. This was followed by the presentation of a hymn book from the Edmonton W.M.S. by Mrs. Sykes.

The hospital is built on a hill overlooking the village of Rocky Mountain House, on a four-acre site, with a view possibly the most magnificent of any hospital in Canada. To the north and east are vast stretches of farm and forest, while to the south and west looking over 50 miles of forest, lake and river scenery, can be seen the splendor of the snow-capped peaks of the Rockies. Rocky Mountain House has a population of 800 and a contributory population scattered over an area of sixty square miles of 6000. Generally the people are very poor, consequent upon the district passing from the business of lumbering to mixed farming.

The history of Rocky Mountain House dates from 1798 when David Thompson the explorer camped at the junction of the two rivers, the Saskatchewan and the Clearwater, and established the first Hudson Bay Post in the province. A cairn, erected by the Dominion Government, now marks the site, but only the old stone chimneys remain of the original fort. With the immense water power available, the vast coal and oil



AT THE OPENING: HOSPITAL COMMITTEE, SPEAKERS AND STAFF.



resources close at hand, and its magnificent site on the banks of the great Saskatchewan river with the Clearwater and Prairie Creek but a mile distant, Rocky Mountain House will some day become a great industrial centre. It is also happily located on the main road that runs through Nordegg into the Rockies and connects with the Jasper-Banff Highway. Thousands of tourists will pass through this district to the finest mountain scenery in the world.

The Presbyterian Church holds a unique position in the hundred mile stretch of territory between Red Deer and the Mountains, and it would seem that here it has a great opportunity and corresponding responsibility. The writer believes that the W.M.S. made a great strategic move in establishing one of its hospitals in this at present needy country, but a country big with promise.—R.K.P.

### SUMMER SCHOOLS

**Macdonald College**  
**Dr. J. G. Berry**

This school under the joint direction of Macdonald College and the Co-operating Theological Colleges of Montreal was held from August 1st to August 12th. There was an attendance of 147 ministers and their wives, representing the Canadian Churches. There were some also from the United States. Meeting under the almost ideal conditions of the College and combining study, recreation, and fellowship the members of the school had a most profitable and enjoyable time.

The lecture courses were specially well balanced, including Modern English Literature, The Message of the Oxford Conference, Hymnody Today, The Gospel in an Age of Newness. Special mention perhaps should be made of the fascinating talks on the Bible and Recent Archaeology given by Dr. Herbert May of Oberlin College. The morning devotional half hours were refreshing and inspiring, enhanced as the worship was by the music of the organ.

There are numerous Summer Schools each year, but the Macdonald College School has won a firm place in the hearts of very many ministers by the quality of the lectures, the generous hospitality and the fine spirit pervading all. It should be noted that eighty-five bursaries covering the whole cost of lectures and board are awarded each year to ministers in the active pastorate, and a number of half bursaries for wives accompanying their husbands. The Rev. R. B. Y. Scott, M.A., Ph.D., Montreal, was a most acceptable and popular Dean of the School.

### **Ministers' College** **Dr. A. T. Barr**

While not many were in attendance at the Ministers' College at Glenmohr, yet last year's numbers were exceeded and there was manifested greater interest and enthusiasm. Much interest, of course, centred in the visit of Rev. A. Wylie Blue, of Belfast, Ireland, whose address was most inspirational and much appreciated. A series of four lectures on The Word of God were given by Rev. A. C. Cochrane, Ph. D., of Tillsonburg, which evoked much discussion, and comment, and gave everyone food for thought on the reconstruction of our theology. The devotional hours were taken by different members of the group, including Rev. D. A. McKenzie, Rev. Gordon Duncan, B.A., Rev. J. M. Ritchie, Rev. Dr. A. Forbes and Rev. Edgar Foreman. Rev. W. M. Kannawin, D.D., was present and introduced Dr. Blue.

Possibly the most enjoyable feature was the fine fellowship that prevailed. The games of one sort and another were well arranged; in the horseshoe contest, the Scottish champions, Dr. Barr and Rev. E. Foreman, were finally overcome. Everyone enjoyed the excellent meals provided under the supervision of Mrs. Shear, and Dr. W. J. Mark made a most efficient presiding officer throughout the duration of the camp.

The election of officers resulted as follows: President, Rev. Dr. W. J. Mark, Elmvalle; Vice-President, Rev. N. R. D. Sinclair, Allandale; Secretary, Rev. Dr. A. T. Barr, Peterborough; Executive, Rev. E. Foreman and Dr. A. C. Cochrane. A hearty vote of appreciation was tendered Rev. Dr. Kannawin for his interest and enthusiasm during the past years of effort. Plans for a fine program were considered for next year's activities, and all ministers of the Synods of Toronto and Kingston, Hamilton and London, will find a cordial welcome in the third week of August, 1939.

### **REV. FREDERICK WOOD**

Mr. Wood was the father of one of our missionaries in India, Rev. Clarence L. Wood of Jobat, and a sore bereavement has thus befallen one of our leading workers. Mr. Wood was a missionary who served forty years in India. He was born in London, England, in 1869, and at the early age of nineteen began missionary service in India under the Methodist Episcopal Church of the United States. Following his retirement from the field he held a pastorate in Bradford, Pa., and withdrew from active work about a year ago, taking up his residence in Brockville, Ont. It was there his death took place. The report states that a heart attack brought on by excessive heat was responsible for his demise. He had been however in poor health for some time.



## AMONG THE CHURCHES

### Alvinston, Ont.

Re-opening services following the decoration of Guthrie Presbyterian Church were held on Sunday the 4th of September. Rev. Dr. W. F. McConnell of Chalmers Church, London, was the special preacher at both services. This magnificent church edifice with a seating capacity of 600 is beautifully situated on a hill overlooking the Sydenham River. It was erected in 1913 during the ministry of Rev. R. G. McKay now of Prince Albert. The congregation will soon celebrate its 75th anniversary. Rev. R. T. Rutherford is the present minister.

### Norval, Ont.

The Presbyterian congregation this year celebrated its one-hundredth anniversary. The cornerstone of the present church was laid in 1878 by the Hon. John McMurrich of Knox Church, Toronto, and the church was finally opened for public worship on February 23rd, 1879, by Rev. D. J. MacDonnell of St. Andrew's Church, Toronto. Since the beginning of the congregation in 1838 in connection with Union Church, nine ministers and numerous students have served the congregation. At the anniversary celebrations two former ministers preached, Rev. W. D. Turner of Winchester in the morning, and Rev. Walter Patterson of Preston in the evening. A garden party was held on the Monday evening, when old friends were given an opportunity to renew acquaintances.

### Cromarty, Ont.

A recent meeting of the W.M.S. Auxiliary was conducted by Mrs. Scott, now Honorary President of the Stratford Presbyterial, who was President of the auxiliary thirty-five years. Three other charter members are still identified with the organization. The meeting was reminiscent of the beginning of the auxiliary. Mrs. S. Miller, the first Secretary, read the first minutes; Mrs. Robertson read a Scripture selection and a letter of greeting from the first Treasurer, Mrs. J. A. Norris of Florida; Miss M. B. Currie the former organist again took her place at the organ. Mrs. J. Hill, who has been the Treasurer for thirty years, read the report of the work by the auxiliary and of the contributions both in clothing and in money. The Marian Ritchie Girls Group and the Annie Reidie Mission Band were well represented at the meeting. Visitors were Mrs. R. G. McKay of Prince Albert, and Miss Margaret McKay also of Prince Albert, Mrs. Scott's granddaughter, both of whom took part in the program.

Conditions in India were brought to the attention of the meeting by a very interesting paper read by Mrs. Turnbull of St. Mary's, which was followed by a brief in-

structive message by Mrs. Reidie. Other visitors from St. Mary's auxiliary were Mrs. Watson, Mrs. Woods and Mrs. Young.

### Lethbridge, Alberta.

Prior to her departure to make her home in Sarnia, Ontario, Mrs. McClenaghan, a charter member of St. Andrew's Presbyterian Church, Lethbridge, was presented with a lovely silver flower basket by the Board of Managers, of which she was a member. Mrs. McClenaghan has taken an active interest in all departments of the church since the beginning and especially in the missionary work. For many years she was President of the Women's Missionary Society and that Society presented her with The Life of Dr. Goforth. The Mission Band, of which she was leader, will also miss her very much.—Contributed.

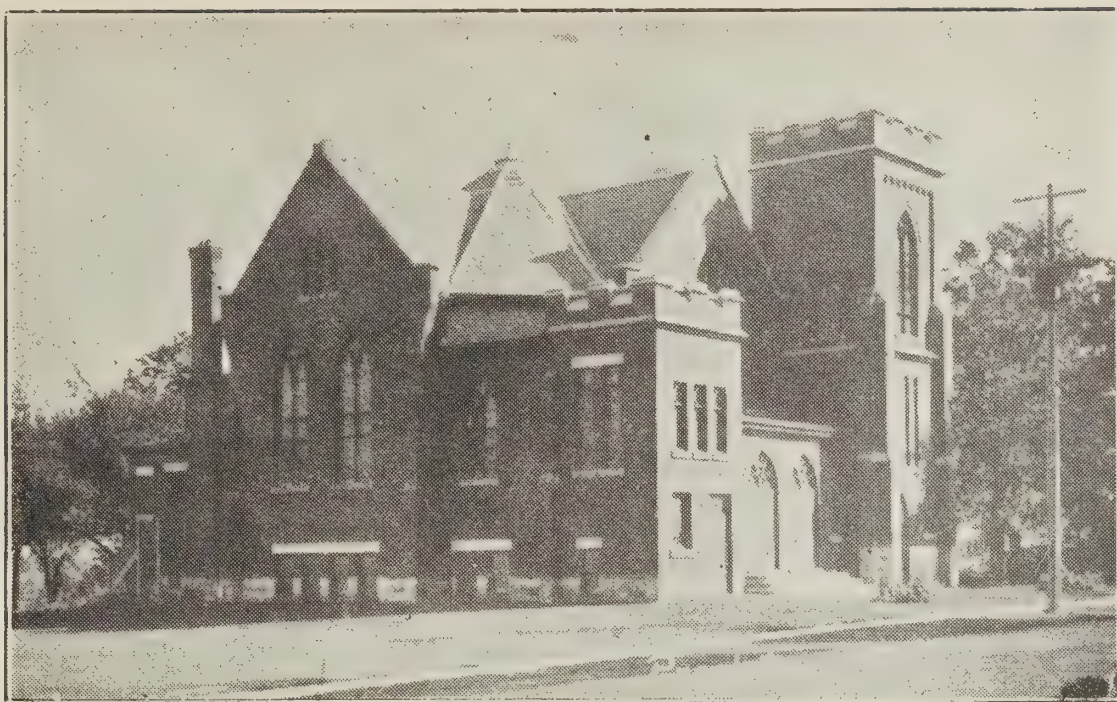
### Edmonton, Alta.

During the vacation of Rev. Ross Cameron of First Church, Edmonton, the pulpit was occupied and the work of the congregation carried on by Rev. J. B. Skene, B.A., Clerk of the Presbytery of Toronto. Mr. and Mrs. Skene won the high esteem and kind regard of the congregation of First Church. It is commonly reported that the attendance and activity of the congregation were at the highest point of any summer in its history. Attendance on Sundays was large both morning and evening and steadily increased as the weeks passed. One of the especially interesting and valuable features was a series of four evening sermons on Christian Preaching. These have brought forth many favorable comments. Mr. and Mrs. Skene have left a very distinct impression on all who enjoyed their ministry and friendship while in Edmonton.

### Maxville, Ont.

A somewhat unusual type of Sunday service, so far as we know, was that adopted by Rev. R. W. Ellis for the evening of September 4th in the Presbyterian Church. The two congregations, the Presbyterian and the United Church, came together for the occasion, the service being in the interest of the shut-ins of both churches. The plan adopted was to have each shut-in make a selection of Scripture, voluntary, anthem, or hymn. The response was hearty and general, over thirteen contributing thus to the selections for the hour. Their names appeared in this connection also on the printed order of service, opposite their respective suggestions. The minister spoke on Psalm 46:1, his theme being, An Old Song. Great interest was taken in this special service, as shown by the hearty participation of the shut-ins and in the large attendance, the church being almost filled.





GUTHRIE CHURCH, ALVINSTON, ONT.

## Gorrie, Ont.

Sunday, August 21st, was a very happy day for the Presbyterian congregation of Gorrie, when special services for the re-dedication of the church were held. The minister, Rev. Arthur Leggett, was in charge of both services and preached to congregations which packed the building both morning and evening. The subject chosen for the morning, The Spiritual House, was based on the text, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:5. The evening message proclaimed the Lord Jesus Christ, the only King and Head of the Church, (1) Crowned with Thorns, (2) Crowned with Glory and Honor.

Rev. R. J. Greig, of Bluevale, Moderator of the Presbytery of Maitland, presided at the dedication service in the morning, while Rev. C. H. McDonald of Lucknow, Moderator of the Synod of Hamilton and London, was present at the evening service and addressed words of encouragement and exhortation to the congregation. Gorrie United Church courteously withdrew the evening service for the occasion, and the minister, Rev. H. Watt took part in the united service. Messages of congratulation from Rev. Kenneth MacLean of Wingham and Rev. John Elder of Milverton were read.

The whole building has been re-modelled and re-decorated providing for the addition of a basement, choir room, and a vestry. Most of the work has been done by the minister and members of the congregation. The cost has been met by subscription, and there is no debt.

## Baddeck, N.S.

The Annual Gaelic Service featured the anniversary of Knox Church on August 7th, when many lovers of the language of the Gael gathered from far and near to hear the Moderator of Synod, Rev. A. D. MacKinnon, Little Narrows, who is a native son and a forceful and fluent Gaelic speaker, preach in the "language of the garden". A Gaelic choir conducted the praise. The precentors were Mr. Malcolm MacDonald, Tarbot, Mr. Gillies, Orangedale, and Ex-Warden D. B. MacLeod, Breton Cove.

Rev. Dr. F. Scott Mackenzie, a popular visitor when in Cape Breton, was the preacher for the English services. Large congregations were present. Dr. Duncan MacRae, Korea, assisted the minister, who conducted the services. St. Andrew's Male Quartette, Sydney Mines, assisted the choir and the organists were Miss Kaye MacRitchie and Mrs. Freda Jones. This was the 11th anniversary of the opening of Knox Church, dedicated by Dr. F. Scott Mackenzie in 1927, and the 97th of the establishment of the Presbyterian Church in the district.

Since the disruption Knox congregation has progressed from a membership of 88 in 1925 to 179 in 1938. In that period the congregation contributed \$11,000 to the erection of Knox Church (only \$1,000 debt remaining) and purchased Knox manse costing \$2,500. During the past year, 1937, the final payment of \$325 was made on the manse. In 1937 also, the Budget allocation was raised in full, the choir gowned, the interior of the church renovated and, this year, 1938, both church and manse have been painted. At a recent communion ser-



vice eighteen new members were received by profession of faith, following a two-week's preaching mission conducted by Rev. Dr. Alexander A. Murray, Sydney.

To-day the church looks forward with confidence although in the short period of its existence many losses have been sustained as faithful ones have been called from earthly labors to the rest of the Church Triumphant.

#### Bear Creek, Ont.

Marking the one hundred and fourth year of Presbyterian services in this settlement and the eighty-third anniversary of the opening of the first church building, Bear Creek Church held its anniversary services on August 28th. Large congregations gathered from many parts of western Ontario and Michigan. Public worship was conducted by Rev. Drummond Oswald, M.A., the recently inducted minister, son of Rev. Thomas Oswald, a former minister of the congregation. He spoke on Stones of Remembrance, 1 Sam. 7:12, and Hungers, Matthew 12:1. The choir, under the leadership of Miss Frances Shaw and Mr. Franklin McBean, fittingly led the service of praise. Mr. Trevor Cordey and Mr. Horace Milson of Sarnia, were the soloists.

Bear Creek Presbyterian congregation has been the centre of religious life for all Moore township. From its membership came the nucleus of all the surrounding Presbyterian churches which were founded as the settlement increased: Mooretown, Knox, Burns, Guthrie, Black Creek, and Brigden. Of these Mooretown, Knox, and Brigden, still remain Presbyterian.

The first services in the settlement were held in the homes by Rev. George Cheyne of Amherstburg, beginning in 1834. From 1843 to 1855, the congregation was part of St. Andrew's, Sarnia, when it became a mission field. Since then there have been three church buildings, the first, opened in 1855, was destroyed by fire, the second was replaced by the present modern building in 1910. At present the Bear Creek congregation is joined with Brigden and Knox Church, Dawn.

#### Leask, Sask.

The Cree Indians situated in this district mourn the death of a great leader, their chief, Mr. George Dreaver, at the age of eighty-five. He was the last of the hereditary chieftains in the West and served in that capacity for fifty-five years. His grandfather Mistawasis, whose name is still perpetuated in the designation of the reserve, was chief of all the Cree Indians who in 1876 signed the treaty of Fort Carlton by which a large portion of Cree territory in Northern Saskatchewan was handed over to the British, who in turn promised to care

for the Indians "while the grass grew green and the rivers flowed toward the sea." Chief Dreaver was early dedicated and trained for the leadership of his people and when his grandfather died he surrendered his place to an older brave and did not take over the chieftainship until 1883. Very shortly after this the Federal Government ruled that all chiefs must henceforth be elected. Mr. Dreaver was therefore the last of the leaders by right of birth. It was he who a year ago received into the tribe as chieftains both Lord Tweedsmuir and Premier King. He was a devout Christian, a member and officer of the Presbyterian Church. He had great strength of character and a brilliant mind which was clear to the last. His influence was also on the side of right and nothing could divert him from his high purposes. The moral condition of those under him was greatly advanced by his beneficent rule. He was a true friend to the mission carried on by our Church there. His grandfather Mistawasis showed his sterling patriotism by the fact that none of his people took part with the rebels and that he might save them from temptation in this regard he took his band far north out of the reach of sinister influence. However he offered himself and his people for the defence of the town of Prince Albert should it be needed.

#### Grand Falls, Nfld.

St. Matthew's congregation under their leader, Rev. Herbert J. Scott, reports encouraging progress. The attendance has increased and a deeper spirit of devotion on the part of the people in the church is manifest. Business conditions are somewhat adverse owing to the lessened production of the London Daily Mail's great pulp and paper mills. However the congregational property has been improved by the painting of the church, the ladies having raised the entire amount for that purpose.

#### Montreal, Que.

In the presence of a congregation that taxed the seating capacity of the church to the utmost a bronze tablet of chaste design was unveiled and dedicated at a special service held in MacVicar Memorial Presbyterian Church, on Sunday the eleventh of September, to the memory of Rev. James G. Potter, M.A., D.D., minister of the congregation for over quarter of a century and minister-emeritus at the time of his passing last October. The service was conducted by the minister Rev. C. Ritchie Bell, Dr. Potter's successor, and the sermon was preached by Rev. Professor Frank W. Beare, of the Presbyterian College. The congregation stood during the simple but impressive unveiling and dedication ceremony which followed the sermon.



Mr. John McFarlane, representative elder, performed the act of unveiling, standing in front of the tablet and saying, "To the glory of God, I unveil this memorial, erected by this congregation to the memory of James G. Potter, in humble gratitude for his faithful and distinguished ministry".

Mr. Robert J. Bell, chairman of the Board of Management, in accepting the memorial said: "The memory of Dr. James G. Potter is cherished and revered in all our hearts. I have the honor to accept at your hands this gift with the assurance that it shall be preserved for all time". Rev. C. Ritchie Bell in the prayer of dedication gave thanks for the exemplary life thus commemorated and for the work accomplished through his faithful ministry.

The memorial tablet is of bronze surmounted with a Gothic cross. The inscription in raised letters is,

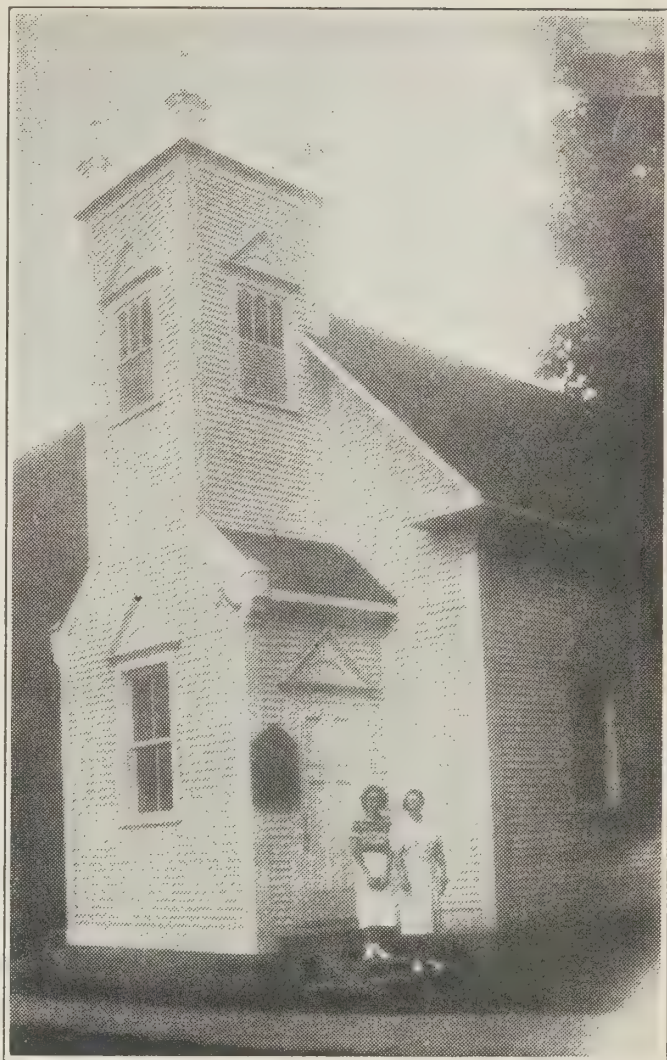
To the glory of God and in memory of the Rev. James G. Potter, M.A., D.D., for twenty-five years minister of this church, ordained May 14th, 1889, died October 24th, 1937. This tablet is erected and an endowment fund established by the congregation in loving remembrance of his faithful and unwearied labors among them.

Professor Frank Beare in the course of his sermon emphasized the need of honoring the cause for which men have labored as the best memorial to the leaders of yesterday. The best memorial is not granite or bronze, Dr. Beare said, but words kept living, not forgotten, lives given to making those words come true, deeds done in the spirit of him whom we remember. The music for the service was under the leadership of D. A. Hinchliffe, organist and choir director. Flowers on the communion table were in memory of Dr. Potter from his daughter, Mrs. Dave Diplock.

#### Lake Megantic, Que.

In 1925 when the Presbyterians here lost their church they immediately sought to acquire a new place of worship. A home was purchased and re-modelled providing seating capacity for about 100. Since the disruption the congregation has had student supply regularly every summer and in the winter weekly services from The Presbyterian College, Montreal. This summer under the supervision of the student, Mr. A. B. Casselman, the church was beautifully painted and general improvements made. A church notice board also, designed by one of the young men, was placed outside the main entrance. The Sacrament of the Lord's Supper was dispensed to a large company of members and visitors by Rev. Allan S. Reid of Montreal, when five new members were added to the roll.

Our correspondent reports that at Jersey



Presbyterian Church, Lake Megantic.

Mills the congregation recently suffered a great loss in the death of Mrs. Jane Cathcart, a life-long resident there, who passed away at the age of eighty-nine years. She was ardently devoted to the Presbyterian Church.

#### BOOKS

##### Goforth of China

This book has elicited high commendation from many quarters with tributes to the author, Mrs. Goforth. Some of these we give:

##### The Toronto Daily Star:

"This life story of Dr. Jonathan Goforth has the enormous value of first-hand drama written by one who knew every detail of a phenomenal life and a miraculous personality."

##### Narrator, Canada:

"The biography of great men would be incomplete without this life of Jonathan Goforth so beautifully written by his wife. Here is a gripping story. . . . It is a missionary classic."



**Evening Telegram, Toronto:**

"Mrs. Goforth has written a witness to an unbounded and justified faith and has included in her book a first-hand account of the Boxer uprising which makes it as exciting reading as any thriller."

**Winnipeg Tribune:**

"Goforth was one of the truly great missionaries to the Orient. The great work accomplished by Dr. Goforth both in China and Manchuria is vividly described in this biography by Mrs. Goforth."

If you have not yet obtained a copy you should order it forthwith.

\* \* \*

**Reminiscences**

A Book of 235 Pages by the late Rev. Clarence Mackinnon, D.D., Malifax. Ryerson Press, Toronto.

It is a book for strangers to get acquainted with a great Canadian, one who enjoyed popular esteem as a successful teacher, preacher, citizen and patriot who rendered valued service in the Great War. It is also a book for reference upon many subjects. It is a book for his old friends to be chummy again, for we see him as he always was, canny, cultured, and clever. It is his adieu, but there is no "sadness of farewell". He was a great sailor and never tired describing ships and, although failing health was upon him as he wrote, there is not a word about "sunset or evening star". It is a Hallelujah Chorus.—A. L. B.

\* \* \*

**Canada Year Book**

This comes to the public with the following announcement:

"The 1938 edition of the Canada Year Book, published by authorization of the Hon. W. D. Euler, Minister of Trade and Commerce, is announced by the Dominion Bureau of Statistics. The Canada Year Book is the official statistical annual of the country and contains a thoroughly up-to-date account of the natural resources of the Dominion and their development, the history of the country, its institutions, its demography, the different branches of production, trade, transportation, finance, education, etc., in brief, a comprehensive study within the limits of a single volume of the social and economic condition of the Dominion. This new edition has been thoroughly revised throughout and includes in all its chapters the latest information available to the date of going to press.

"The 1938 Canada Year Book extends to almost 1,200 pages, dealing with all phases of the national life and more especially with those susceptible of statistical measurement. A statistical summary of the progress of Canada is included in the introductory matter. This gives a picture in figures of the remarkable progress which

the country has made since the first census of the Dominion was taken in 1871, sixty-seven years ago." . . .

Among the many and varied subjects presented, one, under the heading, Agriculture, will engage earnest and grateful attention, namely, a constructive effort by the National Government which is thus commended:

"A special feature of Chapter VIII—Agriculture—this year is the article appearing at pp. 223-230 dealing with the Prairie Farm Rehabilitation Program inaugurated by the Dominion Government to alleviate the conditions brought about by the incidence of the recent agricultural crises in the West, and to provide for permanent improvements in areas suffering from drought and soil-drifting." . . .

"There are over thirty maps and charts contained in the volume, and two photogelatine inserts illustrating the sections on The Flora of Canada, and Historic Sites and Monuments respectively. Three lithographed maps are included.

"Persons requiring the Year Book may obtain it from the King's Printer, Ottawa, as long as the supply lasts, at the price of \$1.50, which covers merely the cost of paper, printing and binding. By a special concession, a limited number of paper-bound copies have been set aside for ministers of religion, bona fide students and school teachers, who may obtain copies at the nominal price of 50 cents each."

\* \* \*

**The Guest Chamber**

By Stuart C. Parker. Published by The Thorn Press. Price \$1.00.

This latest book from Dr. Parker's pen calls for something more than mere commendation. That may be accorded to almost any body of sermons or religious addresses. This book stands out for timeliness and force. Here is something truly fresh and invigorating, particularly upon the nature and observance of the Sacraments. It should have a place in every family in our Church.

\* \* \*

**The Ten Tribes and All That**

By N. H. Parker. Published by Ryerson Press, Toronto. Price 75c.

This book deserves a more extended review than is here possible. It is an excellent counter to British Israel propaganda which is so widespread and so speciously attractive. It is written by one who fairly represents the other's case and whose attainments make him a reliable authority, particularly in the realm of history and philology, upon which with such confidence British Israelism rests its case. The argument expanded here from both these sources is unassailable; but there is more



than this as indicated in the titles of the last two chapters, On Interpreting the Scriptures, and Such Boastings as the Gentiles Use.

\* \* \*

**Vivid Experiences in Korea**

By Dr. Wm. H. Chisholm. Published by The Bible Institute Colportage Association, Chicago. Price \$1.00.

These are stories from the pen of a doctor depicting his own experiences. It is another impressive contribution from actual work in foreign lands in support of the truth that "the Gospel of Christ is the power of God unto Salvation to everyone that believeth."

\* \* \*

**Jungle Tales**

Under some such title Dr. John Buchanan expects to present to the public the story of his fifty years service among the Vindhya Mountain Bhils. Some who have read the manuscript have expressed themselves in high commendation:

- 1. Material is interesting, vividly written and inspiring.
- 2. It is an inspiring story and it is due the Church to publish it.
- 3. After reading it another said, "Don't worry, as the boy said, 'You've got the goods'."

**SOME OTHER CHURCHES**

**Church of Scotland**

From the Belfast Witness is taken the information that the Foreign Mission Fund has shown an increase for the six months of this year of £3,037 as compared with 1937, the total thus far for 1938 being £48,869. The Women's Fund has shown a still larger increase being £6,739 and the contributions for the six months of the year £31,449. It seems that a special fund called the Moderator's Fund, for the discharge of the debt incurred in the Church's Foreign Mission enterprise, has received for the six months £43,467 of which congregations contributed £33,598 and individual £9,869.

\* \* \*

**Ireland**

From the same source we learn that in Belfast the Church of Ireland Episcopal for the first time stands ahead of the Presbyterian Church in membership. In 1938 the former reports 140,310 and the latter 137,939. There has been an advance in the Roman Catholic population of the city in twelve years from 95,682 to 104,372.

\* \* \*

**Presbyterian Church in U.S.A.**

From the Sesquicentennial literature the following is taken:

In addition to the more than thirty-two million dollars spent on local church needs, the benevolence service of the Presbyterian Church, in 1937, reached nearly five

million dollars. In 1929 it was over ten million.

It has begun to climb back. Your interest and co-operation, added to that of every other member, will make the rise worthy of the traditions of the Church.

\* \* \*

The four outstanding interests of the General Assembly of the Church are visualized in dollars as follows:

Our Ministry at Home .....	\$2,352,000
Overseas Work .....	1,820,000
Education .....	1,092,000
Relief .....	280,000
Bible Society .....	44,800
Federal Council .....	11,200
	<hr/>
	\$5,600,000

In addition to the above amount, the women of the Church are responsible for \$2,400,000 to be expended in missions at home and abroad.

\* \* \*

These one hundred and fifty years are significant not only in the erection of magnificent houses of worship and the establishment of institutions which have entrenched themselves in all lands as centres of Christian culture, but more especially in the development among all people of a type of manhood and womanhood after the pattern of Jesus Christ.

Budgets and the annual every member canvass are not designed primarily to insure the solvency of the local church and the mission boards, or the prompt payment of bills. They are for the support of a spiritual program for the redemption of the world, and for the cultivation in all lands of men and women who will bear witness to Jesus Christ and seek to establish His Kingdom of righteousness and peace in a troubled and distracted world.

\* \* \*

Keeping pace with changes in population, national life and human need, our Church has presented the Gospel to a land of opportunity. To-day under the auspices of the Board of National Missions, with the co-operation of presbyteries and synods, the Gospel is being preached in sixty-four different languages to all the varied people of America.

\* \* \*

In its one hundred years of service under the Board of Foreign Missions, our Church has penetrated those dark areas where lurk the greatest dangers to world peace and has developed a missionary statesmanship which has profoundly affected the national life of non-Christian peoples.

The Church has its centres for growth in Christ on every continent through its Board of Foreign Missions. There are 1,300 missionaries who, with 10,000 nationals, carry on in evangelistic centres, churches, schools,



hospitals, and other institutions, helping people to accept and grow in Christ.

\* \* \*

Sound learning has always been an ideal of Presbyterianism. One of the earliest agencies of our Church was an educational board. It has developed a program of education which to-day concerns itself with every age and stage of development from the child in the cradle up through higher institutions of learning into service on mission fields and specialized leadership.

\* \* \*

The earliest collection of moneys in the Colonial Presbyterian Church was for a Fund for Pious Uses the record book of which, dated from 1717, has recently been discovered. This fund was changed after a time to the purpose of relief of needy or broken-down ministers and their dependents. This responsibility still remains for a diminishing section of the aged pastorate not covered by the Pension Fund of the Church.

The Board of Pensions is now ministering to the relief of 1,460 aged pastors and their dependents, who are not eligible for the Pension Plan of the Church. Its five homes and its Memorial Cottage in connection with the Southwestern Presbyterian Sanatorium in Albuquerque, N.M., provide a beautiful ministry to its homeless and ill servants.

\* \* \*

#### **The Presbyterian Church in U.S. (South) Christian Observer**

The Church year which began April 1 has opened encouragingly for the benevolent agencies of the Church. All of the four executive committees report an increase over the previous year in the gifts to benevolences as follows: Foreign Missions, \$13,857.56; Home Missions, \$2,133.79; Religious Education, \$662.41; Christian Education and Ministerial Relief, \$545.84. This is especially encouraging in view of the fact that throughout the past year the campaign has been carried on for the raising of the \$3,000,000. Accrued Liability Fund for Ministerial Relief. Dr. Henry H. Sweets, as of May 7, reports that during the past thirteen months the total gain in cash receipts and pledges is \$1,165,268.81. As there are as yet no pronounced evidences of business recovery, the above figures would indicate that the campaign for this fund has not only not interfered with the gifts for benevolences but has actually stimulated such giving.

#### **NOTE**

Rev. Samuel Lawrence, formerly of Rothsay, Ont., wishes it to be known that his address is R.R. 2, Whitby, Ont., and that he is available for supply.

#### **MISSIONARY NOTES**

**Rev. Allan Reoch**

We returned to Szepingkai the middle of May after a strenuous three months of language study in Tokyo. I have a Japanese teacher here in Szepingkai and study with him two hours every morning. This with the Japanese I had before going on furlough is proving to be a definite help to me in the work.

The Gospel message continues to go forth in Manchuria without any hindrance. Mrs. Wu, an able Bible woman living in Szepingkai carried on a two weeks Bible Class for the women last May with an average attendance of over 50. During the first week in June, there was a theatrical in a village about 10 miles east of here, and a number of our evangelists took advantage of the crowds attending and held special preaching services. A new chapel has been opened on the east side of the city where preaching is carried on during the day and a Bible Class in the evenings. The chapel on the west side is filled every evening for Bible class and prayer. The equipment is all new and provided by the Christians who gave liberally and enthusiastically. Elder Ching of Mukden, a man with the gift of prayer, held a series of special meetings here last week. I spoke twice recently to the Christians using slides of Palestine, some having been made from snapshots taken while there over a year ago. Many have mentioned how their faith has been strengthened on seeing the confirmation of the Bible in pictures.

Szepingkai is a modern city of about 80,000. We have electric lights, running water, telephone, telegraph, good railway service, and on the west side, paved streets. It is a strategic railway junction in the centre of a rich agricultural district. This was our starting point in 1927. From the beginning we have tried to follow along the lines of the apostle Paul. He worked along the great highways through the Roman Empire. We kept along the railway lines at first opening work in the large and strategic centres. From these, the work has branched off into the country districts round about.

The first preaching in this region was carried on by Blind Chang who was martyred in the Boxer rebellion of 1900. Most of his converts were scattered at that time but among the group of ten or more worshipers in Szepingkai when we moved in was Dr. Chang whose father was a convert of Blind Chang's. Dr. Chang is now an elder in the church, a dependable man, and one who tithes. His father over 80 years of age lives with him and is out to church every Sunday and gives testimony in the chapel during the week.

Before we were able to secure a suitable property in 1927, I lived in a small Japan-



ese house studying Chinese. In the evening I held a Bible reading class from seven to eight and then sold Gospel portions in the railway station until 10 p.m. The first convert of the work was a young man from the Post Office who attended this class.

After a suitable building was secured, Dr. and Mrs. Goforth and our other helpers moved to Szepingkai and the chapel was formally opened on April 28th of that year. We carried on an aggressive campaign of evangelism, preaching all day in the chapel and holding Bible classes at night. Besides this, preaching went on among the women in the homes and a weekly meeting was held for them as well as short term Bible classes. We preached at weddings, funerals, in the market place, and anywhere we could gather a congregation of one or more. Tent work has been rewarded with a number of splendid converts. One of these is at present a deacon in the Szepingkai church. He is a man of some money and is manager of a brick kiln. At the time of his conversion he was illiterate and an opium and morphine fiend. Through Christ, he has been given the victory over his sins, can read the Bible and is an excellent Christian.

Sunday Schools have been opened wherever a church was organized. In the large centres like Szepingkai and Taonan, where we had sufficient helpers, the Sunday Schools were divided into classes from the inception of the work. For example in Szepingkai there was a Men's Bible Class, a Women's Bible Class and three classes for the children in the west side chapel, and another Sunday School on the east side. Since the Christians called their own pastor in 1933, the main Sunday School with an adult Bible Class and two children's classes, has been held before church service with a children's class on the west side in the afternoon. With the growth of the congregation, there has been an increase in the Sunday School and last fall the two children's classes were divided into five groups. Much stress has been laid on the memorizing of the golden texts. The local church started a kindergarten last year. In all, considerable work for the children is being carried on.

We have given the Bible a large place in our work and the colporteur in this district sold 10,688 Gospel portions and 49 Bibles last year.

Though we would like to see greater results, there is much to be thankful for. Besides the work in Szepingkai itself, we have 50 other churches spread over a very large territory. Of these I shall write later.

Since the beginning of the work in Szepingkai City, 459 have been baptized. When those who have passed away and the large numbers who have moved away are taken into consideration, there are at present 239 on the roll. The population in a railway

centre changes very rapidly and this accounts for so large a number having moved away. I was quite cheered to see one of these men in church lately. He was the second convert of the work, a young grain merchant who moved away shortly after his baptism ten years ago. He has just recently returned. It is heartening to know that he has remained true to the Gospel. It is also heartening to find so few have backslidden and to see those who were weak in the faith for a time have been revived.

The Szepingkai Christians called Pastor Wang five years ago and raised his salary. He is an able man, a tireless worker and consecrated. The congregation has its own church building free of debt. Elders have been ordained and the deacons are regularly elected by the congregation. The report for 1937 shows 55 baptisms for the year and the amount contributed \$1,350.00.

We hope for greater things in the future. We have an open door and many opportunities.

Mr. and Mrs. Davis have gone on furlough after almost eight years of intense and effective work in the Gospel. Many of you will be seeing them and hearing them tell more in detail of the opportunities for telling the story of salvation and of the triumphs of the Gospel.

\* \* \*

#### **The Bhil Field A Bit of History**

1888-1938, these figures represent fifty years of faithful service given to India by Dr. John Buchanan, M.D., more than forty years of which have been spent among the Bhils. Until May, 1935, Mrs. Buchanan labored with him, always teaching a class or individuals the way of salvation. They both worked whenever and wherever they could "in season and out of season", serving their Lord and Master. For the first few years they were in Ujjain which was reported as an inviting field for medical work "as sanitary conditions were very bad". There they had to live in a poor native house in the city. Besides their medical work their days were filled with preaching and teaching. When it was possible to begin work among the Bhils, Dr. and Mrs. Buchanan were appointed to that field and Amkhut was chosen as the place to begin.

Others came to help, among them Mr. and Mrs. H. H. Smith, who began work in Mendha. They remained until 1926 when they went to Sitamau. In 1937, while on holiday in Kashmir, Mr. Smith died after a short illness.

Mr. and Mrs. McDonald came in 1911. In January, 1932, after many years of loving service to the Bhil women and children, Mrs. McDonald was taken from us. Her kindly, loving sympathy and friendship meant much to the women of our Christian community.



Miss Robson came in 1912. In 1932 she had to go home because of ill health. She gave of her time, strength and talents unstintingly and many of the present workers in our different stations owe practically everything to her.

In 1933, after a very few years in India, Miss Soutar was called to higher service. She had become very dear to all, and especially to the little children in the M. G. Abey Memorial Children's Home. A short time ago word came that Mrs. Abey, who had given so generously to build the Home in memory of Mr. Abey because of his great love for children, has now gone to join her husband.

After less than a year in India, Dr. Effie Winchester had to leave on account of her health. We are very glad to know that both Miss Robson and Dr. Winchester have largely regained their health in Canada.

Thus from 1896 until the present time many changes have taken place but the work goes on. This year, 1938, Dr. Buchanan will have completed fifty years of mission service. His heart will always be with the Bhils and his wish is that he may be spared "a few more years in some quiet corner of the Bhil land" where he can carry on work after his retirement.

\* \* \*

This monument stands over the grave of a beloved, capable, and devoted worker

among the Bhils in India, Mrs. John Buchanan, wife of our pioneer in this service, Dr. John Buchanan. Her body rests where she had labored by the riverside at Amkhut near the burial place of the Bhil Christians, in the midst of beautiful trees, some specially planted by her daughters, and this memorial is the handiwork of the people she loved and helped. It stands about six feet high, was made from a great boulder found in the jungle across the river, was chiselled slowly into shape where it rested, the task occupying three months, and was then with great difficulty transported to its final resting place to be a perpetual reminder in its plainness and rugged simplicity of the sincerity, strength of character, and sacrificial service of her to whose memory it is erected.

\* \* \*

#### China

Writing to Dr. McNamara, Dr. Zia says:

As China is still in the grip of wanton destruction no one can say that our future is bright, but we are hopeful because we believe in the teachings of Jesus Christ who told us that love is the law of life. Christians in China are now leading the people with hope and unselfish service.

Booklets formerly printed by hundreds are now printed by thousands. Madame Chiang's *My Religion* translated by my department has reached the 13th edition and numbers ten thousand copies. In our evangelistic work among wounded soldiers, we make great use of this booklet, and the results so far are very gratifying.

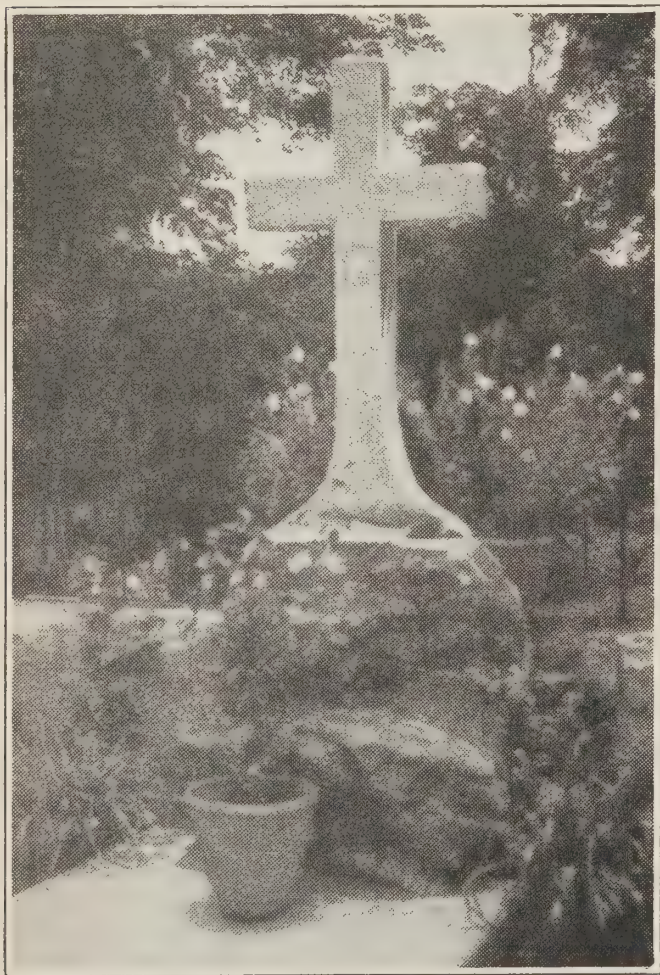
Our Radio Broadcasting Station is still carrying its Christian program, in spite of many difficulties during this crisis and we have received many letters of appreciation. For the summer I am giving three devotional talks each week. Mr. K. S. Lee is still back of it financially. He is now in the U.S.A., and he may call on you at any time.

I am still helping our Presbyterian Church here in Shanghai, but for the current year we have secured a regular pastor who has been a preacher and pastor for many years in Soochow, now under the control of the invading army.

All of our magazines are running regularly. We hope that before long we will restore them to former pages. People appreciate our policy, for many church papers have suspended on account of the war condition. We do not touch political issues.

Our Society intends to have a branch in Yunnan. Before long Mr. Terry our business manager may be stationed there. This is a step ahead.

I have received your letters, once each month, and I want to thank you for your kindness and care. I also appreciate our Record.



MONUMENT TO MRS. (Rev. John) BUCHANAN.



## GETTING RID OF THE BUDGET DEFICIT

Rev. A. D. Sutherland,  
Convener, Budget and Stewardship  
Committee, Algoma Presbytery

LET it be said at the beginning of this article that it is not the writer's intention to suggest any new or novel scheme, as a means of ridding our Church of the Budget deficit. Far from presuming to offer a new plan of church finance, he is thoroughly convinced that no new plan is necessary, or indeed desirable. It is not a new plan that is needed, but a new interest in the plan that we already have. When God established His Church in our midst, He gave us a plan for financing the work of His Church. That plan must still be quite adequate for He has never had occasion to change it. Reader, open your Bible at the prophecy of Malachi, the third chapter and the tenth verse, and you will know God's plan for financing His Church. Let me quote the words:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Do you believe these words, dear reader? If so, will you obey them.

"Whosoever heareth these sayings of mine and doeth them. I will liken him unto a wise man." (Matthew 7:24).

Many, no doubt, who will read these lines, are already tithers. May I say quite frankly, that this message is not intended for you. I am fully aware of the fact that you had no part in creating the Budget deficit, and you should not be held responsible for its removal. At the same time, as a tither, you will be anxious to see our beloved Church on a sound financial basis. You, who have not as yet adopted God's plan, by becoming a tither, will you please do so without delay. God's Word makes it very plain that one tenth of our income, whatever it may be, belongs to the Lord. The stewardship of money, like the stewardship of time, is clearly taught in our Bible. The Lord reserves one tenth of our money and one seventh of our time for His exclusive use. We would do well to heed God's Word in this respect, as in all others.

"These are written that ye might believe." (John 20:31).

"If ye know these things, happy are ye if ye do them." (John 13:11).

In any discussion of this vexed question of the deficit, two things must be taken for granted. In the first place, we must realize that we are never going to get rid of the deficit so long as we persist in creating a new deficit every year. That is what has

happened every year of the last ten years. During that period, we have consistently created a new deficit each year, and thereby increased the already existing deficit. The second thing we must take for granted is, that the task of getting rid of the deficit will never be accomplished in Assembly, Synod, Presbytery, or committee meetings. The writer in making this statement is not belittling the place and work of our church courts. On the contrary, he is of the opinion that our Presbyterian form of church government, by Sessions, Presbyteries, Synods and General Assemblies, is by far the best he knows of. We would do well to adhere more strictly to our Presbyterian polity. I am afraid, that in recent years, we have been laying far too much stress on committees. For instance, we appoint a committee and instruct them to "explore all possible means of increasing our revenue". How grieved our Heavenly Father must be as He listens to us discussing ways and means of raising money for His work. When are we going to wake up to the fact that there is only ONE WAY of raising the Lord's money, namely, the Lord's way. That way is clearly stated in Malachi 3:10 and also in 1st Cor. 16:2. Our task is not to discover ways and means but to obey God's word. "The Lord will provide".

Fellow minister, are you a tither? If so, do you faithfully instruct the members and adherents of your congregation accordingly? What about those of us, ministers and laymen, who are members of the several boards and committees of our Church? Are we committed to the principle of the tithe, and do we practice it? I am becoming more and more convinced, that the only way whereby we can ever get our Church out of the financial quagmire of a budget deficit is by ministers and people alike obeying the Lord in the matter of the stewardship of money.

The amount we are asked to raise this year is \$500,000. This amount is by no means beyond our capacity as a Church. If we obey God every cent of this amount will be realized. If this will be done, and our expenditure will be kept down to the level of last year's expenditure (approximately \$320,000) it can readily be seen that no new deficit will be created in 1938. Not only so, but a substantial surplus will be provided. As a matter of fact, the amount of surplus thus provided would be almost sufficient to wipe out our entire accumulated deficit. This can and will be done, if we all do our part. Let one and all be of one heart and one mind on this matter, to the end, that the Budget deficit, that, for more than a decade, has been hindering our Church's progress, and hampering her in her work, may be heard of no more for ever.



# Children and Youth

## A LOST BOY

**T**O be lost in the woods and to realize that one is lost must be a terrible experience for some at least. There are those of course who can be calm and therefore able to do all that is possible to find the way again, but for most people to be lost is an experience of bewilderment and fear intensified by hunger and weariness as the slow hours of day and night go by. Even able-bodied and courageous men must suffer greatly under these circumstances. They do not suffer alone for friends and relatives when the alarm has been raised have awakened in them the deepest anxiety and so the whole community is aroused to effort in search for the missing one. With all the haste and energy possible, and by the use of all available helpers and with such means as are at command, neither time nor hardship stays the eager searchers.

There have been a number of instances recently of a single explorer, hunter, trapper, or prospector who has failed to return when expected and whose absence has excited general alarm and diligent search. Not long ago a small party was lost who had gone in search of a cache of food for the larger company to which they belonged, and their long absence gave the others great concern.

However recently we have had two incidents of this character which deeply stirred the feelings of not only those immediately concerned, but of the public in general, the case of two small boys lost in the woods. Such incidents are pathetic in the extreme and no one could read the story of these little lads without being greatly moved. In particular we mention that boy, three years of age, belonging to a Toronto family, who, staying for the time being with his grandfather in the country, quietly slipped out of sight to be lost in the woods for thirty-nine hours, over a day and a half. That was an incident that tugged heavily at the heartstrings of all. What an overwhelming anxiety it was chiefly to the father and mother, who thinking of their little lost one alone and exposed to all the dangers of the woods, cold and rain, as well as hunger and the terror of the night, must have been driven almost to distraction with their fear for their little lost boy. What this experience meant also to the child can only be thought of as terrible also. Perhaps he was too young to feel all the terror of the situation but it is most affecting to read that he said when he laid down to rest that he called "Mummy, Mummy, but she didn't answer and she never came". So again he trudged bravely on when daylight came and finally was

found close to the edge of high rocks on the brink of a lake. It appears that the area in which he was lost was surrounded by water and when he was asked why he didn't go into the water, he replied, "Well, because I had my shoes on".

The little lad was found however and what a welcome he received from his mother. When the lost boy was put into her arms, Oh, what rejoicing there was then. The lost was found, and the life and joy of the household was in the family circle once more.

You have read what Jesus said about the lost and the use he made of the stories of the lost sheep, the lost coin and the lost boy. The lost sheep took the shepherd out into the cold and bleak wastes before he found the stray member of the flock and the lost coin called for a minute search of the house. Most touching of all is His story of the lost son. He it was who had taken his share of his father's wealth and went into a far country and spent it all in riotous living. Then when he was reduced to such need that he would have eaten with the swine, he came to himself and thought of the comfort and rich provision in his father's home. Immediately he turned his steps homeward and when the father saw him at a great distance he ran and fell upon his neck and kissed him, rejoicing that his son who had been lost was now found, and that he who was dead was alive again. That is the greatest joy, the return of a lost son. When Mr. Moody conducted his great evangelistic services at the World's Fair in Chicago, many years ago, a child was lost. He was found and brought to Mr. Moody when he was addressing a great meeting of some 18,000 people. The evangelist had the privilege of restoring the lost child to the arms of his anxious father who was in the audience, and when he did this, he said:

**"That is what Jesus Christ came to do, to seek and to save lost sinners and restore them to their heavenly Father."**

After what we have written here you could not do better than to turn to the Gospel of Luke, the 15th chapter, and there read about the lost, and perhaps you will understand then better than ever before the meaning of the Gospel of the Son of God and what God feels when we go astray and His rejoicing when we return to Him.—R.

Let the gate swing open  
 However poor the yard,  
 Lest weary people visit you  
 And find their passage barred.  
 Unlatch the door at midnight  
 And let your lantern's glow  
 Shine out to guide the traveler's feet  
 To you across the snow.

—Joyce Kilmer.



### COURAGE AND CALM

The Reformed Review, Holland, Michigan, U.S.A., furnishes us with a story of self-possession and courage in the war zone in China which could scarcely be surpassed by the most experienced soldier; and the heroic figure is not a man but a young woman, a nurse.

#### Japanese Bombing Fails to Frighten American Nurse Taken to Police Headquarters

**U**NDER this heading the Randolph Advance told us an interesting story, showing fine courage displayed by Miss Rena D. Westra, of Friesian blood, whose home is in Randolph, Wis. She wrote from Canton, where at the time she had been some weeks. She left Hong Kong on the six o'clock train. At 8 a.m. an air raid alarm was sounded. The train stopped and the passengers were asked to scatter into the fields. We read:

"As you know the tracks are a favorite target of the Japanese air men, though they most frequently miss them. That is, out of every hundred only about ten drop anywhere near the mark and then not usually on it. I was the only foreigner on the train that night. The Chinese were all quite excited and hurried into the field but true to form I ambled along and wouldn't be hurried even by the Japs. It had a slightly quieting effect on the crowd, at least they slowed down enough to take a look at the foreigner. The moon was almost full and the heavens beautiful. About a quarter of a mile from the train I sat down on the path between the rice fields and wrote a letter to the girls I had left at Cheung Chau. At 2 o'clock the all clear was sounded. In the meantime we could see flares dropped from the planes to ascertain their position. They were very likely over Canton.

"The effect of the bombings could be seen all along the railroad track. Many small villages along the track were hit and many homes in ruins. The track, however, was intact and the riding as smooth as any track at home. One train passing us, going to Hong Kong, was so crowded that I doubt if there was even any standing room left.

#### Canton a City of the Dead

"At 3.30 I arrived in Canton. Ordinarily the train comes in well before 10 o'clock. During the terrible bombing of the past five days the main electric light trunks were destroyed and most of the city is in darkness. On the platform are crowds of people awaiting the next outgoing train. They are fleeing from this city of death and destruction. This day Canton was described as the City of the Dead. During the past five days five thousand people have been killed and injured and hundreds made homeless. Up to date two hundred and seventy sections

of the city have been bombed. I do not mean 270 places, 270 bombs, or 270 areas but 270 sections. How can Japan think anyone with the greatest imagination can even remotely believe they are only bombing military objectives.

"After waiting for about twenty minutes, I hired a would-be taxi to take me to Hackett. I was taken along some new and unknown streets, forced detours because Wing Hon Lo had been bombed and the business section almost completely destroyed. Many people were sleeping on the street. No pillow for their head or a sheet to pull over them. A part of the wall, a pile of bricks, or a smoldering ash heap was all that remained to tell that this was once their home. The taxi driver, by honking his horn, awakened the gate keeper, who stupefied by sleep, opens the gates wide to let the car drive to the hospital door, thinking more victims of the bombings have been brought in. I dismiss them at the gate and wish them 'all along the way peace.'

"At breakfast that morning Grace Rupert said, 'This has been most exciting', and I blandly inquire, 'What?' 'Why, your stay in China—coming, language study in Tung Shaan, being forced on vacation last July, living through the typhoon, packed off again to Cheung Chan for study, experiencing an earthquake a few weeks ago, spending the night in the rice fields and here you are.' Does it sound exciting to you? Well, more was yet to come. Right after breakfast the air alarm sounded and when the planes came I went up on the roof to see what I could see. Several planes appeared over various parts of the city, and explosions of bombs heard from several directions. A fire broke out at Wong Sha station less than a mile from here, so I decided to go. Since my uniforms had to be washed and I could not go to work in the hospital I decided to go out and see the place and help if I could. I got there all right and saw the entire platform filled with a shipment of large boxes in flames. It was being brought under control by capable firemen. There was nothing to do so I started back home. But what was this? Two police calling for me to stop and showered me with questions. I did get to practice my Chinese some more. I had not remembered that in time of war everyone is suspected of being a spy. I was marched to headquarters and there again questioned. If I had only taken my purse I would have had my passport but I had taken nothing with me and could not identify myself. In the end they called Hackett and Dr. Ross Wong had to come and identify me, stamp the records with the hospital seal and sign his name. And I had to sign too. I signed my Chinese name for I would not disgrace the name of Westra by having it appear on the police records. I was fully



warned by the chief about the danger of appearing in such areas while an air raid was on, elaborately thanked for coming to help the Chinese people and then bowed out of the room. Once more I was a free woman.

"At eight o'clock I went on night duty. An air alarm had sounded and the hospital was in darkness. Not until after twelve were the lights on again. Planes came in eight relays and explosions could be heard over the air field and in Sai Tsuen where the water and electric plants are and as usual they missed and the bombs dropped on our campus of the normal school which had been hit several times before. During the bright moonlight nights there were three and four raids every night, but this past week it has been quiet here.

"I am going to Cheung Chan on Saturday to take my second year exams. Then I am coming back to Canton to stay."



#### GIRLS' CAMP, PRESTVILLE, ALBERTA August 9-15

Camp was held on the same lovely spot as last year, on the banks of the Burnt River, on the grounds of Mr. and Mrs. Louis Young. In some respects it proved to be the best ever held, thanks to the W.M.S., who provided us with two good tents. Other years rain had soaked clothes and bedding and made things a little uncomfortable for a few days. This year, though we had the usual showers, all were quite comfortable in the tents, and it was no hardship to have some meals in them; and we had a table which was a great improvement over having our cover spread on the ground and squatting around it.

The Wanham friend who for the past two years had looked after our meals was unable to be with us. However, thanks again to our W.M.S., who had given us a donation of money, we were able to hire one who relieved me of that responsibility and we certainly did justice to the good meals she set before us. As usual the girls brought their food and there was no charge. Another feature was that we had a missionary from Manchuria with us for five days,

Miss Peacock, a friend of mine, working for the Baptist Board, who had been in contact with Dr. and Mrs. Goforth when they were there and knew also Mr. and Mrs. Reoch. She was able to tell us quite a lot about our work there and so our missionary study was Manchuria. How interested the girls were as a real missionary from China, dressed in Chinese costume, told them of customs there, of men and women and boys and girls brought to a saving knowledge of our Lord Jesus Christ, of idols discarded, of persecution because they were willing to stand up for Him, of Chinese girls who tried to win others for Him. Our girls' hearts were touched and though all did not voice their thoughts, one little girl said, "My. I wish I could go to China" and we pray that God will water the seed sown and that some will hear His call to labor in that needy land.

We were rather disappointed in numbers, only fourteen full-time campers and three part-time. Harvest was early this year and the girls were needed at home to herd cattle and do other chores. The two from Blueberry Mountain who enjoyed camp so much last year and were coming with others this year were disappointed, but they could not get away. We had only three from Prestville, four from Belloy (twenty-three miles) and seven from Wanham (thirteen miles). The baby was Clare Lamport, seven years, and a splendid camper she was. She and Jean Harrington, eight years, were voted the best campers.

The motto of our camp was "J.O.Y. Jesus, first, Others next, Yourself last. The whistle blew at 7 a.m. and invariably the juniors were first up, first at the river to wash, first to answer morning watch call at 7.30. Our morning worship theme was The Glory of God, and Psalms 19, 121, 29, 8, 104 were chosen. The older girls went off by themselves to meditate and pray while the younger ones and I took it together. How near we can come to God, as we study His Word in the beauty of the early morning and in His great out of doors! At 9 a.m. we all sat down to breakfast, after singing our grace, "Be present at our table Lord". At the close favorite choruses were sung, a roll from Golden Grain promise box was read by each one and the Lord's Prayer repeated. "To your tents, O Israel" was next, to tidy and put in order for the day. Tent inspection came later and it was a problem to decide which tent should win the prize. However preference was given to the younger ones. Scripture calendars had been sent in by a friend in Hespeler and one was given to each camper as an award. From 9.30 to 10.15 was our Bible study period. Subjects were God's Call to Abraham, Moses, Samuel, Isaiah, Joshua, and to Us. At the close the stories were written in



their notebooks. There was then fifteen-minutes intermission and our next missionary study on Manchuria.

By noon we were all ready for dinner and surprising it was how hungry we were. Rest period from 1-2 meant a time to read or learn memory work and then all were ready for a swim in the river. From 4.30 to 5 p.m. was given to learning the books of the Bible in verse. One day in rest hour we heard the little ones singing Auld Lang Syne but as we listened we found the words were "In Genesis the world was made by God's Almighty Hand" and so on. Two of them had devised this scheme, as a way to fix the words in their minds. At 5.30 supper was ready and afterwards chores were done, water brought up and wood for the bonfire; then usually there was time for a ball game; 8-9 was an hour we all enjoyed around the bonfire. Choruses were sung and some very impressive talks were given by Miss Peacock. She had her blackboard and with colored flannelette would depict the Good Shepherd, Vine and Branches, and others. These lessons with their appeal through ear and eye gate brought the truths of salvation, surrender and service before our girls in a very real way. Then circling round the fire with the sparks flying upwards we sang "Day is dying in the west", and as a prayer the first verse of "Abide with me" followed by a brief prayer committing ourselves to the care of our Heavenly Father.

Then usually a few cookies or a special treat such as toasted marshmallows, peanuts or candies brought the day to a close and all were ready for bed. One special day was a trip to Prestville Church to a Chinese exhibit. Miss Peacock and two girls had decorated the walls with pictures of China, Chinese gods, scrolls of various kinds, while on tables were little shoes, boats, articles of clothing, embroidery, etc. A talk was given by Miss Peacock explaining the various articles.

Sunday the 14th was also a special day, it being the first anniversary of the opening of our church here. Services were conducted by Rev. J. M. Fraser, Brownvale at 11 a.m. and 7 p.m. The camp attended both services, singing "Come to the Saviour" in the morning and "Day is dying in the west" in the evening.

Monday should have been the grand finale, but as so often happens our camp broke up before it should. One plans a closing ceremony, expecting testimonies from the girls as to what camp has meant to them. We intended that for Monday evening and to go home Tuesday morning. However, parents came for their children before time was up and we could not but let them go. Three left on Saturday and a car came for the Belloy girls on Monday

a.m., and another came for the Wanham girls Monday evening. So our closing ceremony had to be abandoned; however we know that the six days spent in God's great out-of-doors studying His Word, singing His praise, having fellowship with our Lord and one another has meant something to each girl and drawn each one closer to Him.

Awards—Scripture text cards and book marks were given for Bible Study and Memory Work. Is Camp worth while, one may ask? Assuredly it is for it brings us all into closer touch with the great Creator and Saviour and we leave results with Him.



#### BIBLE SCHOOL, SUNNY CORNER, N.B.

This is the second year for this school which was under the direction of Rev. P. McK. Sampson who is seen at the upper left of the picture. Last year the average attendance was forty, but this year it advanced to sixty out of an enrolment of seventy-six. There was a staff of five teachers and two mornings a week, Tuesday and Friday, were devoted to the various exercises. A teacher's prayer meeting was held every school morning at 8.30. The term extended over two months, July and August, and the cost was about \$25.00. No handicraft was taught, the program for each day being a meeting for prayer, then all marched into the church to organ music for the worship period. Class work and recess then alternated till 11.30, the dismissal being to music also. For lessons the repetition method was used adopting the Church's memory course with the Bible Lessons embracing history, geography, and practical teachings. The period covered in Old Testament history was from Adam to Saul. Prizes were offered for perfect attendance and twenty-five pupils received this award. Sixteen pupils each earned a copy of the New Testament and the Book of Praise for memorizing twenty-five Bible verses. Toward the end of the term decision day was observed when thirty expressed the desire to follow Christ. The closing exercises on September 6th were a demonstration to parents and friends of the work done by the pupils during the term. Souvenirs were given to all on the roll and took the form of Scripture wall cards.





PART OF THE CHINESE SUNDAY SCHOOL, VICTORIA, B.C.

This school won the banner for highest attendance at the Annual Rally of Presbyterian Sunday Schools this year.

### GLENMOHR Y. P. SUMMER SCHOOL

The Young People's Summer School at Glenmohr was held from July 23 to August 1st, and all who were there had a most happy and profitable time. With a strength of fifty-six of varied tastes and talents, things went with a swing throughout. Rev. J. C. Grier, now of Guelph, gave to many of the campers a new conception of How the Bible Came to Be; Miss Bessie MacMurchy, R.N., home on furlough from Jobat, India, radiated the happiness of consecrated service and awakened fresh interest in our Church's work in India; Rev. Graham Jamieson of Beaverton gave a most instructive series of lectures on the work of the Young People's Society; Mr. Gordon Troyer conducted the sports program and especially the swimming, serving in a new capacity as instructor in that art and with conspicuous success; and each evening the program of stunts and entertainments which the campers themselves put on made the rafters ring with laughter. Morning devotions and the vesper hour in the rustic chapel embodied the tone of the whole camp, and left memories which, to all who were there, represent "the spirit of Glenmohr". Fifty-one Leadership Training Certificates were gained in the course of the camp. Rev. Robertson Millar was Director of the camp, and Mrs. Millar, Camp Mother.

The School made a contribution of \$8.00, the proceeds of the offering for two Sundays, which was forwarded to the Treasurer of the Church and designated for the work in the Peace River District.

### CAN YOU SWIM

In noting the accomplishments of summer camps our attention was arrested by this as reported in The Canada Lutheran for September as the result of training at the Lutheran Boys' Camp at Fisher's Glen, Ont.

"Some twenty campers learned to swim under the direction of Alf. Zeigler, the swimming instructor. All campers knew how to swim at the end of the camp;" and an additional accomplishment is recorded: "During hobby period under the guidance of an instructor, Mr. Brennan, the boys built a lifeboat."

Mental health depends on one's capacity for loving others and interest in things outside himself.

One unquestioned text we read,  
All doubt beyond, all fear above,  
Nor crackling pile nor cursing creed  
Can burn or blot it: God is love.

—O. W. Holmes.



### A TEMPERANCE LESSON

Mr. Douglas Corrigan, a thirty-one year old flying mechanic startled the world and became famous, as one said, "by hopping over the Atlantic in his antique \$900 aerial jalopy". It was a wonderful feat and specially in the light of his declaration that he intended going the other way, which cannot be taken seriously.

The British Weekly speaks of him as the Incomparable Mr. Corrigan, but he has earned another title, Don't Drink Corrigan, for this is the story that upon landing in Ireland when offered a glass of whiskey he declined saying, "Thanks, I don't drink". Of him his uncle, Dr. S. Fraser Langford, a Baptist minister in California, declares "my nephew neither smokes nor drinks and I have heard him say on more than one occasion, 'Water is good enough for me. Liquor and flying don't mix'."

The deepest trouble of all, and, in a way, the source of all other trouble, is sin. The more Robinson Crusoe thought about this verse, "Call on me in the day of trouble, and I will deliver thee, and thou shalt glorify my name", the less he interpreted it in the light of deliverance from his island prison, and the more he thought of it in its highest significance, deliverance from sin. This is a deliverance that only God can work. Only God can help us in the trouble of sin. Only God can speak peace to the conscience. The whole mighty power of the Christian revelation and the life and death and resurrection of our Lord was to this one end—to deliver men from the power of sin. Christ and Christ alone does that. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

—Clarence E. Macartney.

### INTERNATIONAL S. S. LESSONS

#### LESSON—OCTOBER 9

##### Spiritual Worship

Exodus 20:4-6; 32: 1-8; John 4: 19-24

Golden Text: God is a spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

#### LESSON—OCTOBER 16

##### Reverence for God

Ex. 20:7; Matt. 5:33-37; 12: 33-37

Golden Text: Our Father which art in heaven, Hallowed be thy name.—Matthew 6:9.

#### LESSON—OCTOBER 23

##### Our Day of Rest

Exodus 20:8-11; Luke 13: 10-17

Golden Text.—Remember the Sabbath day, to keep it holy.—Exodus 20:8.

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#### LESSON—OCTOBER 30

##### Personal Rights and Where They End

Ecclesiastes 2: 1-3; 10, 11; Rom. 6: 17-23; 14: 21.

Golden Text: What then? shall we sin, because we are not under the law but under grace, God forbid.—Romans 6:15.

#### LESSON—NOVEMBER 6

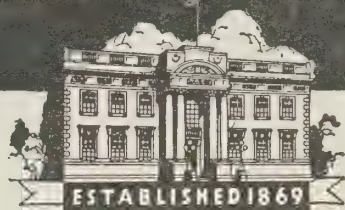
##### Honoring our Parents

Ex. 20:12; Luke 2: 46-52; John 19: 26, 27; Ephesians 6:1-4

Golden Text: Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12.



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Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.  
Brockville, Ont., Mod., Rev. N. A. MacLeod, D.D., Brockville, Ont.  
Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Warton, Ont.  
Carberry and Wellwood, Man., Mod., Rev. Wm. Weir, Portage La Prairie, Man.  
Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.  
Erin, Ont., Mod., Rev. George Aitken, Caledon East, Ont.  
Kamloops, B.C., Mod., Rev. J. Alan Munro, Chilliwack, B.C.  
Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.  
Leamington, Ont., Mod., Rev. Dr. H. M. Paulin, Windsor, Ont.

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Point Edward, Ont., Mod., Rev. J. M. Macgillivray, 254 N. Brock St., Sarnia, Ont.

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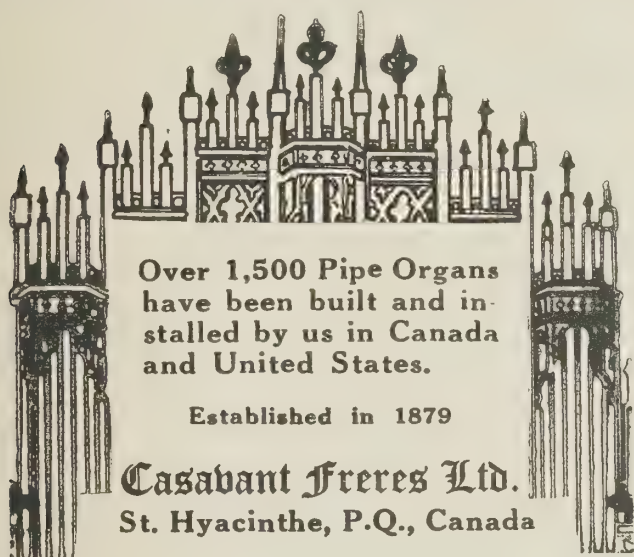
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2	2	" 6 and 7 years old
9	1	" 7 and 8 years old
9	1	" 8 and 9 years old
2	0	" 9 and 10 years old
4	2	" 10 and 11 years old
1	0	" 11 and 12 years old
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Fly the pleasure that bites tomorrow.

He is strong who subdues his passions.

We cannot play the hypocrite before God.

Christ reclaimed the fallen by compassion.

Most pleasures embrace us but to strangle.

There is something wild and dangerous in man.

A gentleman makes no noise; a lady is serene.

Show is not substance; realities govern wise men.

Love to God is talked about more often than felt.

Extreme rigor is sure to arm everything against it.

Three great forces in life are loyalty, law, and love.

Prayer will make a man cease from sin or sin from prayer.

Better a little chiding than a great deal of heart-break.

Christianity, faithfully presented, is a creed for heroes.

The Gospel excludes none but those who exclude themselves.

Severity in judgment is a common fault of religious people.

It takes two to tell the truth, one to speak and one to hear.

It is more important to preserve an unblemished conscience than to accomplish any object, be it ever so great.

The death unto sin and the new birth unto righteousness is a transformation through which every redeemed soul has to pass.

Be sure that life though hard, even tragical, has its meaning.

Dependable men are strong nails that keep the world together.

Christ effected an artistic transformation of human existence.

There is no death. What seems so is transition.

Detested sport, that owes its pleasure to another's pain.

Ten censure wrong for one who writes amiss.

It is better to start right than to retrace one's steps.

All men are born helpless and some never outgrow it.

Good sentiment is most excellent, but good practice is better.

Truth and goodness are necessary for any enduring relationship.

Christ came to occupy and change us at the depths of our being.

Those troubles that never come spoil so much of human happiness.

All success worth having is founded on Christian rules of conduct.

God's forgiveness implies the willing return to sonship with Him.

He is richest who has helped most and won the gratitude of others.

If you have money watch lest you lose the things money cannot buy.

From within proceeds all that can exalt and all that can defile a man.

Every man takes care that his neighbor shall not cheat him; but a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun.

Many are they that brood on glories gone,  
Or in the sunset varied wonders see;  
Friends, let me rather face the coming dawn  
And think upon the marvels yet to be.

*Selected.*





NEC TAMEN CONSUMEBATUR

# *The* PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, NOVEMBER, 1938

No. 11

## THE WAY OF THRIFT

**A**FTER all, there was a great deal to be said for the old thrifty way of saving for a thing *before* you bought it. It bred a healthier sense of the real values of things, and much more careful planning and spending. Nowadays people too often jump at a thing on the whim of the moment, and then sometimes tire of it before they have paid up all the instalments. Half a crown a week isn't much for the latest model wireless! But sit down with a pencil and reckon up what you are actually paying as compared with the cash value. In certain parts of Africa the C.O.D. system has had to be discontinued because natives were buying lavishly from illustrated catalogues, and they, their families, and the united resources of the village were often utterly unable to pay when their purchases arrived! Surely our boasted Scottish thrift should save us from similar thoughtlessness. How much better are we than the Africans emerging into civilization? An amusing story was told in the House of Commons, which, though probably not true, illustrates the long-continued burdens under which people struggle along. A woman walked into a well-known hire-purchase shop and said to the proprietor: "I have come to pay the last instalment on my perambulator." The proprietor said: "That is excellent. How is the little girl?" Her mother replied: "She's splendid, she's getting married on Saturday."—Life and Work, Church of Scotland.



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# The Presbyterian Record

VOL. LXIII.

TORONTO, NOVEMBER, 1938

No. 11

## BY THE EDITOR

### A Happy Issue

THESE words we believe properly define the result of negotiations with the United Church of Canada extending over a year in which attention early centred upon the use by us of the name, The Presbyterian Church in Canada. Believing after disruption that we were still The Presbyterian Church in Canada, the same body as before except that our numbers were depleted, we had no doubt whatever about our right to this designation, and so we pursued our course under that title which appeared on our stationery, on all our publications, and was in use by our congregations. It was a different matter however to conduct the business of the Church in that name, and the Church in so far as it handles money and controls property is a business organization. The obstacle confronting us was the section of the United Church of Canada Act which purports to deny to us the use of this name. Since 1925 therefore in this respect we have been seriously hampered. Prior to 1925 the business of the Church was conducted by a Board of Trustees, which was incorporated. Since that time we have had a Board of Trustees but without incorporation and only those who have been responsible for handling the Church's securities and holding and transferring its property know what difficulties have attended their work and the harassment entailed thereby. Into the details of this we need not go. It suffices to state the fact. Now however the situation is changed for an agreement was reached some time ago between committees representing both Churches which when incorporated in civil legislation will bring welcome relief to our Church.

Negotiations had their origin in 1936 when a letter from Dr. T. Albert Moore, Secretary of the United Church in Canada, was received by the Assembly. This letter called attention to the belief that matters "which have disturbed harmonious relations with the Presbyterian Church should be capable of solution by friendly conference", a view which had been presented to the Executive by the Moderator of the United Church, Rev. Dr. Richard Roberts.

The Executive therefore authorized the appointment of a committee to this end, and Dr. Moore's letter expressed the hope on our part "that a committee may be appointed for such purpose, on the understanding, first, that neither Church makes admission of any kind by participation in such conference, and second, that no rights of either Church shall be prejudiced in any way by reason of the holding of such conference, or by any of the proceedings of such conference." The letter further expressed the hope "that such a conference would give opportunity for a free interchange of views and might lead to the adoption by the supreme courts of our respective Churches of some mutually satisfactory arrangement which would dispose of all the difficulties that have arisen between us".

This letter, at the Assembly of 1936, was referred to the Board of Administration with the suggestion that a committee, as requested in Dr. Moore's letter, be appointed. In 1937 the Board of Administration reported the appointment of the committee as follows:

Dr. R. Johnston, Ottawa, Convener, Dr. James Wilson, Dr. A. J. MacGillivray, the Moderator of the General Assembly (Dr. Malcolm A. Campbell), Messrs. Jas. Dutton, G. L. Sutherland, and C. M. Pitts, with Dr. J. W. MacNamara, Dr. W. M. Rochester, Rev. Wm. Barclay, and Mr. E. W. McNeill, as alternates.

The Board further stated that "after a preliminary joint meeting of the committee of the two Churches, it would seem possible that mutually agreeable arrangements may be made which will greatly reduce, perhaps remove, the legal uncertainties which have disturbed the harmony of our past relations".

The Board's expectations have been realized. An agreement was ultimately reached by the joint committee of the two Churches after consultation with the legal advisers of both sides. The agreement was then reported to the Sub-Executive of the General Council of the United Church and was then referred by that body to the Committee on Law and Legislation. This committee recommended certain changes which



have been embodied in the general report. The next body to consider the matter was the Executive of the General Council of the United Church, which adopted the report without dissent and directed it to be forwarded to the General Council. The General Council meeting in Toronto in September, on the 27th inst, upon presentation of the case by Rev. Dr. Robert Laird and Rev. Dr. J. R. P. Sclater, and upon motion of Dr. Geo. C. Pidgeon, seconded by Rev. Dr. Gordon A. Sisco, by standing vote accepted the agreement with only two members opposing.

What remains to be done as agreed upon is to approach the Dominion and Provincial Legislatures to have the existing legislation amended in keeping with the terms of this understanding, which is as follows:

1. That each Church acknowledges the fact that a claim of continuity has been, and still is, made by the other.

2. That both Churches agree to approach together the Federal Parliament and the Provincial Legislatures as and when the Presbyterian Church may request The United Church of Canada to make application to the Federal Parliament and the Provincial Legislatures, or any of these bodies, to obtain the following amendment (or an amendment to the like effect agreed upon by the Sub-Executive of the General Council and the Board of Administration of the Presbyterian Church) to The United Church of Canada Act.

"Notwithstanding anything contained in this Act, congregations, members and adherents of The Presbyterian Church in Canada who did not on the tenth day of June, 1925, become part of The United Church of Canada, and those who have since that date joined or may hereafter join with them as members or adherents, may use the name, 'The Presbyterian Church in Canada,' but this shall not in any way prejudice or affect the rights or powers of The United Church of Canada or any constituent part thereof or of any corporation, board, committee or other body created by or under the government or control of or in connection with The United Church of Canada, or of any congregation thereof."

(3) That both Churches will seek to

dwelt together in mutual understanding, composing their differences upon material things, as far as in them lies, by consultation one with the other, and, where possible, without recourse to the Civil Courts, seeking fellowship in all good works for the Kingdom of God; thus afresh commending the Gospel of Jesus Christ.

### OUR FIRST DELEGATE

IN view of the recent conference of the two committees representing the United Church of Canada and our Church, and the conciliatory disposition in evidence on both sides, it was deemed fitting that a representative of our Church should be sent to the General Council of the United Church meeting in Toronto in the month of September to convey greetings. For this mission Rev. Dr. Stuart C. Parker of St. Andrew's Church, Toronto, was chosen and upon him therefore rested the distinction of being our first ambassador of goodwill to the United Church. In conveying greetings Dr. Parker expressed himself so felicitously as to evoke laughter and hearty applause; and when further in more serious vein he dealt with the Church's responsibility for clear thinking and courageous action in relation to our times he again awoke a responsive chord in his audience. The Council's appreciation was conveyed to the Clerk of the General Assembly by Dr. Sisco in the following letter:

The Eighth General Council of The United Church of Canada adopted the following resolution relative to the visit of the Rev. Stuart Parker, D.D., who brought greetings from The Presbyterian Church in Canada:

"This General Council of The United Church acknowledges with high appreciation the felicitations brought from the Presbyterian Church by the Rev. Stuart Parker, D.D. We rejoice that the basis of a happy agreement has been arrived at by the representatives of our two Communions, and we trust that this is the beginning of a close co-operation and fellowship in the service of our Lord and Master. In a very true sense we can say:

'We are not divided,  
All one body we.'

"Dr. Parker's frank and kindly address was received with the utmost cordiality by our Commissioners and greatly strengthened the ties that bind us together in loyalty to our common Lord and Master."

Yours sincerely,  
Gordon A. Sisco,  
Secretary.



## DEVOLUTION

**R**OTHSCCHILD, founder of the famous banking family, was most anxious that his five sons should carry on the work he had begun; and it is said that on his deathbed he called them all together and presented each with the problem of breaking a bundle of five wands or staves firmly bound together as one. When it had been proved that no son was equal to the task he told them to loosen the bands, separate the bundle and each take a stick and break it. This done he pointed out the advantage of working together in co-operation. In other words he commended the method of devolution.

An experiment in devolution is being tried within the membership of the Budget and Stewardship Executive Committee. Four men are being asked each to make a special study of an aspect of the work facing the Committee. This is most welcome to the Convener who, though he would like to become an expert in all the four matters committed to these men for investigation, has to confess that he has found the task too much for one man who must, perforce, regard the responsibilities of his pastorate as his first concern.

Of this experiment we shall hear more as time goes on, but this indication of a stirring to new effort is given in the hope that whenever information or help is sought from individuals or groups towards the execution of our plans it will be readily given. After all this method of devolution logically carries right down through our Synodical and Presbyterian organization to Kirk Sessions and ultimately to each member and adherent of our Presbyterian Church in Canada. Which having been said, it seems appropriate to remind our readers that the Fall Offering, at present being asked for by means of a new leaflet appeal under direction of General Assembly, is expected to afford a means whereby we shall approximate more clearly to the ideal of "Something from Everybody and the best possible from all".

Increasing evidence that last Assembly's debate, which led to the rejection of the key-men plan, has awakened real interest in finding the best methods of financing our Church is coming to hand in suggestions both from clergy and from laity as to plans for improvement. Sincere thanks to those who have put so much study and care into their investigations, the results of which are all being laid before the Budget Executive, who are bent on intensifying the effort of the Church to pay its way in carrying on its share of the work of cultivating the Lord's Vineyard.

Meantime let all, as suggested, bear some share in the support of our denomination's commitments. The writer once had occasion "to help back to his feet" an old pedlar in Scotland who, having lost his wife, sold off all that he had and went to England to live with friends, carrying all his worldly wealth in his pocket. On his journey south it was all stolen, with the result that he at once turned in his tracks and came back to the old corner to resume his peddling. You can imagine how impressed the writer was to get back very soon afterwards all that he had expended. But that was not all. One Sunday an appeal was made in Church for a special Assembly scheme and next day brought an envelope to the Manse with a florin enclosed and outside, in the large handwriting of one whose fingers were growing stiff with age, the following:



"Tom Smith to the Church of Scotland, two shillings."

How well the Church of Scotland would be served if all its members gave in due proportion to the old pedlar's gift! We have had signal instances of similar sacrificial giving in the Presbyterian Church in Canada. Can we hope for more?

WILLIAM BARCLAY,

Budget and Stewardship Convener.

### GENERAL BOARD OF MISSIONS

THE Executive Committee of this Board held its autumn meeting on the 20th of September in St. Andrew's Institute, Toronto. The meeting was noteworthy because of the number of our foreign missionaries present, all of whom were heard in turn, Mr. G. W. MacKay of Tansui, Formosa; Rev. W. G. Davis, Taonan, Manchuria; Rev. Jas. Dunn and Mrs. Dunn of British Guiana; Rev. Dr. J. Buchanan of Amkhut, India, all of whom were heard to the gratification of the Executive, each speaking upon his own work.

The pioneer of them all, Dr. Buchanan, was recognized in a special way in view of having completed half a century of service in India, and a resolution was unanimously carried doing him honor for his notable career. In this resolution Mrs. Buchanan had a place in recognition of her forty-seven years' service by the side of her husband. The resolution concluded with the prayer "that God may graciously bless him with continued strength and health for many years to come".

Another voice heard at the meeting was that of Miss Violet Tennant, Girls' Work Secretary, who was introduced by Miss Bessie MacMurchy, International Secretary, W.M.S. (W.D.) and spoke briefly of her anticipation with respect to the Madras Conference.

Sympathy was expressed in fitting resolutions with Rev. W. G. Davis upon the death of his father, and with Mrs. Steinmetz upon the death of her mother.

In an extended deliverance tribute was paid to the memory of Rev. Dr. D. MacOdrum, Moderator of the General Assembly, who in a very intimate degree was concerned throughout his career with our foreign mission work.

Reports were given by the three synodical missionaries, Rev. Dr. A. S. Reid, Rev. W. M. MacKay, and Rev. H. R. Horne. In all these addresses there was a marked optimistic note and the same was true of the reports of synodical conveners, the improved conditions in the prairie provinces being especially emphasized.

In reporting for the W.M.S. (E.D.) Mrs. Geo. Ross, President, referred to the New

Carlisle school residence which she had visited during the summer and a recommendation presented by the sub-executive was carried, giving Mrs. Ross authority to sign a lease of this building for one year to the New Carlisle High School.

The work among non-Anglo-Saxons engaged the serious attention of the Executive and a comprehensive report was requested of a sub-committee. In due course this sub-committee pronounced upon and made recommendations with respect to the Neighborhood House, Hamilton; the Hungarian work at Hamilton, Welland, Toronto, Windsor, Calgary, Lethbridge and Bekevar; Italian work at Hamilton and Montreal; Chinese work at Montreal, Vancouver and Victoria; Ukrainian work, Toronto and Oshawa; French work at Montreal; Jewish work at Toronto.

In connection with the work among the Hungarians sympathetic reference was made to the death of Rev. Bela Bucsins, Calgary, whose demise took place in the late summer.

A very important resolution affecting grants to home mission fields through the incomplete returns from Presbyteries was adopted, as follows:

"That in view of the growing indisposition on the part of many Presbyteries to make returns for the guidance of the General Board of Missions it be therefore resolved: That this meeting authorize the Secretary of the Board to write forthwith to all Clerks of Presbyteries informing them that before the next meeting of the Board in March, 1939, a special check must be made of all fields within their bounds now receiving aid of any kind, with a view to recommending either a reduction in the grant, amalgamation of fields where that may be possible, or by closing up fields where it is now evident there is no future, in order that the heavy drains upon the funds of the Board may be lessened and more attention given to work for which there is some promise; also, informing them that no grant now in operation will be continued beyond March, 1939, unless a full report is received from Presbytery along the lines indicated in this resolution."

The oil fields in the Calgary district on



account of greater activity called for consideration. Action however was postponed until the meeting in March.

A new proposal is the erection of a chapel at the Gravenhurst Sanitarium, and it was agreed that a grant of \$400 from the Home Mission Bequest Fund for this purpose be approved.

A letter was read from Rev. A. A. Lowther of Jhansi, India, under date of the 30th of August from Sydney, Australia, reporting favorably with respect to his health, and stating that he expected to be in India to resume his work about the end of October.

With respect to the appointment of a successor to Dr. L. Little as medical missionary in Formosa, the Secretary reported progress.

Some fifty-five appointments of ordained men and student missionaries were made at this meeting to the home field.

### FALL OFFERING

The General Assembly at its last meeting passed the following resolution:

"That the Spring and Fall Special Offering be continued in order to bring congregations nearer their allocation, and lessen the strain of the eleventh hour effort toward the close of the year."

This is about the time for the Fall Offering and accordingly, a letter, accompanied by a chart, which appears in another part of this number, has been sent to all ministers and some fifty-seven thousand copies sent to congregations for distribution in the endeavor to give wider information about this offering and secure the co-operation of all.

A man may make his way across the Atlantic in a skiff, for all I know; but if you are intending to cross the sea, take my advice, and secure passage in a first-class steamer, and you will be more likely to get there. So it is with these heathen millions. I do not know but some of them may drift, and we shall find them in the city of God; but I do know that by giving them the Gospel, by building up and supporting among them a Christian church, we shall greatly multiply their chances for heaven.—C. H. Fowler.

### THE RECORD, 1939

The article which appeared in the last number under that heading met with the commendation of one of our most devoted and efficient congregational secretaries who wrote saying that she found it very helpful in her preparation for securing subscribers. This encourages us to reproduce it in part, and now, with two months remaining after the appearance of the November number, we again urge all concerned to do their utmost in the interest of the Church's work to increase greatly the circulation of this, the Church's official publication.

**I**T is time to think of this for with the appearing of this number but two months of 1938 will remain in which to make sure of securing the largest possible number of subscribers in each congregation for the year 1939, and to forward names and money so that the mailing list shall be ready for the January number.

We should like all who read this to look upon the appeal here made as suggesting a most favorable opportunity to do good service for the Church and to enrich themselves. It will be recalled that the General Assembly in June resolved that an earnest effort should be made to increase the circulation in every congregation where as yet no provision is made to place it in every family.

The obligation in this connection therefore is not to the Editor or to the publication, as some seem to think, but to the General Assembly, and the occasion is therefore an opportunity to evince what a commissioner to the last Assembly declared is sadly lacking in our Church, namely, loyalty. The desire to do our best for the Church should in this instance prevail over every other consideration.

Controlled by that idea and animated by the spirit of devotion, acting wisely and promptly, utilizing all available helpers, and working enthusiastically, there can be no doubt of large results, and that we shall see the General Assembly's purpose in this respect more widely effected to the gratification of all who have a share in the enterprise.



## PRESENTATION TO DR. BUCHANAN

In Paris and within the Penmarvian Home on Tuesday evening, Oct. 11, the Presbytery of Paris met to do honor to the oldest living missionary of The Presbyterian Church in Canada still in active service. Dr. Buchanan was ordained by the Presbytery fifty years ago last July, and it was felt by the members that the occasion should not be allowed to pass without suitable recognition. In consequence a committee was appointed and an address of congratulation was prepared which was duly engrossed and illuminated. Dr. Buchanan was then asked to come before Presbytery and a meeting was arranged at the Penmarvian Home.

Presbytery being assembled, the Moderator, Rev. J. W. Whillans, spoke of the work of Dr. Buchanan, of his early days at Glenmorris, of his ordination in the old Riverside congregation in Paris, and of his completion of fifty years of service. He then called on the Clerk, Rev. E. G. Thompson, who read the address and presented it to the aged missionary.

Dr. Buchanan then spoke at some length, reviving memories of his boyhood days within the bounds of the Paris Presbytery, and mentioning the great men of those days who had contributed in no small way to his early knowledge of God. He then spoke of his work among the Bhils and of his desire to return to them to spend the evening of his days. Finally he called upon all present to be loyal in the service of the Church.

The evening was brought to a close by refreshments served by the staff of Penmarvian Home. The Presbytery were glad to welcome to this meeting the residents in the Home, the Young Women's Missionary Auxiliary of the Paris congregation and several visitors from Galt and Glenmorris.

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### The Address

**I**T is fitting that advantage should be taken of your presence in Canada to recognize in some special way your faithful service of half a century in India as a missionary of The Presbyterian Church in Canada, and that this should be done in particular by the Presbytery within whose bounds you were ordained and set apart for this work in the autumn of 1888.

Your labors in that distant land have been aptly defined as those of an "evangelist, teacher, physician, agriculturist, master-mason and friend," and in this service you bear the proud distinction of being the pioneer of our Church in a vast and needy area. You will be remembered as

the founder of our work among the Bhils and the Mission as it now is with its staff, evangelistic, teaching and medical, its churches, hospital, dispensaries, schools, nursing-home and its Christian community, will be the lasting memorial of your more than forty years of labor among this people.

We rejoice in the honor bestowed upon you by your Alma Mater, Queen's, in conferring upon you in 1917 the degree of Doctor of Divinity, and note with special satisfaction that the British Government has credited you with "conspicuous service involving courage and sacrifice", and in 1913 bestowed upon you the Kaiser-i-Hind medal.

Our deep sympathy is enlisted when we remember that you gave to the service of the Empire your only son, who died in England, a member of the First Canadian Contingent to take its part in the Great War, and that Mrs. Buchanan, the faithful and consecrated companion of your labors for forty-seven years has been called to her reward, her body resting by the riverside at Amkhut, the scene of her life's work among the people whom she loved and served.

Please accept this token of remembrance as expressing our esteem and affection and our good wishes for the days that remain and in particular, your own desire, that you may be spared "a few more years in some quiet corner of the Bhil land" to serve your Master in the companionship of your beloved daughters, whose service and sacrifice for the cause of Christ in India are worthy of highest commendation.

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## WOMEN'S MEETINGS

Two important gatherings were recently held in Toronto in the name of the W.M.S. (W.D.). The first was the General Council which met in Wychwood Church in annual session and was presided over by Mrs. McLennan, the President. The meetings were held from Monday to Saturday of the last week in September. Delegates from the six provinces were in attendance and the chief business was the receiving of reports.

The week following the Ontario Provincial Executive Board met in Calvin Church for a two-day session. This was the semi-annual business meeting, and Mrs. John Williams, the President, occupied the chair.

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In all thy actions think God sees thee; and in all His actions labor to see Him; that will make thee fear Him; this will move thee to love Him; the fear of God is the beginning of knowledge, and the knowledge of God is the perfection of love.—Quarles.



## THE QUESTION OF DEBT

Helen Fairbairn

THERE is no questioning the statement that a large proportion of congregations in The Presbyterian Church in Canada are in financial difficulties and that these difficulties are absorbing an untold amount of thought and energy. To be in debt has come to be considered the normal condition for a church. A member of the Women's Association in a Presbyterian congregation in a leading city told me that in the previous year their Association had raised thirteen hundred dollars, every cent of which went to pay interest on the mortgage on the church property. In other words they labored hard to pay rent for a building more commodious than the congregation needed. We are all familiar with the ever-recurring appeals of managers and budget committees concerning overdrafts at the bank and lack of funds to pay for fuel, cleaning and repairs for these large buildings—so familiar in fact that we take it all as a matter of course. It seems to me that the time is ripe for a fresh consideration of the whole question. Is it right to build a church which cannot be paid for at the time of building and then put a mortgage on it for future members to worry over? If individuals are advised to keep out of debt, why should congregations incur it? Can a congregation honestly ask for God's blessing on the building of a church on which debt is deliberately incurred? And, further, the debt having been incurred, what course is open to a congregation to rid itself of what has become in many instances a well-nigh intolerable burden? To the probable reply that removal of the incubus is in most cases impossible, one can only say that every day God is doing the impossible in response to the prayer of faith from willing hearts.

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As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God! The sun speaks it in his splendor by day, and the moon in her radiance by night: There is a God! Inanimate nature, from the pebble upon the beach, to the orb that shines in the vaulted sky, declares it; and animate existence, from the tiniest insect, to Gabriel before the throne.

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Running like a gulf-stream through the sea of time comes the affirmation that God has manifested Himself to man, and the best men have affirmed it most persistently.



Presbyterian Church, Killam, Alta.

## AMONG THE CHURCHES

Killam, Alta.

Recently the new Presbyterian Church was dedicated to the worship of God by Rev. R. L. Taylor of Innisfail, who served the congregation in 1935 as a student missionary. On this account he was accorded a very warm welcome. The service of dedication was held in the afternoon when Mr. Taylor preached upon Mark 11:28. The evening service was conducted by the student missionary, Mr. Dillwyn Evans. The usual service of praise was supplemented by appropriate anthems both afternoon and evening, and in addition in the evening by a solo by Mrs. J. Ansell.

The congregation has thus made an advance which will prove to the advantage of our work in that district. With the completion of this building many of the congregation have had a share in the erection of four churches, two that were lost in 1925 through the vote on Union, and another destroyed by fire in 1932. The courageous spirit of these people is displayed in carrying this enterprise to completion in spite of the adverse crop conditions of the past nine years. The congregation is greatly indebted to Rev. W. Simons of Edmonton for guidance and practical assistance in erecting the building. Since his withdrawal in 1932 as minister of the congregation the work has been carried on by a succession of student missionaries.

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Gorrie, Ont.

On Thursday, September 29th, there was held a special service of dedication, conducted by the minister, Rev. Arthur Leggett, when Mr. George Dawson, on behalf of himself and wife, presented to the congregation of Gorrie, of the charge of Molesworth and Gorrie, a pulpit, a set of three pulpit chairs, two communion table chairs,



two pedestals for flowers, and one hymn board. These are all of solid oak and of the finest workmanship and design. On behalf of the congregation these gifts were received before the service of dedication by the minister with suitable words of appreciation.

#### Sintaluta, Sask.

Mr. Kenneth M. Glazier, a student missionary in the West, writes of a special privilege much appreciated by our Presbyterian families who for the winter months are without church services:

"This summer I have served as student missionary on the High Bluff Mission Field which was opened up last year, but it is not of that I wish to speak. From to-day till next May there will be no church services, but it is a great blessing that these people are not left without a Presbyterian minister through the winter. By means of the radio many of the families hear the Word preached in the service broadcast from First Presbyterian Church, Regina, of which Rev. Samuel Farley is the minister. Every second Sunday evening during the winter months through station CJRM Mr. Farley preaches, and for countless Presbyterian families scattered throughout the province where they have no church of their own and no winter services, his message comes as a benediction. When we consider the vast areas of the province of Saskatchewan and the relatively few Presbyterian churches we may well apply to Mr. Farley the title, Missionary of the Air, as his message carries on the work begun by students during the summer and brings spiritual strength to isolated families.

#### London, Ont.

Chalmers Church, Rev. Dr. W. F. McConnell, minister, has completed extensive improvements on the building, the bulk of which was accomplished by voluntary labor. The balance due on labor and for material was covered by contributions and no debt remains. The work included repairs to the foundation, re-setting the windows in lead, painting the church outside, non-corrosive paint being used for the iron work, and redecorating the interior. The building was completely re-wired and a modern lighting system installed. The site set apart for a manse was enlarged by the purchase of an additional lot, and the obligation thus incurred was also met in full.

#### St. Thomas, Ont.

Rev. D. C. Soules, minister of Alma St. Church, concluded on September 25th a ministry of over fourteen years in this congregation, his only charge since graduation. As indicating the high esteem in which Mr.

Soules stands among his people and also appreciation of the work he has done and their goodwill toward him, large congregations attended his farewell services. This regard for their minister took more tangible form when at a meeting on Monday, September 26th, he was the recipient of an address which was read by Mrs. John King, President of the Ladies' Aid, and presented with a well-filled purse by Mr. Ralph Hannon, Chairman of the Board of Management. The address was signed also by Alderman Peter Laing, Clerk of Session. A further testimonial was received on the evening following from the Young People's Society, when Mr. Soules was presented with an address and a Gladstone bag, Mr. Murray Wren, President, and Miss Gladys Johnson, Secretary, representing the Society in this act of appreciation. Commenting in an editorial upon Mr. Soules' departure, the St. Thomas Times-Journal says:

"Mr. Soules during his stay of more than fourteen years at Alma Church has made many strong and lasting friendships, not only by his work in that congregation but also by his ministrations to those without a church home, and by his participation in movements and undertakings in the interests of the city as a whole. A man of great energy and optimistic outlook he has never spared himself whenever his services were required nor lost heart when he felt he could bring light into the darkest corners. The people of St. Thomas will remember him as one who, without regard to personal sacrifice, carried out the duties of a high calling with nobleness and Christian dignity."

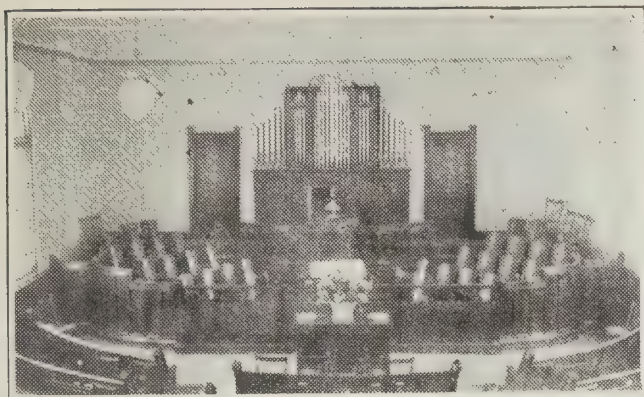


Knox Church, Preston, Ont.

#### Preston, Ont.

Special services marked the re-dedication of Knox Church on Sunday, September





Knox Church Choir and Pulpit.

25th following extensive improvements to the building, including the re-decoration of the interior, the laying of hardwood floors, and aisle carpets, a marble-tiled floor in the vestibule, and choir and altar rails, and communion table. The seating was also changed and enlarged, and stained glass windows installed. These changes have greatly enhanced the beauty of the building and contributed to its impressiveness as a place of worship.

Rev. W. Patterson, minister of the congregation, presided at the Sunday services, and the dedication was made by Rev. J. N. McFaul of St. Andrew's Church, Stratford, who also preached both morning and evening. For these services the choir made special preparation and greatly contributed, under the leadership of Mr. James Crawford with Miss Mabel Steel at the organ, and assisted by soloists, to the service of praise.

Monday evening provided opportunity for a great company to assemble, to the number of about 300, for supper and a musical program. The minister presided for the devotional exercises. Mr. M. H. Smith, Chairman of the Board of Managers, who occupied the chair for the evening, reported on changes made in the building, indicating that as they proceeded the conviction was strengthened that these would be more comprehensive than at first anticipated. This gathering also afforded the opportunity to convey greetings and to express congratulations on the work accomplished. Among those who spoke were Rev. Dr. M. B. Davidson of Central Church, Rev. Wm. Thomas of Toronto, Dr. Smart of Knox Church, who spoke as Moderator of Guelph Presbytery, and Rev. J. C. Williamson of the Preston Baptist Church. In closing the program for the evening Mr. Patterson expressed his gratitude both for himself and all concerned, to the congregation and all who made this transformation of the building possible, to the architect also for his fine work, to the Board of Managers, and to the ladies for their part in the gathering of the evening.

## Guelph, Ont.

Following the holidays when congregations return to normal, Rev. J. C. Grier, recently inducted into Knox Church, addressed his people upon the relationships established by his coming, his theme being consecration as presented in Romans 12:1. He set forth the bearing of this appeal upon worship, work, and gifts, and then declared his own purpose of devotion to God as minister of the congregation. So deep was the interest that in requesting a similar act of dedication first by the choir and then by the congregation to be expressed by rising, both in succession without a moment's hesitation rose to their feet. This service of consecration was reported as being very acceptable and most impressive and will doubtless bear happily and fruitfully upon Mr. Grier's ministry. Mr. Grier prefaced his message to the congregation by kindly and appreciative references to his predecessors, in particular, the late Dr. A. J. MacGillivray.

## Arnprior, Ont.

The fact that the services of St. Andrew's Church during the holidays were in charge of the young people during the absence of the minister, Rev. Thomas McAfee, called forth an editorial in the Chronicle championing the youth of to-day, defending them against the accusations that youth in these days is rapidly going to the dogs. This commendation is strengthened by the statement that modern youth has far greater reason not to be good and yet is probably better than most of these critics would have us believe. Temptations have increased tenfold and other factors have entered into the lives of the present day generation which were not present when our fathers were lads.

## Brantford, Ont.

By exchange the Mount Pleasant congregation, of which Rev. J. W. Whillans is minister, had the pleasure of hearing Rev. Dr. A. C. Cochrane, Tillsonburg, at a Sunday evening service recently, and St. Andrew's Church, Tillsonburg, the opportunity of hearing Mr. Whillans at the evening service. In referring to the fact that Dr. Cochrane was conducting the evening service at Mount Pleasant, Mr. Whillans expressed his pleasure in consideration of the fact that Dr. Cochrane's grandfather for many years was minister of Zion Church, Brantford, and preached the dedicatory service in Mount Pleasant some sixty years ago. Mr. Whillans presided at the morning service in his own church and introduced Rev. A. W. K. Herdman, who preached the sermon. Mr. Herdman preached in the evening at Knox Church.



### North Bruce, Ont.

This rural congregation suffered a great loss in the death of a most highly respected elder, and zealous worker, Mr. Alexander Lamont, who died at the age of eighty years. For sixty years he has been a member of the congregation, a member of the Board of Managers for over forty years, and an elder also for many years.

### Perth, Ont.

Mr. Douglas Albert Berlis, son of Rev. H. A. and Mrs. Berlis of St. Andrew's Church, earned distinction recently by winning the Dickson Scholarship in modern languages, in Trinity College, Toronto. Mr. Berlis is a graduate of Perth Collegiate Institute, where he obtained ten first-class honors in eleven papers. He excelled also in sports and was a member of last year's champion rugby team of Lanark County.

### Toronto, Ont.

Sunday, September 26th, marked the re-opening of St. John's Church, Rev. Dr. R. G. Stewart, minister, which for several weeks previous had been in the hands of the decorators. This work was undertaken in preparation for the celebration of the fiftieth anniversary in the near future. The building was painted both without and within and now presents a very attractive appearance. This restoration of the building was made at a cost of \$3,000, including the installation of a new electric light system.

### Kirkland Lake, Ont.

An event of great interest and significance was the laying of the corner stone of the new church on Wednesday, the 21st of September. Work began on the 9th of July when Major J. G. MacMillan turned the first sod. Major MacMillan is an elder in the congregation and to his generosity the progress thus far made has been largely due. Though the weather was damp and cold the ceremony attracted a large gathering and the enthusiasm displayed is a good augury for the future of the church. The Moderator of the Presbytery of North Bay and Temiskaming, Rev. P. W. Graham of Englehart, presided, and the address was given by the Clerk of Presbytery, Rev. E. J. Kerr of New Liskeard. The honor of laying the cornerstone was bestowed upon the minister Rev. C. J. MacKay, whose work has been so highly appreciated. The stone contained historical documents of the congregation, a list of members and officials of the church and the various organizations, a local newspaper and some 1937 coins. These were deposited by Mr. W. F. B. MacLaren, Chairman of the Board of Managers. The trowel was presented to Mr. MacKay by Major J. G. MacMillan.

The Moderator of the Presbytery, Mr. Graham, gave a short history of the congregation and conveyed the greetings of Presbytery and of the congregation at Englehart. Mr. Kerr likewise brought greetings from his congregation in New Liskeard and spoke upon the contribution Presbyterianism is making and must continue to make to the upbuilding of Christ's kingdom. He was sure the congregation in Kirkland Lake, although only one of a number of communions there, had a real opportunity and a great part to play, and the erection of the church was evidence of the congregation's resolution to do its part in the work of Christ. Greetings were also conveyed by Mr. W. G. Nixon and Mr. Wesley McKnight, the former, Clerk of Session and the latter, representative elder of St. Andrews Church, New Liskeard.

The church is to bear the name St. Andrew's and it is expected that it will be opened on the last Sunday of October. The building is a brick structure and will accommodate about 300. In addition there is a large basement Sunday School which will seat about 350.

### Janetville, Ont.

Anniversary services were conducted here on Sunday, September 18th, by Rev. D. A. McKenzie who spoke both afternoon and evening. His subject in the afternoon was A Changing World and the Unchanging God, and in the evening The Parable of the Rich Fool. The United Church congregation withdrew its services in the evening and their minister assisted in the Presbyterian service. Rev. W. H. V. Walker has had a long ministry here having served the congregation for twenty-one years with the result that there is evidence of a commendable spirit of unity, harmony, and a desire on the part of all to press forward to larger things for Christ and His Kingdom.

### Lancaster, Ont.

Saturday and Sunday, September 17th and 18th, were devoted to the celebration of the 151st anniversary of the Old Stone Church, the congregation being the oldest Protestant body in Ontario. On Saturday evening the congregation and friends spent a happy time together being entertained by artists from Ottawa brought by Mr. J. A. Collins, manager of the North American Life Assurance Company of that city and by talent from Kirk Hill, Williamstown and Lancaster. In July the work of re-decorating this church with a view particularly to harmonizing the interior with a beautiful rosewood pulpit secured from the former American Presbyterian Church, Montreal, was undertaken under the direction of Mr. Samuel Bray, an English artist trained in the Florentine School of Art in Italy. On



Sunday large congregations assembled morning and evening for the re-dedication of the beautiful old church, Rev. Dr. James MacKay, of New St. James Church, London, Ont., being the preacher for the day. He was assisted by the minister, Rev. S. McMaster Kerr, who is one of a large number of recruits for the ministry secured by Dr. MacKay, and in the evening by the Moderator of the Presbytery of Glengarry, Rev. G. S. Lloyd, minister of St. John's Church, Cornwall. Dr. MacKay's subject in the morning was Fellow-workers with God, and in the evening, God Feeding His Flock.

During the ministry of Mr. Kerr the church has been re-decorated within and without, a Kirk hall has been acquired, and the debt upon the church been practically wiped out. A choir of twenty-two has been furnished with gowns and under the direction of the Chairman of the Board of Managers, Mr. R. K. Pattingale, the cemetery, a historic place, has been restored, and surrounded by a beautiful and costly fence, the gift of Mr. Robert C. McDougal, Lancaster. This is the gentleman to whom reference has previously been made as the one whose great grandfather walked to and from Toronto carrying the lease of the Old Stone Church.

Toronto, Ont.

The Kirk Session of Runnymede Church has suffered a serious loss by the death of their esteemed Session Clerk, Relp Wallace Donaldson. Mr. Donaldson was only 49 years of age, but passed away suddenly as the result of a heart attack. He came from a long line of staunch Presbyterian stock, and both his father and grandfather were elders of the church, the latter having been in attendance at the First General Assembly in Canada. Mr. Donaldson entered the Session in 1925, and was elected to the Clerkship four years ago. His patience, urbanity, and extreme carefulness in the keeping of the church records were outstanding, and he was beloved by all who knew him, both in the church and the outside community.

Mr. Donaldson served his country faithfully overseas as a member of the 35th Battalion, which he joined in the early stages of the war. He rendered valuable service as signaller and despatch-rider in France till the end of the conflict. He leaves a widow, the former Hilda Morom, and two young daughters. To his family the Session of Runnymede Church conveyed deepest sympathy, and placed on record its heartfelt appreciation of the services of its late Clerk.

\* \* \*

In celebrating its twelfth anniversary on the first Sunday of October, Calvin Church

had the privilege of hearing morning and evening, Rev. Dr. H. M. Paulin, of St. Andrew's Church, Windsor. The occasion was marked by deep interest on the part of large congregations and two invigorating addresses by Dr. Paulin.



REV. ALEXANDER FERGUSON, B.A.

Ottawa, Ont.

In February, 1937, the congregation of St. Andrew's became vacant by the lamented death of their beloved minister, Rev. Dr. W. H. Leathem, and now after a period of one year and seven months to the day a successor was inducted and a week later was accorded a most hearty welcome by the congregation at a social gathering. The new minister is Rev. Alexander Ferguson, M.A., B.D., of Falkirk, Scotland, his previous charge. The induction took place on the evening of the 22nd of September and was in the established Presbyterian form, the duties of the occasion being carried out under the direction of the Moderator of Presbytery, Rev. D. Nicholson, with Rev. G. F. Partridge of Kinburn as the preacher, the narration of the steps devolving upon Rev. Robert Good of Erskine Church, and the address to the minister and the congregation being given respectively by Rev. Dr. Johnston of Knox Church and Rev. J. Logan-Vencta of St. Giles. Mr. Logan-Vencta made mention of Mr. Ferguson's part in the Great War as an infantry officer in the famous 51st Scottish Division, serving later with the rank of Major as Chaplain to the Argyll and Sutherland Highlanders, and spoke of him as a



"profound scholar, a leader of men and a minister whose first concern had always been the care of his flock."

A large company assembled for the congregational reception. The guests were received by the President of the Woman's Guild, Mrs. F. Harcourt Emra, and were presented to Mr. and Mrs. Ferguson by Mr. F. F. Burpee, Clerk of Session. Mrs. Emra later presided when the brief program of addresses and music was presented. Messages were read from the Prime Minister, Rt. Hon. W. L. Mackenzie King, who is a member of the congregation; Rev. Dr. Hugh Munroe, a former Moderator of the General Assembly; Rev. Dr. J. W. MacNamara, Clerk of the General Assembly, and among others one from Mrs. Leathem, widow of the former minister, and a son in the ministry of the Church of Scotland. Brief addresses were made by Mr. Clarence Pitts, Chairman of the Board of Administration, who presented the Book of Rules and Forms to Mr. Ferguson; Dr. Rochester, Editor of the Record; Mr. J. G. MacPhail, senior elder, and Mr. F. F. Burpee. Brief replies were made by both Mr. and Mrs. Ferguson, who in this way commended themselves afresh to the congregation by emphasizing friendship and service as their aim. Mr. Ferguson's outlook upon his responsibilities embraced the maintenance of public worship in St. Andrew's, the visiting of all his people, and, as an immediate undertaking, to call upon thirty-three invalids and aged whose names had been given him. Mr. Ferguson though from Scotland came not as an entire stranger, for many knew him through his summer service in Knox Church, Toronto, two years ago, and at that time he had made a brief visit to the Capital.

#### St. George, N.B.

Few church edifices in New Brunswick have so long a history as the Kirk at St. George. On a Sunday early in September the 140th anniversary of the erection of the church was celebrated with services attended by large congregations. Rev. Dr. Frank Baird, of Chipman, a former Moderator of the General Assembly, preached both morning and evening. At the morning service he received eight new members and during the day administered the rite of baptism to eleven children. In the evening the burden of Dr. Baird's address was that nations, the Church, and individuals should obey the admonition of the text, "Seek ye first the kingdom of God."

Mr. Donald F. Jackson, the student-missionary, conducted the services and read the historical record, the substance of which was that Peter Clinch who visited what is now St. George in 1783 was the

first white man in that locality. A native of Ireland he had served in the British Army in the American Revolutionary War and received a grant of land in the district lying between what is now Letang and St. George. On account of the severe weather his stay was for but one night. In the spring however he returned, bringing his family and in 1790 the group of settlers that had established themselves there erected a church. This building has been remodeled several times but much of the original structure remains. The Anglicans and Baptists were the next to erect churches but not until 1844 and 1845 respectively, and it was nine years later that the first Roman Catholic Church was built, in 1854.

#### Toronto, Ont.

On Sundays, September 25th and October 2nd, the congregation of St. Matthew's Church held special services to mark the reopening of their church after reconstruction and decoration. The services were conducted by Rev. Principal Thomas Eakin, Ph.D., D.D., and Rev. W. M. Rochester, D.D., on September 25th; and by Rev. N. A. MacEachern, M.A., D.D., and Rev. J. W. MacNamara, D.D., on October 2nd. Large and enthusiastic congregations attended all services. The alteration and decoration of the church cost approximately \$1,000 and the greater part of this sum was raised by the congregation within the past eighteen months. The men of the congregation by volunteer labor saved approximately \$600.

Mr. J. K. Ross Thomson, B.A., a student in his graduating year in Knox College, has been in charge of St. Matthews for the past three years.

#### Hespeler, Ont.

On Sunday, October 2nd, Communion services were held in St. Andrew's Church, with the minister, Rev. T. G. Marshall in charge. Assisting in the services were three elders whose combined ages totalled 254 years. Mr. Capel Reeves, the oldest of the trio is ninety, Mr. W. C. Shaw is eighty-three, and Mr. A. Rudell eighty-one. Mr. Rudell is also actively engaged in the work of the Sunday School, being the Secretary-Treasurer, and in this capacity he has acted for the past twenty-six years. Mr. W. C. Shaw is the Clerk of Session. I think possibly that this constitutes rather a unique record.—A. C. R.

The congregation of Gorrie, of the pastoral charge of Molesworth, Ont., has at its disposal a fine old pulpit which upon application will be sent to any needy congregation at the cost of transportation only. Address Rev. Arthur Leggett, Molesworth Manse, R.R. 1., Listowel, Ont.



## Stewardship and Service

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1. Overleaf an idea is pictorially given of the variety of our work in Canada and Overseas with the proportion of our revenue expended in each department. It may by now look familiar, but have we all studied it with due concentration?
2. The General Assembly of June last was sufficiently impressed with the tendency upward in our revenues to enjoin the Budget and Stewardship Committee to avoid, for this year at least, any special effort at the subscription sheet method of removing the accumulated deficit, but rather to seek increase of regular giving through the ordinary channels.
3. The Fall Thank-Offering is one of the authorized channels available to every member for contributing his share, and it should be noted that no better opportunity is afforded to those not regularly giving by envelope to show their willingness to help by making, in one contribution, a gift that will be the equivalent of that given week by week by those using the Budget side of the duplex envelope.
4. The period fixed for taking this offering is October 16th to November 13th, and it is earnestly hoped that on the day appointed by your Kirk Session you will give as generous a response as lies in your power, bearing in mind that the need was never greater and that, if we could get "something from everybody and the best possible from all", our anxieties would be completely relieved.
5. Despite the numerous appeals coming to you in these distressing times from all directions, you will doubtless admit that the Church's need for the wherewithal to obey the command of her Lord and Master is in the very forefront, and calls for clear proof of our loyalty to the Christian duties of Service and Stewardship.

WILLIAM BARCLAY,  
Budget and Stewardship Convener.



# HOW YOUR BUDGET IS SPENT



THE CHURCH'S STRENGTH	
179,000 . . . MEMBERS	
87,000 . . . FAMILIES	
1,301 . . . CONGREGATIONS AND PREACHING STATIONS	
114,000 . . . SUNDAY SCHOOL SCHOLARS AND TEACHERS	
20,000 . . . YOUNG PEOPLE'S SOCIETY MEMBERS	

BUT, ONLY 40% OF THE  
MEMBERSHIP OF THE CHURCH  
CONTRIBUTES TO THE  
BUDGET

128	OCT 17 1937	128	OCT 17 1937	128
St. Andrew's Presbyterian Church LINCOLN, ONT. Weekly offering for the Support of this Church		WEEKLY OFFERING For the BUDGET at the Presbyterian Church in Canada Home and Foreign Missions Church Colleges Sunday Schools Aged and Infirm Ministers Administration Orphanage, etc., etc.		Amount
Amount		Amount		Amount
"Upon the first day of the week I will give of my income to store, as God hath prospered me."				
—1 Cor. ix. 2.				

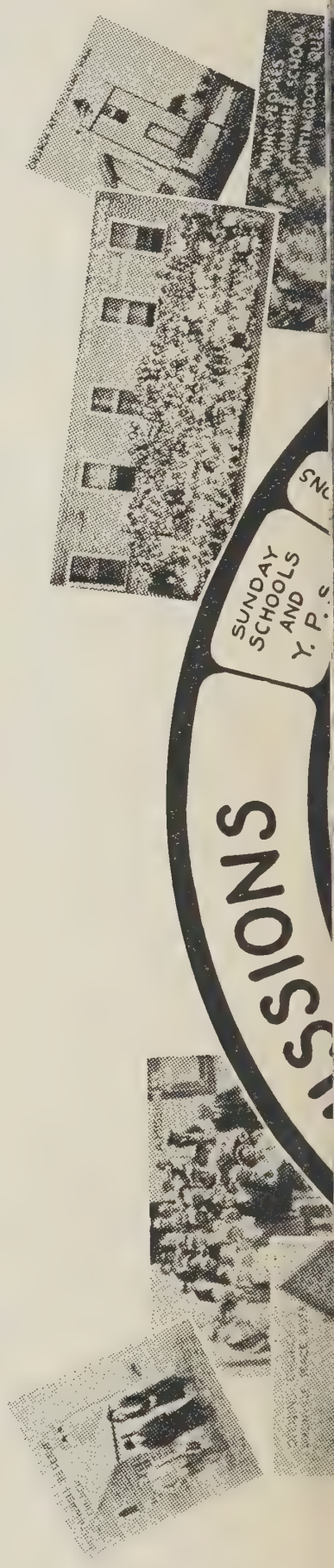
BUDGET REQUIREMENTS FOR 1938

\$500,000

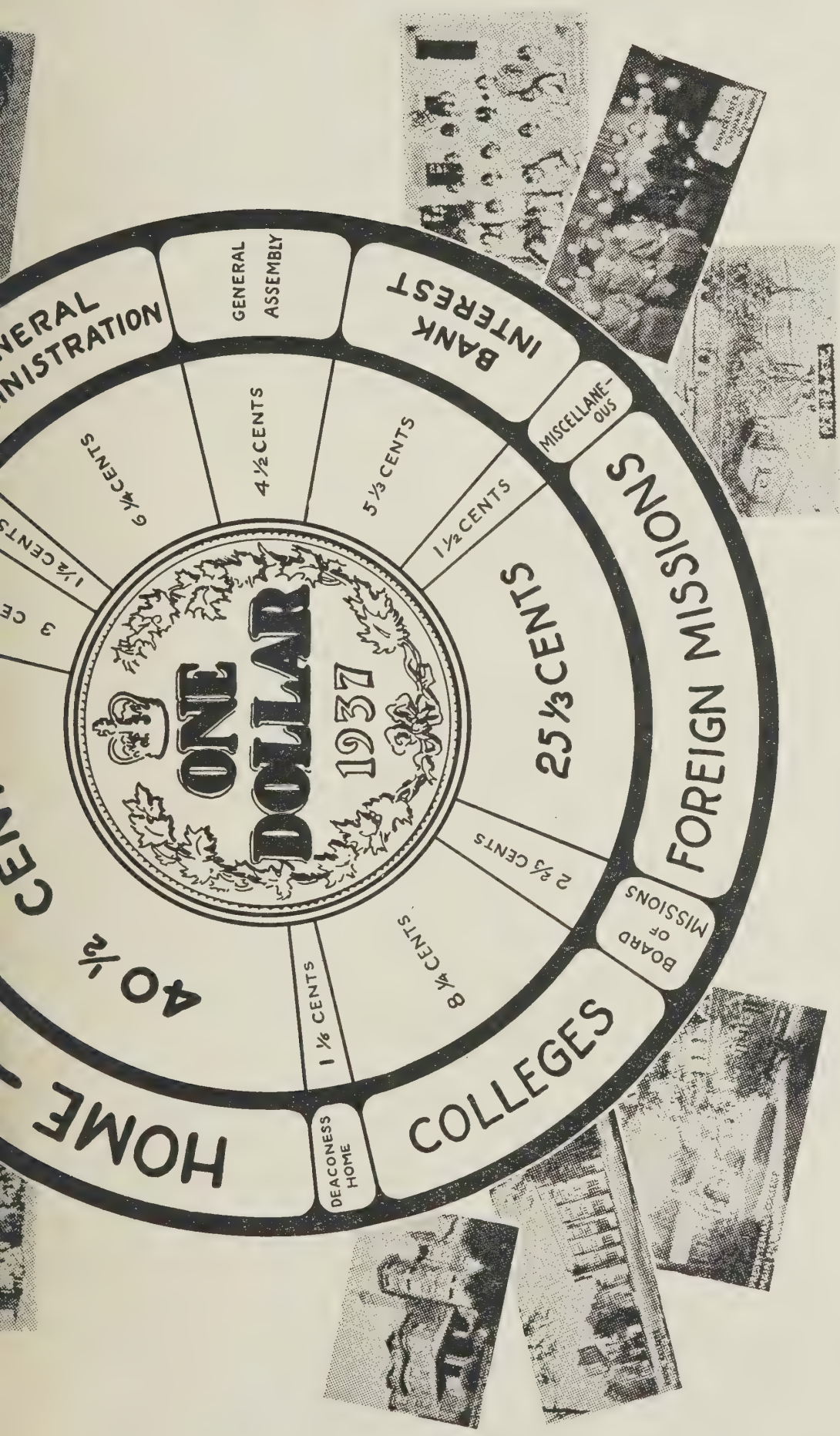
OUR CONGREGATION'S SHARE

\$ .....

THE GENERAL USE OF THE DUPLEX  
ENVELOPE WOULD SOLVE OUR FINANCIAL  
PROBLEMS IN CONGREGATIONS AND IN  
THE CHURCH AT LARGE







**ARE YOU BEARING YOUR SHARE IN THE WORK OF OUR CHURCH  
FOR THE GLORY OF GOD BY THE EXTENSION OF HIS KINGDOM ?**

ISSUED BY THE BUDGET AND STEWARDSHIP  
COMMITTEE  
THE PRESBYTERIAN CHURCH IN CANADA



## BOOKS

### The Book of Common Order

Published by The Thorn Press, Toronto, Ont. Price \$1.25.

Sixteen years have passed since the last printing of the Book of Common Order and for some time it has been out of print. To meet this situation the General Assembly at Ottawa in 1937 appointed a committee whose instructions were "to proceed with diligence with the revision and issuing of the Book of Common Order".

Their task has been completed and the first edition is now off the press. On page 205 of the July Record of this year in the Journal of the Assembly, we summarized the committee's report on its work thus:

"In the interest of uniformity the Committee agreed that the new book should have but one main Order for Public Worship in the morning and in the evening with provision made within the Orders for fuller service; and the same principle prevailed with respect to Communion, Marriage and Funeral Services. New features, such as an Order for the Dedication of Deaconesses, one Order of Worship for the Sabbath School, an Order for the Installation of Officers of the Young People's Society were added. A section is devoted to Intercession for Special Objects and Persons. The Convener stated that there was no revision for revision's sake and what was best in the old has been conserved in the new. He also met the criticism of the General Confession not infrequently expressed by saying that it was not Catholic and not Anglican but had its origin with Calvin."

In further commending this book recourse may be had to the preface to the former book quoting one sentence:

"To promote the orderly, reverent and edifying conduct of public worship and other services of the Church in keeping with historical standards is the ruling purpose of the present book."

Less formally this purpose may be expressed in the words of one to whom we had supplied certain Aids to Worship. In expressing appreciation of these books the lady said, "They are sufficient to keep a minister from being untidy". That language is expressive. The present book of Common Order will therefore be a safeguard against disorder or slovenliness in conducting the public worship of God which should be our earnest desire to exalt.

\* \* \*

### Martyrs of the South Seas

By Rev. John McNab, M.A., B.D., published by Women's Missionary Society (E.D.).

It is fitting that the request for a review of this book should come to us not only

from the publisher, but also from the Women's Missionary Society (E.D.) for it was from the Maritimes that Rev. George and Mrs. Gordon and Rev. J. D. Gordon came to lay down their lives in Erromanga. The martyrs whose life, work and sacrifice are here commemorated were not all from The Presbyterian Church in Canada or from the folds of Presbyterianism, but the story of the death of Williams and Harris is the necessary preface to the story of the Gordons, George, his wife, and his brother James. By their sacrifice our Canadian Presbyterian Church found its place among the Churches of the Martyrs. Braver or more capable missionaries there could not be. The missionary education of our youth cannot be regarded as complete without acquaintance with the life, work, and martyrdom of the courageous and noble Gordons.

\* \* \*

### The Life of Christ

By Hall Caine. Published by Doubleday Doran & Co. (Canada) Limited. Price \$4.00.

Hall Caine is widely known as a novelist, but he appears in this book in a new role, that of the historian and in the realm of religion. The book is monumental and is the product of protracted and prodigious labor. It is said that his manuscript contained three million words. The book is a substantial condensation of this, for it is limited to 650,000 words. The author used to say about his interest in the Bible, "I think I know my Bible as few men know it"; and to this his success as a novelist is in large degree attributable, for "he applies the teachings of the Bible to dramatic situations of modern life". It was in 1890 he conceived the purpose to write a Life of Christ. "I had read," he says, "Renan's Life of Christ and had been deeply impressed by it, and had said that 'there was a splendid chance for a Life of Christ as vivid and as personal from the point of view of belief as Renan's was from the point of unbelief'. To this undertaking he therefore devoted himself in unwearied, painstaking effort, the beginning of which was a succession of pilgrimages to the Holy Land, during which he walked over every inch of the ground trodden by Christ and the last of which ended within only a year of his death on August 31st, 1931, at the age of seventy-eight. The book is the result of thirty-nine years application and involved research in more than one thousand volumes. In the words of an American reviewer, "it is a unique production, an able theme of scholarship and extremely well-written." In writing this great work he declared that the principal object was to



tell as simply as he could in the order he thought best the true story as far as his knowledge went of the life of a Jewish working man who lived in Palestine under the rule of the Roman Empire nearly 2,000 years ago.

\* \* \*

### **The Book of Books**

Published by The Lutterworth Press, London, England. Price 2/6.

The New Testament Complete and Unabridged. A Translation in Modern Paragraph Form.

This is the New Testament in ordinary book form without the chapter-and-verse feature with which we have been so long familiar. It will thus be more acceptable to the reader and should ensure wide attention. It is not the first of its kind, but others in a measure similar seem not now to be widely circulated. This work is distinctive in one feature, having an introduction to each book as advocated, the author says, in a recent number of the *Literary Supplement* of the *London Times*: "Why not short prefaces to each book giving date of authorship so far as it can be ascertained and something about the writer?" The book is an original translation in which the author has had the help of scholarly assistants to whom he expresses his indebtedness and follows as closely as possible the form of the *St. James Version*, but endeavors more perfectly to reproduce the original and in terms of modern speech. Constant reference has been made to other translations, but chiefly to the revised translation of William Tyndale, 1554, "the outstanding exponent of Anglo Saxon simplicity of speech in the sixteenth century". The book has been made to celebrate two events, "the centenary of the *Annotated Paragraph Bible*, published by the *Religious Tract Society* in 1838, secondly and especially, the fourth centenary of the setting up of the *English Bible* in the churches, in accordance with the *Royal Injunctions* issued by *Thomas Cromwell* in September, 1538." The book is further commended as "meant especially for new and young readers and as particularly suitable as a text book and prize book for school". Our examination of the book leads us very heartily to commend it to our readers.

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### **Bread**

Being the *Popular Report (1937-38)* of the *British and Foreign Bible Society*, by the *Rev. John A. Patten, M.C., M.A.*, its *Literary Superintendent*.

The *Popular Report* of this world-wide Society, under the caption "Bread", maintains the high level of all past issues. Mr. Patten bases his report on the general principle, "Whether he knows it or not, man is

hungry, and that hunger can only be satisfied by heavenly food". With this truth as guiding principle this little book essays to tell the story of how the *Bible Society* supplies to needy multitudes of men and women of many races and languages "the Bread of Life".

The headings of the chapters give an indication of the attractive way in which the whole subject is treated: "Bread for the British People"; "Distributors of the Bread"; "Bread for the Multitude"; "The Same Bread: The Story of Translation"; and "The Price of Bread". The bare outline of these headings is filled out with apposite literary quotations, including a characteristic line from *Rupert Brooke*. "The strong crust of friendly bread." This moving account of the work of the *British and Foreign Bible Society* throughout the world is written with *Four Hundred Years of the Open Bible in English*, and all that it has meant and can mean to that race, as its great background.

The romance of the Society's progress since 1804 is never lost sight of, and like a golden thread through the report runs the fundamental idea that the *Bible Society's* one aim is to place in the hands of men "the Bread of Life".

Due acknowledgement is made of the assistance given to the Society by the nations of the *British Commonwealth*, and *Canada* and its contribution is given honourable mention. The story of the work is its appeal, and the gifted author very clearly indicates the vital need of increased resources if the Society is to maintain and extend its world-wide mission.

In this *Four Hundreth Year* of the *Open Bible in English*, the Society, though still faced with a deficit, seems confident that its appeal will find a response from all vitally interested in the *Christian Missionary Enterprise*, and in giving to the peoples of the world the one Book that can truthfully be described as "The Bread of Life".

\* \* \*

### **Youth and Anti-Semitism**

By *William W. Simpson, M.A.*, published by *The Epworth Press (Edgar C. Barton)*, London, England. Price one shilling net.

This book has been written on behalf of the members of the *Youth Council on Jewish and Christian Relationships*. The tragic life of the Jews in certain parts of *Central Europe* may well elicit the sympathy of the *Christian Churches*. About this sympathy there can be no doubt, and the problem is to give it suitable expression. Though information on the present aspect of *anti-Semitism* has been given through both the secular and religious press, something else is needed, that the information may be always on hand, and interest sustained. To



this end this book has been written and because of its compact presentation of the case will be welcomed. The Committee on Jewish-Gentile Relationships, Rev. C. E. Silcox, Chairman, Box 181, Toronto, has a number of copies on hand for the use of young people's groups, and will entertain application for free copies so long as the supply lasts.

#### REV. DAVID ANDERSON

After a brief illness Mr. Anderson passed away on the 21st of September in his 77th year. He retired from the active ministry in 1933, although he still continued to serve the Church in Sunday engagements as opportunity offered. His home was in Toronto and he lived there for quite a number of years prior to his formal retirement.

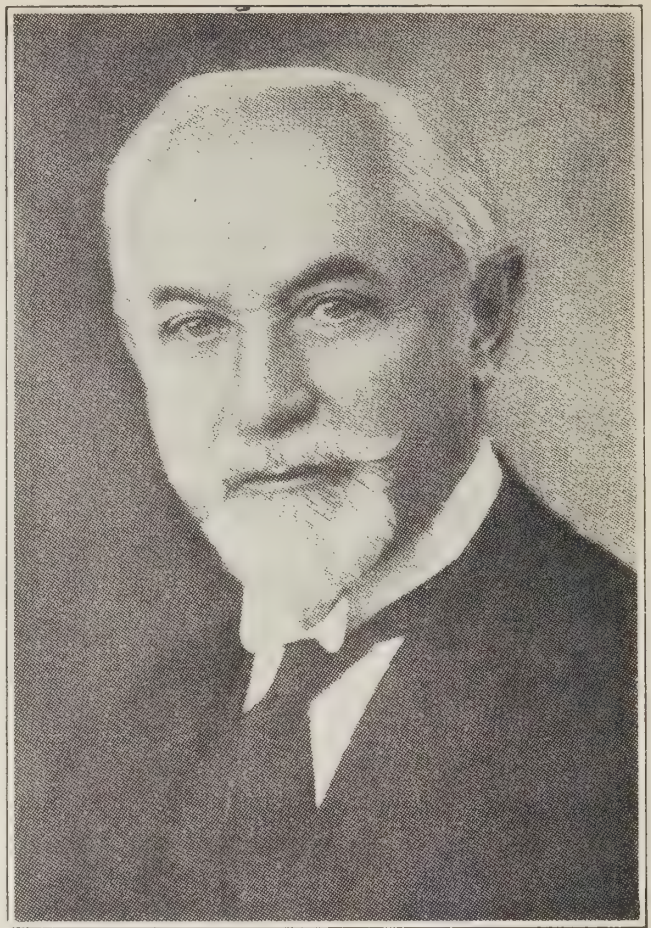
Mr. Anderson was ordained to the ministry in July, 1886, and served a number of years in the West, at Carberry and Springfield in the Province of Manitoba. Then followed a pastorate in Munroe, Wisconsin, U.S.A. His next charge was Milverton and Wellesley in Ontario. Three years later he began a long ministry of twenty-one years at Burlington, Ont., and at its close he moved to Toronto where he resided until the time of his death except for a year in St. Andrew's Church, Hamilton, Bermuda. In Toronto he ministered both to the Forest Hill mission and Glebe Church. He was born near Guelph and in early boyhood his family moved to Manitoba. He graduated from Manitoba College in 1886 and took post-graduate work in Edinburgh. He was recognized as a gifted preacher and a faithful minister. He was a man of kindly and gracious personality combined with independence and strength. He is survived by Mrs. Anderson, five sons and one daughter.

#### MRS. G. ATKINSON

Mrs. G. Atkinson, wife of Rev. George Atkinson, passed away suddenly at her home in Toronto on the 4th of October at the age of seventy-three years, leaving to mourn her loss, her husband, four sons and three daughters. She was a woman of great personal charm, active in all church work, and a life-member of the W.M.S.

#### BEREAVEMENT

Rev. Dr. J. W. MacNamara, Clerk of the General Assembly, suffered a sore bereavement in the sudden death of a brother, the sad event having taken place in Detroit, where he resided, on Saturday, the fifteenth of October. This is the second member of Dr. MacNamara's family to be taken by death within a year, another brother having died in November last.



RIGHT REV. JOSEF SOUCEK, D.D.,  
Senior of the Synod of the Evangelical Church  
of Czech Brethren.

#### From Prague

In view of the place occupied in world news by Czechoslovakia the following incident of correspondence will be of special interest. Some months ago we were notified of the death of a man eminent in the councils both of his own Church, The Evangelical Church of Czech Brethren, and of the Churches of Central Europe, Dr. Josef Soucek. As Secretary of the Committee on Correspondence with Other Churches we wrote in reply expressing the sympathy of our Church in this great loss. Then we recently received a folder with the photograph of Dr. Soucek and the following note of thanks:

"In the name of our Church we wish to thank you most cordially for your heartfelt sympathy in these days, when we are mourning Dr. Josef Soucek, our beloved Senior of the Synod. May God bless his memory."

True goodness hath in it nothing weak, nothing sad, nothing constrained. It enlarges the heart; it is simple, free and attractive.—Fenelon.

We must not expect to accomplish by prayer what we are able to do for ourselves.



## MISSIONARY NOTES

Rev. W. G. Davis

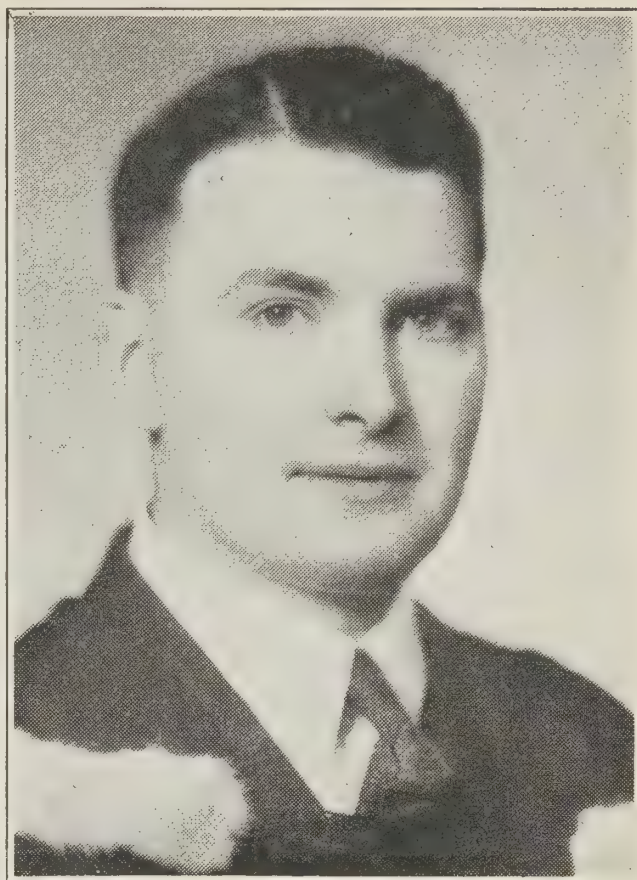
Mr. and Mrs. Davis are now on furlough, their first visit to Canada since entering the service of our Church in Manchuria. Mr. Davis arrived in Toronto on Monday the 19th of September, leaving Mrs. Davis with their son and daughter in Minnesota, where they are attending school. The party left Dairen on the 1st of June by steamer for Kobe, then they proceeded by rail to Yokohama and from that city took a silk-express liner direct to Los Angeles. They were accompanied by their son and daughter, the former of whom had been in attendance at the University of Hong Kong and now continues his course at the University of Minnesota, Minneapolis.

The connection of Mr. and Mrs. Davis with the Manchurian mission was by way of loan for two and a half years by the Christian Missionary Alliance under whose auspices they had labored for twenty-five years in Central China in the valley of The Yangtse. He received his appointment from the General Board of Missions on the 17th of September, 1930, but it was not until June of 1935 that he was received as a minister of our Church. In entering upon this service there was fulfilled a long cherished desire on his part to labor in Manchuria, an undertaking which the Christian Missionary Alliance was unable at the time to assume.

He was settled at Taonan where he relieved Mr. Reoch who returned to Canada on a special furlough. The work there under his direction has been entirely evangelistic and rapid progress has been made. Churches sprang up so quickly that a heavy responsibility rested upon him and his associates for directing developments.

Mr. Davis' special desire referred to was to serve in Mongolia, hoping that his work in Manchuria would open up the way to reach the people there. He has kept this phase of the work constantly in mind and work has begun in that region. For some time a Chinese Christian, Mr. Ma, previously active in business among the Mongolians, volunteered for service in that territory, and is at one of the most advanced posts. This man has shown himself both devoted and gifted in this arduous field.

Mr. Davis states that the early work in Manchuria was greatly promoted by the Christian immigrants widely scattered throughout the district. Mr. Davis addressed the Executive of the General Board of Missions at its meeting in September in Toronto where he was warmly welcomed. He is now engaged in visiting the congregations in the Presbyteries of Peterboro, Lindsay, and Barrie.



Rev. F. C. Knox

The latest addition to our staff of missionaries in the Bhil field is Mr. F. C. Knox, a member of the graduating class this year of Knox College. Mr. Knox sailed on the 23rd of September for Ireland; thence he will make his way to India.

The designation of Mr. Knox was in the hands of the Presbytery of Orangeville and the service took place on September 15th in the Feversham church with Rev. W. Mackintosh, Dundalk, presiding. For some months Mr. Knox had devoted himself to the interests of this congregation and it was fitting that his separation to work in the foreign field should take place there. Dr. James Wilson represented the Board of Missions and addressed Mr. Knox and presented him with a Bible from the Board. Rev. Joseph Taylor of Markdale also delivered an address, and Mr. Mackintosh supplemented the message of Dr. Wilson. Mr. Knox is a native of Belfast, Ireland, and took his preliminary training in Pictou Academy, N.S., and is a graduate of McMaster, Hamilton, and of Knox, Toronto. He was ordained by the Presbytery of Orangeville at Maple Valley on the 9th of June this year.

\* \* \*

Miss H. K. Hermanson

Miss Hermanson of the staff of the MacKay Memorial Hospital, Taihoku, Formosa, who has spent some months of her furlough



visiting members of her family in Manitoba and Saskatchewan while at the same time engaging in field work as opportunity presented, is now in Toronto. She was able during this period to deliver many addresses both in Manitoba and in Saskatchewan, particularly in the latter province. She has returned to Toronto to give herself to further training in the Missionary and Deaconess Training Home. Before leaving Saskatchewan she called upon Miss Cuddy, Superintendent of the Waddell Memorial Hospital at Canora. It was at this institution she served before leaving for Formosa. Miss Hermanson speaks very highly of the work of Miss Hazel MacDonald in Winnipeg and vicinity. Miss Hermanson expects to leave for Formosa by way of Vancouver early in the New Year. She will return more fully equipped for her work both by virtue of the additional time spent in the Training Home and a six-weeks' post-graduate course in the University of Manitoba as one of a large company of nurses.

\* \* \*

#### Correction

Rev. Hugh MacMillan in a recent communication draws attention to the fact that he was mistaken in saying in his last article that the early missionaries from Holland were Roman Catholics. He was misled by the record from which his information was taken. Later advice however makes clear the fact that they were Protestants.

\* \* \*



Rev. M. R. and Mrs. MacKay.  
Rev. Dr. L. L. Young on Right.

#### A Missionary Wedding

Writing from Karuiwaza, Japan, to Dr. MacNamara, Miss J. C. MacLean reports the flutter over this event:

"We have had a rather busy summer partly due to the fact that we had a wedding in our mission, that of Mr. MacKay

and Miss Murphy, which took place here. The wedding was very simple and beautiful and everyone seemed happy and pleased as could be. They will live in Nagoya and I am sure the Koreans there will be pleased. I am enclosing a clipping from the newspaper and also a small picture which will be of interest to you."

Referring to other matters she writes:

"Dr. Young's son is here at present en-route to Manchukuo and is enjoying a visit with his father. Dr. Young himself was ill earlier in the summer, but is much better now and enjoying a bit of rest up here. Kobé has had more rains, but I think there was not much further damage. It is going to take a long time to get the city cleaned up, and as there is no proper supply of water it is rationed I believe. We are fortunate in having our own supply on the compound where we live."

The clipping enclosed is the report of the wedding given in a Japanese newspaper which might have been taken from one of our own city dailies in Canada.

#### MACKAY-MURPHY WEDDING

Wednesday afternoon Karuizawa was the scene of a pretty outdoor wedding at Cottage No. 634, when Miss Gladys Mae Murphy, eldest daughter of Mr. and Mrs. Edgar Murphy, Lake Egmont, Nova Scotia, Canada, was united in holy wedlock to the Rev. Malcolm Ross MacKay, son of the late Rev. D. O. and Mrs. MacKay of Elmsdale, Nova Scotia, Canada. The ceremony was performed by Dr. L. L. Young, fellow-member of the Mission of the Presbyterian Church in Canada, assisted by the Rev. W. A. McIllwaine, Professor of the Presbyterian Central Theological Seminary, Kobe. As the wedding-march was played by Miss Mary E. Anderson of Kobe, the bride was escorted to the lawn by Mr. G. H. Vinnall of the British and Foreign Bible Society, where the bridal party took their places in a summer pavilion, decorated with evergreens and gladioli. The attendants were Miss Jean C. MacLean of Kobe, and the Rev. Heber McIllwaine of Tokyo. The bride, attired in white lace and net over taffeta, with veil and wreath of orange blossoms, carried a bouquet of pink carnations, while the bridesmaid, wearing shell-pink georgette, with bandeau of forget-me-nots, carried white carnations.

Following the ceremony dainty refreshments were served to thirty-five guests. Tea was poured by the Misses Florence and Annie Patton, friends of the bride and for many years missionaries in Japan.

The happy couple left for a trip to the Fuji Lakes, after which they will return to Karuizawa, and will later make their home in Nagoya.



## THE RESOLVED LIMITATION OF JESUS

Rev. Dr. Hugh Thomson Kerr of Shadyside Presbyterian Church, Pittsburgh, Pa., U.S.A., a Canadian by birth but now a minister of the Presbyterian Church in U.S.A., delivered at the Synod of Toronto and Kingston in May last three addresses which were regarded by all in attendance as of the highest value for their timeliness and merit. These messages Dr. Kerr assured the Editor would be placed at his disposal for the satisfaction of those who heard them at the Synod and for the profit of the larger constituency represented by the Record. However the General Assembly of Dr. Kerr's Church, in which he is usually a prominent figure, and of which he is a former Moderator, with the celebration of its one hundred and fiftieth anniversary followed close upon the Synod here and the holiday season next intervened. Dr. Kerr therefore was unable to give attention earlier to our request. The first of the three addresses has reached us and is now given in somewhat condensed form required by our limited space, but we trust in no serious degree impaired. We are grateful to Dr. Kerr for his consideration in this regard, and we hope in successive issues to give the other two addresses.

Text: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:14.

THE English historian Lord Acton once said: "Mastery is acquired by resolved limitation." It is the man who says, "This one thing I do," who succeeds. It is the river that keeps within its banks that creates joy and generates power. The river that overflows its banks and moves out over territory not its own, brings devastation and creates only ruin, disease and death. The Yellow River of China, called with tragic significance "The River of Sorrow," has frequently broken from its banks and on this very day there are millions of homeless and helpless wanderers in China because of it. I have been on that river when it has been in flood and the waters stretched like a great sea to the far horizon, swallowing up homes and villages and leaving in its train a wilderness of despair. It is the river that keeps within its banks that achieves mastery.

As you drive along the Niagara River on the Canadian side you come to the little village of Chippawa where the river, which Canadians call the Chippawa Creek, once emptied into the Niagara River. There you see a great breakwater stretching out into the mighty Niagara and at that point the water of the Niagara River flows into the channel of the Chippawa reversing the stream. There it is channeled into the great aqueduct cut some fifty feet down into the rock which carries a mighty current of water in its imprisoned channel twenty miles to the precipice at Queenstown where it is directed into the great turbines creating the electric power that lights the lamps and drives the machinery of a far-reaching territory. It is this imprisoned water that creates power. It is the electric current, not diffused like the lightning but imprisoned in a wire, that conveys living

energy. It is the light of the universe concentrated into the one-hundred inch telescope that reveals the distant stars. "Mastery is acquired through resolved limitation." "Strait is the gate, and narrow is the way, which leadeth unto life."

It is always so. The gate that leads into the world of music is strait. The musician achieves mastery through resolved limitation. Theodore Thomas, who did so much for American music, once said: "I have gone without food longer than I should. I have walked when I could not afford to ride. I have even played when my hands were cold, but I shall succeed for I shall never give up my belief that the people will come to me and my concerts will be crowded." The world renowned violinist when asked how long it took him to learn to play, replied: "Twelve hours a day for twenty years." The gate leading into the world of literature is strait and narrow. Nathaniel Hawthorne brooded over "The Scarlet Letter" for six years. Tennyson corrected some of his poems fifty times. Gibbon was twenty years writing "The Decline and Fall of the Roman Empire". It is said that Euripedes worked three days on three lines. Einstein put his world revolutionizing hypothesis into three brief pages. It is always resolved limitation that achieves mastery in medicine and in the ministry, in law and in literature, in finance and in industry.

No one can do everything. We cannot go everywhere. We cannot do all things equally well. If we are to achieve mastery we must make up our minds what it is we want to do for irresolution, as has been said, is the paralysis of influence.

It was this principle that guided our Lord. He moved on into His ministry with resolved limitation. Again and again they came to Him saying: "Do this." "Do that." "Come here." "Go there." "Show us a sign." "Take this way." "Come down from the cross." But Jesus was always entering the strait gate and treading the narrow way.

There was self-limitation in His human birth and human life. There is a marvelous passage that makes demands upon our thought in Paul's letter to the Philippians. He was talking to them about being like Christ, having the spirit of Christ, and he moves on to say in one of the greatest passages of the New Testament: "Let this mind be in you, which was also in Christ Jesus. Although he existed in the form of God, he counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."



Far back in the eternity of God, our Lord Jesus' life was channeled through the narrow groove of a human life. That is the mystery of the Incarnation. It is that miracle that lies behind our Christian faith and creates our Christmas celebration. Being on an equality with God He emptied Himself and became a little child. This is resolved limitation in the highest sense. . . .

That same principle dominated His life as He began His public ministry. Immediately He came face to face with appeals that would dissipate His energy and His power. That is what the temptation means. . . . It was all very bewildering and confusing and Jesus was in the wilderness alone with the wild beasts thinking, praying, deciding. He had to think things through for Himself and He took a day off to be alone. Did you ever take a day off to think through the purpose of your life? St. Bernard used to say: "Bernard, for what are you here?" That was the question which Jesus had to answer. He took a day off to think and pray about it and the day passed into a week, and the week into two, and the two weeks became four, and the four weeks became six. There were so many ways in which He could travel, so many gates He could enter, so many things He could do. But at last He came to a clear decision. He made His choice. He made up His mind, as it were, and without wavering He moved forward with resolved limitation and invincible purpose to the end which He had chosen.

No one can read the record of His life without seeing that His convictions were unalterable, His decision final, His purpose limited. At the beginning of His public ministry He said: "I came not to do mine own will, but the will of him that sent me." When asked to go here and there, to do this and that, He said simply: "My meat is to do the will of him that sent me, and to finish his work." On the last night before His death He was able to say: "I have finished the work which thou gavest me to do." There is joy and power in any life that is able to say, "I have done the thing I came into the world to do." The other day I drove thirty miles to a neighboring town to see a woman whom I had known since she was a girl. She was a school teacher and she had come to the end and was quite aware that the end was at hand. She said quietly to me: "It is all right. I have done what I wanted to do. I have finished my work and it is all right." When life's purpose is limited, not vague; when it is defined and not obscure, there can be joy in finishing the task. No one can read the life of our Lord without seeing that there was a sense of compulsion about it, a passionate limited self-direction. Our Lord had a must program. "I must work

the works of him that sent me, while it is day." "I must work to-day and to-morrow and the day following."

When the question is asked, What was this thing Jesus set Himself to do? there can be little hesitation in the answer which is made. Put into a word, the purpose of His life was that He would devote Himself to the things of the spirit. He might have done other things. He might have been a social reformer, a political revolutionist, a teacher of moral values. But His purpose is clearly defined in spiritual terms. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "The Son of man is come to save that which was lost." "I am come that they might have life, and that they might have it more abundantly." They wanted to draw Him off into the task of working miracles. They wanted a sign. But He said: "This is the work of God, that ye believe on him whom he hath sent." They tried again and again to draw Him into the task of feeding the hungry and He said: "Labour not for the meat which perisheth." They tried to drag Him into the political arena but He said: "Seek ye first the kingdom of God, and his righteousness." They endeavored to interest Him in economic disputes but He replied immediately: "Who made me a judge or a divider over you?" "Take heed, and beware of covetousness." He kept steadily to His purpose and when He hung upon the cross He was able to say in faith and confidence: "It is finished."

Now let me say this. It is by this same resolved limitation that the Christian Church will succeed. The Church, too, must enter into life through a strait gate and over a narrow path. That doctrine is not, perhaps, popular but it is true. We like to be broad, to be tolerant, to be generous-minded. There are so many things the Christian Church may do. It is called upon to-day to do a multitude of things. There are not enough Sundays in the year for all the appeals that are on the minister's desk. It is asked to do something about everything, to solve our social problems, our industrial problems, our international problems; to stop war, to stop crime, to stop the liquor traffic. And it must and should do something about all these great pressing problems but it will serve these causes best by a policy of resolved limitation. For you see the Church has only one asset, one message. It cannot rival the world. The world can rival and outclass the Church on almost every issue but one. It can outclass our preaching. The world has better music than we can give, better architecture, a more appealing ritual, finer organization, a more immediate social program. There is only one direction in which the Church



can go. The gate is strait and the way is narrow. The only asset the Church has is Christ. The only message the Church has is that once in the history of the world God came into human life in the person of Jesus of Nazareth, the Son of David; that He lived His life within the confines of a little country on the other side of the world; that He died upon the cross for the sin of mankind; that He rose again from the dead and now lives and moves among men. This is the message of the Church and proclaiming that message it thrusts forth the challenge, What are you going to do about it? What have these great facts of the Christian faith to do with your business, your purpose, your life? I would not criticize my brethren in the ministry and I would not think of criticizing other churches but it may be that the Church has lost something of its place of power because it has sought to serve in too wide an area, has a diffused rather than a concentrated purpose and has missed mastery because of the lack of resolved limitation.

One thing more. It is by resolved limitation that we ourselves can succeed in our Christian life. It is high time that all of us made up our minds once and for all about the great things. Is God a reality? Is death the end? Is truth attainable? Is goodness real? Is there an eternal distinction between right and wrong? Is the attitude of a little child, its prayer and worship and reverence, right or is the child deceived? Is Christ's way of life the only way? Is His character the only character? Is His interpretation of life final or is there some other interpretation of life? We are all old enough and have had plenty of time to make up our minds. Life's mastery is achieved through resolved limitation. Strait is the gate and narrow is the way. There is something terribly intolerant and restricted and limited about the Christian faith. Christ will not accept a divided sacrifice. He says that there must be absolute abandon on our part to Him. His Word is clear: "Come unto me." "Follow me." "Abide in me." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." We must make up our minds and the sooner we make up our minds the sooner we will enter into a life of joy and power and purpose.

"Strait is the gate, and narrow is the way . . . and few there be that find it." That is universally true in every department of life. It is true in the Christian life. I do not know what those strange words mean—"And few there be that find it"—but they are our Lord's words and they merely interpret what He Himself sets

forth in the command: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

### PRAYER

This is the prayer offered by the Rt. Hon. Stanley Baldwin, on the occasion of the special ceremony in the Memorial Chamber of the Peace Tower, prior to the opening of the Imperial Economic Conference, Ottawa, 1932. This seems singularly appropriate now in the light of events in Europe and Asia.

O God, the Creator and Preserver of all mankind, Ruler of the World. Who has entrusted to the Governments of Our Commonwealth the care of many peoples in distant lands, grant we beseech Thee that the members of our wide-spread Empire may ever be bound together in mutual love and unity under our Sovereign Lord The King. Give to those who have the responsibility of government and administration, wisdom, patience and courage, and grant we humbly pray Thee that at this time the guidance of Thy Holy Spirit may be with them in their deliberations so that all that is now said and done for the good of Our Nations, the Welfare of Mankind and the Spread of Thy Kingdom throughout the World.

In Christ's eyes the chief sins are hypocrisy, hard-heartedness, and worldliness.

Humility does not mean self-disparagement and refusal to accept responsibilities.

The great enthusiasts about life have commonly experienced difficulty and adversity.

In the home it is the things that money cannot buy that determine what the family will be.

The test of good manners is being able to put up pleasantly with those who have bad manners.

Originality consists in thinking for ourselves, not in thinking differently from other people.



# Children and Youth

## THE KING'S SERMON

In honor preferring one another.—Romans 12:10.

IT is a fact that His Majesty, King George, a short time ago actually preached a sermon and it is one that will not readily be forgotten. He did not choose a text, nor did he even say a word. Though he did not announce a text, yet the text as given above is the one upon which the sermon was preached. It is not always necessary to speak when preaching, although that is the usual custom. A sermon may be acted and it was after this fashion that the King preached.

Even our young people must have been deeply concerned about events in Europe and followed with interest the efforts of Mr. Chamberlain to avoid war. Following his visits to the seat of trouble and his conferences with Mr. Hitler, he was given a rousing reception by the British people and of course the scene of the demonstration was London and the exact place, Buckingham Palace. All the people of Great Britain could not join in this demonstration, but the throng that surged about Buckingham Palace expressed the feelings of all. The one in whose honor the demonstration was made appeared on the front gallery of the Palace where the King and Queen usually appear when the populace clamors to greet Their Majesties. It was on this occasion that His Majesty preached and it was a very short sermon, but one that greatly pleased everybody. The king's rank is such that whenever he appears all others, of whatever degree, give place to him. On this occasion, however, His Majesty changed that order and graciously withdrew to the side so that his servant, the Prime Minister, should stand out before the people to receive their acclaim. Thus did King George by example preach a sermon on

In Honor Preferring One Another.

—R.

## THE STORY OF THE POUNDS

THIS, which was one of Jesus' stories, may be found in the 19th chapter of Luke, from the 12th to the 27th verses. It is about a nobleman who went into a far country and just before leaving called his ten servants and handed to each one pound which he was to put to the best use until the nobleman's return. You know the rest of the story, how that several of them reported, one having put the pound to use it had gained ten pounds, another five pounds, and then there was one who was very careful about this money and laid it by in a napkin and was thus able to return

it when called upon. Jesus had high words of praise for those who had put the money to such good use that it brought returns and He had only words of severe blame for the man who did nothing with the pound entrusted to him.

Just a little more than fifty years ago a minister in The Presbyterian Church in Canada had this story enacted in his own church and we shall allow him to tell the results as he reported to the Children's Record half a century ago:

"Last January I got 100 new cents from the bank and gave one to each scholar in the Sabbath School, with which to earn money for missions (Mr. Goforth's) the other half to be disposed of by vote of the scholars for some other missionary object. I subsequently gave the children some hints as to how money might be made and spoke to them on the Parable of the Pounds, Luke 19:12-27.

"Very quietly the scholars went to work, and little beyond a very gentle hum of industry was heard of the coins until the close of the year. The understanding was that the proceeds should be handed in at the time, accompanied by a written account of how the money was made. I promised that the children's names should not be revealed, so that the narratives were quite frank and full.

"An envelope was supplied to each scholar the Sabbath previous to the Christmas entertainment, with full directions for the return of the money and the writing of the narrative printed on the back. The collecting and opening of the envelopes and the reading of the accounts of how the cent had been used, formed a large part of the program of the meeting, and proved not by any means the least interesting part. Some returned the cent unimproved; by far the larger portion had profitably employed it, with the result of a total of \$52.50 from the eighty-two envelopes gathered in. The contents varied from the single cent to \$5.00. There were many, some of them very little children, who reached \$1.50, and a few from \$1.50 to \$2.50. One and all appeared delighted to have had a share in earning so large a sum with so small a capital.

"The methods employed were many and ingenious. In some cases the utmost diligence must have been used all through the year. Some little ones had invested their money in material for pop-corn, taffy, or candy, realizing by repeated manufacture and sale a good sum.

"A boy had bought lettuce seed and sold the lettuce for 25c and had then bought cabbage and cauliflower, selling the vegetables for \$1.00.



"A little girl wrote: 'Bought corn and popped it and sold at 5c; bought more corn and sold it. Then I bought thread and hemmed handkerchiefs, then I bought some linen for 10 cents, and wiped dishes for mother, for which she paid me 1c a day. I earned altogether \$1.50, which I hope you will please take and send to the missionaries from a little girl seven years old.'

"Another scholar laconically says, 'By crocheting I earned \$1.00.'

"Another 'bought a spool of thread, did crochet work, took money received for that and bought paper to make snowballs which I sold for 25c a bunch of four; sold six bunches'.

"A very little girl, after several minor transactions 'bought a geranium and slipped it and sold the plants for 75c'.

"Another quiet young child made paper roses, poppies, snowballs, parasols and hollyhocks, netting in all \$1.00. Another little girl added to paper flowers, paper owls which brought a handsome sum.

"Many of the girls did quite a traffic in paper flowers, especially as the Christmas season approached.

"An ingenious boy, after making 82c with paper flowers, etc., put his earnings at interest for six months, making them \$1.00 in all.

"Several of the girls earned money by knitting, making lace, pincushions, etc.

"A small boy bought some potatoes, 'grew them' and, having sold them and lent the proceeds till the end of the year, had in all 50c.

"Another, of about the same age, after having made his cent grow into five, bought with this the sweet peas that had grown in the garden, shelled and packeted them, and sold them for 10c a packet; and 'by buying cheap and selling at a fair price, realized \$1.50'.

"A larger boy bought flowers and made bouquets, then bought a quantity of old newspapers and sold them at the furniture factory at a good profit; then bought blacking and polished 'the family boots at 1c a pair' earning by this last industry \$1.82, and \$2.50 in all.

"A girl after having made and sold various articles to the value of 75c 'invested the 75c in a real, live hen and one dozen pure white baby hens. Then after paying for feed for my live stock, I sold the lot, realizing \$2.16'.

"A young girl, who made in all \$2.50 in addition to other methods, bought thread and hemmed handkerchiefs for one cent each.

"One of the older boys began with a single sheet of paper, out of which a lamp

was made, which sold for 5c. This bought some hollyhock, which he cut with a jig saw into a fancy wheelbarrow, selling it for 50c; more fretwork was made and disposed of, and \$1.50 was received for a 'combined revolving and sliding ash sifter' which he invented and constructed, and the materials for which were purchased with a portion of the profits previously made. His envelope contained \$5.00. Several little ones laid up small sums earned by running errands and handed them in. One picked watercress and sold it. There are many other interesting things in the narratives, but I have already trespassed heavily upon your space. I add but one extract more. It is from an ingenious 'Autobiography of a Talent'. 'I fell into the hands of a little girl who took me home and changed me into some velvet pincushions which she sold for 60c. Five cents of this amount she gave her mother for green baize, white flannel and yellow silk, with which she made pen-wipers. These she sold for two cents. With five cents she bought paper and wire and made paper flowers, which she sold for 30c. So I, who last January was a shining cent now appear as \$1.00 and am about to be divided, half of me to go to my friend, Mr. Goforth in China, and the other half to some other mission field. So ends my career in Canada.'

"My only apology for troubling you at such length with seemingly petty details is that the account given may afford hints to young people elsewhere. I shall be more than gratified if the experiment, which has worked so well with us, shall prove even more successful in other places. It can be productive only of good to have the children's hands busy in earning money for our Master's cause. Their willingness to work and save is a lesson to us all."

### RALLY

The 17th Young People's Rally of the Halifax and Lunenburg Presbytery of the Presbyterian Church in Canada was held in the Presbyterian Church, Musquodoboit Harbour, September 5, 1938. Two sessions were held, one in the afternoon and one in the evening, the President, Mrs. Thelma White, of Noel Road, being in the chair, and directing the service of worship.

The address of welcome was given by Miss Colbert of Musquodoboit Harbour, and was responded to by Rev. Mr. Kincaid of Noel Road. The afternoon meeting was taken up with business, after which the Rally adjourned to a sports program under the direction of Rev. Mr. Kincaid, Ralph Kane and George Cameron. This was much enjoyed by all, honors being very evenly divided, and at its close a delicious supper was served by the ladies of Musquodoboit Harbour.



The speaker at the evening meeting was Rev. Murray Fraser, St. David's Church, Springhill, who gave a very interesting address on the theme of the Rally, which was Christ's Builders.

Dean Y.P.S., with an attendance of 90%, was entitled to hold the Ritchie Bell Trophy for attendance for another term.

The following officers were elected: President, Arthur Jardine, St. David's, Springhill; Vice-Pres., Thelma White, Noel Road; Sec.-Treas., Jean Robb, St. David's, Halifax; Executive, Malcolm MacKenzie, Dean, Audrey Rockwell, St. James, Truro.

#### Announcements

Miss Harriet Christie, B.A., of Owen Sound, has been appointed as Girls' Work Secretary of the Ontario Religious Education Council. Miss Christie has had wide experience in local church work and as a director of girls' camps and in the service of the Y.W.C.A. in London. Miss Christie succeeds Miss Eunice Tyhurst, who has accepted a position as General Secretary of the Y.W.C.A., Ottawa.

### INTERNATIONAL S. S. LESSONS

#### LESSON—OCTOBER 16

##### Reverence for God

Exodus 20:7; Matthew 5:33-37; 12:33-37

Golden Text: Our Father which art in heaven, Hallowed be thy name.—Matthew 6:9.

#### LESSON—OCTOBER 23

##### Our Day of Rest

Exodus 20:8-11; Luke 13:10-17

Golden Text: Remember the Sabbath day, to keep it holy.—Exodus 20:8.

#### LESSON—OCTOBER 30

##### Personal Rights and Where They End

(International Temperance Sunday)

Ecclesiastes 2:1-3, 10, 11; Romans 6:17-23; 14:21

Golden Text: What then? shall we sin because we are not under the law, but under grace? God forbid.—Romans 6:15.

#### LESSON—NOVEMBER 6

##### Honoring Our Parents

Exodus 20:12; Luke 2:46-52; John 19:26, 27; Ephesians 6:1-4

Golden Text: Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12.

### OUR CHURCH CALENDAR

#### Vacancies

Amos, Dromore, Ont., Mod., Rev. M. G. Court, Holstein, Ont.  
Avonmore, Ont., Mod., Rev. W. Ross, Moose Creek, Ont.

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Brampton, Ont., Mod., Rev. J. A. Mustard, 265 Havelock St., Toronto.

Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.

Brockville, Ont., Mod., Rev. N. A. MacLeod, D.D., Brockville, Ont.

Burgoyne and Dunblane, Ont., Mod., Rev. A. H. Wilson, Paisley, Ont.

Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.

Erin, Ont., Mod., Rev. George Aitken, Caledon East, Ont.

Harrington and Burns Zorra, Ont., Mod., Rev. A. A. Hare, St. Mary's, Ont.

Kamloops, B.C., Mod., Rev. J. Alan Munro, Chilliwack, B.C.

Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.

Leamington, Ont., Mod., Rev. Dr. H. M. Paulin, Windsor, Ont.

Lindsay, Ont., Rev. John Kennedy, Sonya, Ont.

London, Ont., Knollwood Park, Mod., Rev. John McNair, D.D., 8 Christie St., London, Ont.





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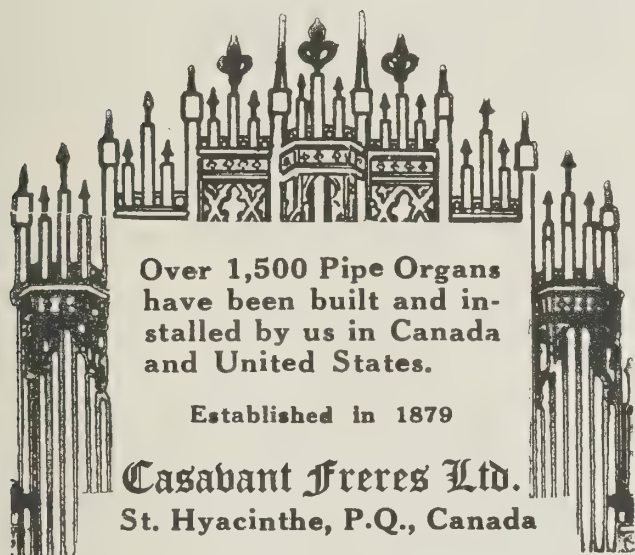
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Our actions are determined by the whole trend of life.

No attainment sets a man above the need of human help.

An honorable defeat is to be preferred to a mean victory.

Of the worst that could befall us proves to be the best.

The grace of the rich jewel, knowledge, is lost in concealment.

A sunny disposition gilds the edges of life's blackest clouds.

Some regard a supernatural faith as the essence of all unreason.

To be ignorant of their ignorance is the malady of the ignorant.

With faithfulness comes the spirit not of fear but of a sound mind.

There is virtue in driving on through dark days at your honest job.

Associate reverently and as much as you can with your loftiest thoughts.

No soul is desolate so long as there is one whom it can trust and respect.

What you have to do to-morrow, do to-day; what you have to do to-day, do now.

God is always inviting our acceptance of His help.

Goodness must have some edge to it, else it is none.

It is one thing to be tempted, another thing to fall.

In temperance there is ever cleanliness and elegance.

Grief counts the seconds; happiness forgets the hours.

We may be as good as we please if we please to be good.

Good humor is the health of the soul, sadness its poison.

Virtue itself often offends when coupled with bad manners.

It is no kindness to lend money to a professional borrower.

Imitation forms our manners, our opinions, our very lives.

Temperance is the preservation of divine order in the body.

Quarrelling and backbiting are not compatible with good work.

Do the thing you fear to do and the death of fear is absolutely certain.

A rule of social conduct: Agree to differ, resolve to love, unite to serve.

Beware of desperation. The darkest day, live till to-morrow, will have passed.

He who loves goodness harbors angels, reveres reverence, and lives with God.

We cannot mend a selfish life with a patch from God's full salvation.

Real aristocracy is not that of wealth or station but of love and service.

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THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIII

TORONTO, DECEMBER, 1938

No. 12



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# The Presbyterian Record

VOL. LXIII.

TORONTO, DECEMBER, 1938

No. 12

## Christ and a Better World

**I**T is proper to ask if there is a connection here of the nature of cause and effect. Is the world better because of His coming? Some looking abroad and contemplating the armed struggle in which nations are engaged, the threats of more terrible conflicts and other greivous ills from which humanity suffers, would hesitate to answer in the affirmative, and conditions undoubtedly induce depression and discourage hope. These matters however do not occupy the whole field of vision, and now that the Christmas season is near, when we shall commemorate His coming, it will be illuminating and encouraging to consider what history has to say in reply to the question.

Does that period of almost 2000 years since His advent contrast with the world before in spiritual health and happiness, and is the difference attributable to Christ?

Millions answer that question in the affirmative and hence the rejoicing the world over.

If it be said that this joyous celebration is the fruit of custom, then, whence the custom? And if it be contended that these festivities are not consciously related to Christ, but that they are worldly, secular, social, then, whence the kindness that pervades society at this time and the lavish ministration to the joys of children so marked a feature of Christmas?

The world before His coming needed change. In every aspect it seemed to be in the worst condition possible. In Paul's letters, in the literature of the times, in the character of Roman emperors and potentates, in the revelation of buried cities, is found evidence of profligacy, bestiality, inhumanity, and horrid cruelty almost unbelievable. There were good men in those days, but evil was rampant.

It was predicted of Christ both before and after His coming that wonderful and gracious influences might be expected to flow from Him. He was declared to be "a light to lighten the Gentiles and the glory of His people Israel".

His manner and teaching were calculated to revolutionize, though by peaceful method. In person He was pure, for never was fault found in Him, and He was the impersonation of benevolence, for He "came not to be ministered unto but to minister."

As a teacher He reversed the world's maxims and proclaimed that love was the highest law; and he assured men that, if to shake off the bondage of sin was to them impossible, it was possible through the power that He the Son of God would impart.

To one who questioned His claim to be the Messiah He answered, "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In the early centuries the pure life, the noble and fearless protest, and the

(Continued on page 357)



## THE CHURCH IN THE MODERN WORLD

Rev. Hugh Thomson Kerr, D.D.,  
Pittsburgh, U.S.A.

The second address before the Synod of  
Toronto and Kingston.

"Christ loved the church, and gave himself up for it . . . that he might present the church to himself a glorious church."—Ephesians 5:25, 27.

**D**URING the past year a new emphasis has been placed upon the position and influence of the Christian Church in the modern world. First of all the attention of all nations has been focused upon Germany where the Christians are undergoing tragic persecution. All other organizations, the universities with their fine traditions, the fraternal orders, the fraternal societies have bowed the knee to the image that national socialism has set up, but the Christian Church has said, "No, We will not serve thy gods. God alone is Lord of the conscience." There has also been an emphatic emphasis upon the Church, growing out of the World Conferences held at Oxford and Edinburgh, when the representatives of the ancient church of the East and the more modern churches of the West met to consider the obligation of the Church to the situation we are facing to-day. A new interest for the Church is manifest.

One thing is made clear and that is the Church has a function to perform all its own. No amount of social welfare work or humanitarianism can take the place or exert the influence of the Church, for the Christian Church represents Christ and heralds the Gospel of the New Testament.

It seems, however, to be the consensus of opinion that the Church is not having the success it ought to have. Its back is to the wall. Of course this has always been true for Christianity has always had to fight for its life. If we knew history better we would realize that there have been darker periods in the life of the Church than we have ever experienced. It has again and again been all but driven from the field, as it is to-day in Russia. Explanations that do not explain have been given for this situation. Sometimes it has been asserted that there has been failure in the proclamation of the essential Gospel and sometimes it is stated that people have failed to comprehend the message.

There are in the main two classes which constitute the objective of the Church's evangelistic effort. The first group is the critics of the Church. They live under the shadow of the Church, but they do not enter. They salute, but they do not speak. Their names may be on the reserved roll of the Church but it is many years since they attended a service or contributed to its support. Their interest in the Church is purely

critical. They are out of sorts with the Church's creed, its ecclesiasticism, its dogmatism, its missionary policy. They pass harsh judgments. This group of critics is rapidly increasing and is composed of members of the laboring class and the intelligentsia, some are students, some professors. They belong in the professions of medicine, law, engineering, education. Many of these men and women are among our best citizens. They support the forward looking social programs of their community. They are eager for political and educational reform. They are on the side of the upward swing of society. They are honest and sincere, and intellectual integrity is their guiding star.

The second group is the pagans. They are outside the Church. They have no interest in the Church. They do not even deign to criticize it. They ignore it. They get along without it. They are secularists rather than pagans, for paganism had religious passion. They reply to all invitations to identify themselves with the Church that they see no need. They get along very well without it. They do not need to pray. If they are in need they ask themselves or the government. To them the Church is irrelevant, superfluous. There is advantage in this outspoken indifference. It is morally honest. It saves the Church from fighting shadows. It has been said that "as many people go to Church to-day as used to want to go." That is all to the good. There is little use of people going to Church who do not want to go, and people are saved from hypocrisy because no social stigma rests upon people who to-day set the Church to one side.

These are the two groups which the Church is failing to evangelize. What is wrong? There is, of course, something wrong with people whose religious sense has atrophied. The straight thinking of the saints cannot be ignored. It is a fact that the world as we know it "lieth in wickedness." We are dealing not alone with intellectual but with moral inhibitions. This is why a rationalized religion is always an ineffective religion. The tragic sense of life is a fact. Sin is a reality and men in all ages have exchanged the truth of God for a lie. There are people who are out of sympathy with the things the Church stands for. It is idle to say that men will flock to the Church if there is finer music, better preaching, fewer churches. The Church stands for a certain definite interpretation of life, of death, of the world, and there are people who do not like that interpretation. The Church stands for the interpretation of life in terms of the Cross, of death in terms of the judgment, of the world in terms of the Fatherhood of God who is over

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(Continued from page 355)

indomitable steadfastness of His followers overcame some of the grossest and most terrible evils of their time.

To-day, due to the fidelity of His followers to His last command and to the spirit created in them by Him, the name of Christ is known throughout the world, and the fruit of His coming is seen in changed lives, in transformed communities, in schools, hospitals, homes, in the abolition of slavery, in honor to womanhood, in ministration to the lepers and outcasts, and the growing desire for peace among nations. Let us meditate on these things and not only will hope be revived but we shall be led to carry on more earnestly His beneficent mission.—R.

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5. At what stage have we arrived in our negotiations with the United Church with respect to that section of the United Church of Canada Act dealing with the name, The Presbyterian Church in Canada?
6. What is the next step to be taken in that connection?
7. Who was our first delegate to the General Council of the United Church of Canada?
8. Who is the latest addition to our staff of missionaries in the Bhil field?
9. Who delivered the sermon at the Synod of Toronto and Kingston on the Text, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it?"
10. To which of our congregations does the present Prime Minister of Canada belong?

It has been said the Record, the monthly magazine of our Church, is not fully and attentively read by all of us who take copies of it. How have you fared in the attempt to answer the above 10 questions? Allowing yourself 10 marks for each you will arrive at a percentage which will tell you how familiar you made yourself with the contents of last month's Record. The answers are all in its pages.

WILLIAM BARCLAY,

Budget and Stewardship Convener.



(Continued from page 356)

all and in all. It stands for a definite revelation of God in history, and men and women who have assimilated a theory of inevitable evolution cannot be in sympathy with God making His approach to the world at a definite date in time.

On the other hand that there is and always has been something wrong with the Church you and I know. But the true Church is the Church we do not know. That Church is invisible. It is the Church God knows. The Church is not an organization, or a building, or an institution. It is a group of Christians. It is the fellowship of the faithful. If a man is a hypocrite, insincere, inconsistent, he has neither part nor lot in the Holy Catholic Church, and we waste our time defending the Church because of him. It would be well if the true picture were placarded for all to see. It would be colored by such touches as these: "The church is subject to Christ", "Christ also loved the church, and gave himself up for it . . . that he might present the church to himself, a glorious church . . . that it should be holy", "Christ is the head of the body, the church", "Feed the church of the Lord which he purchased with his own blood". Here we have language that has little meaning to the critic and the pagan. This is not the Church they know. This is a Church which is a fellowship, a family of men and women and little children to whom Christ is everything. He is their life, and in Him they have found both unity and security. They have been redeemed by a blood transfusion more subtle than that which is known to any science.

What, then, can the Church do in the light of the situation which the modern world presents? It can do two things.

First of all, it can simplify and clarify its message. Professor Dodd, the distinguished New Testament scholar of Cambridge, has made a notable contribution to our understanding of the evangelistic content. He says, and the evidence bears him out, that there was in the Early Church a clear distinction between preaching and teaching. Preaching was evangelism. Teaching was ethics. Preaching included the proclamation of the facts regarding the life, death, resurrection, and living presence of the Lord Jesus. It was the heralding of the Christian revelation, the "given" thing in the Christian faith, and it was the faithful proclamation of this preaching which added daily to the Church such as were being saved. The teaching, on the other hand, was the ethical implications of Evangel, and it is Dr. Dodd's opinion that the preaching of to-day partakes more of the teaching standard than the preaching, of ethics rather than of evangelism.

When there was danger of division in the Early Church and the matter was referred

to the first Church council, the presiding officer spoke these words, "Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God." The English is too weak to express the thought. What St. James said was that no fresh difficulties, no unnecessary hindrances, "no unexpected annoyances", should be put in the way of those whom we are seeking to evangelize. The path must be plain. The word must be sure. The trumpet note must be clear. Is it clear? The editor of *The Christian World* (London) says it is not clear. He has had wide experience listening in. This is what he says: "The note that I call false is the note of a preaching which fails to make it clear that Christianity stands for Christ; Christ central; Christ supreme. It is the note of a preaching that stands for many noble things but not clearly enough for the supreme thing. It stands, maybe, for high-minded politics; it stands for a noble indignation against social wrong; it stands for a high morality; it stands for a spiritual interpretation of things as against a materialistic one. All is admirable until you challenge it with the question: 'Supposing we accept all this, must we also—and why must we—regard Christ as indispensable to our thought and our life?' The note that I call false is the note of a preaching which hesitates in giving an answer to this question. I am wondering how a church can continue to live if, in an age in which there are plenty of organizations which stand for highminded politics, for noble indignation, for high moralities, for a spiritual interpretation of things if in such an age it does not speak as though its message were supreme, unique, indispensable! Not a thing to be proposed as useful, extra, but to be preached as an absolute necessity."

The false note in preaching is when His name is not heard in the music and His cross is left out of the message. Both the critic and the secularist respond in some degree to Him. It is His fascination which is the miracle of the age. The world about us is passing away, yet He abides. He is, in the words of H. G. Wells, "too big for our poor hearts" and we seem to be no nearer to His high standard than were the people to whom He first appealed. It is still true that when He is lifted up all men are drawn to Him. In Him is found the true unity of the Church and to Him men will always turn. Has not one of our modern philosophers called the need of redemption which formulates the desire, "What must I do to be saved?" the S.O.S. call of humanity? Sooner or later man comes face to face with himself and when he does Christ the Lord is within call. Did not Sadhu Sundhar Singh say when he first found Christ, "It was like meeting my father after a long absence." Did not an African woman say to the missionary, "I always knew there



must be a God like that." Christ is Himself the Church's one and only asset. When Leonardo painted the Last Supper he made Christ central. Would that in every Church the thought of the people was focused on Him only and always!

The second thing the Church can do is to magnify its fellowship. There are two words in the New Testament for the Church, *Ecclesia* and *Koinonia*. *Ecclesia* means those who are called out—out of the world into a new order. *Koinonia* means the fellowship, the Christian community, the beloved society. The world called those who belonged to it "a third race". It is Christ and Christ alone who makes possible the common life which we call the Church. Christians live their lives "in" Him. Those who in the familiar but often forgotten language of St. Paul are "in Jesus Christ" are all one. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." The Early Church was radiant in the light of this new fellowship. "The multitude of them that believed were of one heart and soul . . . and all that believed were together . . . and day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people," No wonder the spirit of evangelism was upon such a Church. The record closes with the words, "And the Lord added to them day by day those that were being saved."

What the world is eagerly seeking after, the Christian Church supplies. What is the world seeking? It is surely with one heart and soul seeking security, fellowship, a perfected society. Russia calls it Communism. Germany calls it National Socialism. Italy calls it Fascism. Japan calls it The Spirit of Japan. There is agreement as to the goal but there is no unity as to the path leading thither. The liberals of our own land who have been prophets of a new heaven and especially of a new earth have created a vocabulary that has now the headlines, "Social Security", "Economic Justice". Sometimes the words have merely an economic flavor and sometimes they are colored with religion. It is the Kingdom of God, or the new social order, or industrial democracy. It is the confession of our age, however, that we must find fellowship, comradeship, in the acknowledgment that the good of each must be the good of all. The Early Church achieved this new order. They created a fellowship, a brotherhood, a community, a society, which was the wonder of the world, and called forth a vocabulary, the content of which had to be filled in by life. This fellowship is largely lacking in the modern Church. A discerning writer has said that a city church is made up of people

who do not know one another and do not wish to know one another, whereas a country church is made up of people who do know each other and are sorry they do. There is nothing winsome about such churches. The Church that can create the warm atmosphere of sympathy, of good feeling, of common interest is the greatest evangelistic influence possible. People are drawn into such a fellowship.

It will be through the Christian society that the new social order must come. From this point of view the prophets of the new day have been too individualistic. They have ignored the Christian fellowship and sought to establish a secular brotherhood in a world that owes no allegiance to Christ. They have gone direct to pagans and critics of the Church seeking to make the Sermon on the Mount operative in a secular society. There have been clergymen and Christian workers on fire for social righteousness who have failed to achieve their objective within the Christian community, and yet who hope to establish it in the world. The hope of a Christian fellowship is the hope of a world fellowship, and if we cannot achieve peace, unity, co-operation within the Church, how can we expect to accomplish anything among people who have no Christian loyalties?

The Church enters the warmer atmosphere of a true community life, where we bear the burdens of others, and there is identification with the joys and failures of our fellows. The attractive power of such a Church will soon be evident and this can only be done where Christ is the unifying center, the object of our adoration. When the Christian community achieves this end it will not fear the encroachments of Communism or the challenge of a secular Nationalism. In a recent volume of sermons by an evangelical Scot, the truth is thus plainly set forth: "To save men; to save society; to banish disease and sin; to dethrone vice and selfishness; to overthrow the Kingdom of Satan and bring in the realm of God; to mediate the riches of God's salvation to a perishing world; to make the Kingdoms of the world the Kingdom of God and of His Christ;—these are the things that supremely matter. If the Church were a redemptive fellowship of men and women, bound together to achieve these ends, to express the mind and will of Christ alone, to make His purpose of world regeneration effective and all prevailing, then all lovers of good life would rally to her standard. At least the last shred of excuse for holding back would be torn from the Church's detractors. If there be any reality and substance in the reasons usually put forward by this class for refusal to shoulder the Church's burden, then a revitalized Church with Christ's Spirit and purpose glowing at the heart of it would



compel such men's respect and allegiance. Such a Church could no longer be judged by them. She herself would be their judge."

One thing more. It is through fellowship, the fellowship of Christians in the family, the group of the Church, that grace is mediated. It is always so. Life comes from life. It is so in art, in education, in science, in literature, and in religion. It is the Christian society that holds in its keeping the responsibility under God for the redemption of men. The antithesis of a personal and a social gospel is false. It is untrue. Grace is conveyed through the channels of the Christian community. Ask yourself if this is not true. How did your life come into the channel of the Christian life? Think through your own experience and you will discover that this is so. It was from some contact with the Christian community that Christ was born again in you. It must be so. It is only from life that life comes. The Church is the bridge between the generations.

"An old man travelling a lone highway,  
Came at evening cold and gray  
To a chasm deep and wide,  
Thru which there flowed a sullen tide.  
The old man crossed in the twilight dim,  
For the sullen stream held no fear for him,  
He turned when he reached the other side  
And built a bridge to span the tide.

'Old man!' cried a fellow pilgrim near,  
'You waste your strength with your build-  
ing here;  
Your journey will end with the ending day,  
And you never again will pass this way:  
You have crossed the chasm deep and wide,  
Why build a bridge at eventide?'

And the builder raised his old gray head,  
'Good friend, on the path I have come', he  
said,  
'There followeth after me to-day  
A youth whose feet will pass this way.  
This stream which has been naught to me  
To that fair-haired boy may a pitfall be;  
He, too, must cross in the twilight dim.  
Good friend, I am building this bridge for  
him'."

#### The Circuit Rider

The name recalls the Methodist home missionary of early days who made his arduous journeys upon horseback. The record of a notable pioneer in the United States, Bishop Francis Asbury, as recorded in an exchange, would almost make an automobile blush when conditions are compared:

"Greatest of all circuit riders, he rode 270,000 miles in fifty years, preached 16,000 sermons, ordained 4,000 preachers, held 224 conferences, and saw American Methodists increase from 1,000 to 211,000."

#### THE PRESBYTERIAN RECORD

This is the time for renewal of subscriptions. Would all concerned, Sessions and local Record Secretaries, act promptly and do their utmost to put into effect the Assembly's instruction, The Record in every home. Let there be a marked advance this year.

The rate for 6 copies and over to one address is 40 cents a year. See articles in October and November numbers.

#### REDUCED FARE CERTIFICATES FOR 1939

The following information has been forwarded from the Canadian Passenger Association, Montreal:—

In order to avoid unnecessary correspondence, delay and confusion, it is requested that applicants proceed as follows:—

1. A holder of a 1938 certificate should use card form contained therein in making application for 1939 certificate.
2. A new applicant must file application on Canadian Passenger Association Form 75-E, certified as required therein.
3. Each application for new or renewal certificate must be accompanied by Express Money Order for \$2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.
4. Applications should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winnipeg, Man.
5. Applications should be sent in early, in order to secure the issuance of the new certificates before January 1st, 1939.
6. Ministers of our Church who do not hold Certificates, but desire to secure them for 1939, may obtain application forms by writing to undersigned.

J. W. MacNamara,  
Clerk of Assembly.



## SOJOURN IN SCOTLAND

Rev. James Fleming

Mr. Fleming, minister of Geneva Church, Chesley, Ont., spent two months in the Old Country. Upon the first Sabbath after his return he was greeted with a very large congregation and was warmly welcomed.

**M**Y two months' visit to Scotland this summer is one which will not readily be forgotten. After an absence from the homeland of nine years, one could see that great changes had taken place during that time. The large number of houses which had been erected and the many in process of completion, together with the three hundred and fifty thousand still to be erected, all go to show the tremendous activity in providing new housing accommodation which will greatly relieve the slum conditions and give most people their own front and back door, together with enough space for the lawn and the garden. No one can visit the old land to-day and not be convinced that socialization is no longer a dream, but a reality.

Brick-layers and carpenters, only skilled workmen however, are now in much demand to meet the need of this immense building project.

Again, agriculture was showing up well with one of the best wheat crops in years though, owing to a very damp season, there was some difficulty in harvesting.

The Empire Exhibition in Bellahouston Park, Glasgow, is the centre of attraction this year. What an immense area utilized for this great sight, its great avenues, large pavilions owned by the various colonies and dominions of the Empire with their wonderful exhibits, as well as the pavilion owned by Scotland with its many and varied exhibits, all go to show visitors that truly we are a great Empire, with abundant natural resources, great in engineering skill, and well equipped to meet industrial requirements. Yet, there is another exhibit, which perhaps some would not expect to see, and most necessary to show why Britain is able to stand the storms of life. It is the Church of Scotland Pavilion. There can be seen maps of Scotland showing the work of the Church among people of every class and industry. Also the map of the world, showing the work of the Church in other lands. Then there was that part of the pavilion in the shape of a church building, which was furnished with comfortable but plain church furniture. Services were held each day, Sunday excepted, as the Exhibition was closed, forenoon, afternoon and evening, and usually the edifice was well filled with worshippers.

In September when Queen Mary was spending ten days' vacation in Scotland, residing at Holyrood Palace, she visited the exhibition three times and was so impressed

with its magnificence and grandeur that she gave her household a day off to visit the exhibition and paid all their expenses.

While my visit to Scotland was a pleasant one, yet the week of September 25th will never be forgotten. That was the week that Britain was on the verge of war. Perhaps she will never be nearer than she was then. In Glasgow, trenches had already been dug to accommodate two hundred thousand people in the event of air raids. In my own home town, five miles east of Glasgow and within less than a mile from the old home, trenches were being dug, anti-aircraft guns were mounted over steel works, etc., gas-masks were being issued by the thousand; air-raid precaution volunteers were called to be ready at a moment's notice when the air-raid sirens would announce the approach of the enemy. All owners of vehicles were to be ready to rush the wounded to special hospitals. All this made us feel that war was near. Yes, Britain was never nearer war than she was that week. Many of you would read of the missions of Prime Minister Chamberlain to Germany along with the French delegations to consult with Herr Hitler over the possibility of averting war and solving the problem by consultation. The first visit of the Prime Minister was severely criticized, but when he made the second visit after conferring with France and Czechoslovakia upon the wishes of the Fuehrer and returned with the news that the Fuehrer demanded more concessions, the Prime Minister was warmly received; but the indignation of Britain was strongly roused against Hitler for his change of mind and doubts were cherished as to his sincerity in declaring his wish to maintain peace.

However, on Monday, Sept. 26th, Mr. Chamberlain, as a last effort to preserve peace, sent Sir Horace Wilson to Berlin with a personal message to be delivered before the speech Herr Hitler was to make in Berlin that night. The French Ministers entirely approved this initiative and issued a communique to that effect. The letter pointed out that the reception of the memorandum by the Czechoslovak government and by world opinion was in accordance with the expectations already expressed to him. The Prime Minister also in that letter proposed a settlement by negotiation rather than by military force, and suggested immediate discussions between Germans and Czechoslovak representatives in the presence of British representatives. That afternoon Sir Horace Wilson delivered the letter to Herr Hitler, who listened to it, but expressed the view that he could not depart from the procedure of the memorandum, and felt that another conference would lead to "further procrastination".

On the morning following his speech at Berlin (Tuesday evening) Sir Horace Wil-



son resumed conversation with Herr Hitler and finding his mind unchanged, Sir Horace repeated, on Mr. Chamberlain's instructions, and in precise terms, what would be the terrible consequences of any action.

Then there was that final letter from Mr. Chamberlain to Hitler. Its contents were as follows:

"I feel certain you can get all essentials without war and without delay. I am ready to go to Berlin myself at once to discuss with you arrangements for transfer with you and representatives of the Czech government and representatives of France and Italy if desired. I feel confident we can reach agreement within a week. However much you distrust the Czech government's intentions, you cannot doubt the power of the French and British governments to see your promises carried out by Czechoslovakia. I have stated that publicly and it shall be so carried out. I cannot believe that you will take the responsibility of starting a world war which will end civilization for the sake of a few days' delay."

At the same time, Mr. Chamberlain sent a personal message to Signor Mussolini asking him to be represented at the proposed conference. To this request Mussolini agreed and sent instructions to the Italian Ambassador in Berlin asking Hitler to accede to the request of Britain and postpone mobilization for twenty-four hours in the hope of finding a peaceful solution. To this request from Mussolini, Hitler agreed, and Mr. Chamberlain was invited to meet him at Munich on Thursday morning, Sept. 29th.

While that conference was going on, churches were open and crowds of people were there spending seasons in prayer to God seeking His intervention in those terrible moments. Then at 1.30 a.m., Friday, Sept. 30th, came over the radio the news that the problem had been solved, an agreement was made and war averted. That same morning before returning to London by plane, Mr. Chamberlain and Herr Hitler both signed the following declaration:

"We, the German Fuehrer, and Chancellor, and the British Prime Minister, have had a further meeting to-day and are agreed in recognizing that the question of Anglo-German relations is of the first importance for the two countries and for Europe. We regard the agreement signed last night and the Anglo-German naval agreement as symbolic of the desire of our two peoples never to go to war with each other again. We are resolved that the method of consultation shall be the method adopted to deal with any other question that may concern our two countries and we are determined to continue our efforts to remove possible sources of difference and thus to contribute to the assurance of peace in Europe."

And so the matter lies for the time being. But the Old Country has not slackened the building of her defences. The trenches already dug are being preserved, the anti-aircraft guns are still in their places in case of emergency. From various parts of the Empire came the assurance of support in case of war and, if that day comes, those immortal words of Nelson, "England expects every man this day to do his duty", will not meet with response only in the Home Land but in this country and in all other parts of the Empire, and that duty will be done and done well.

## CZECHOSLOVAKIA

### The Church Situation

Dr. Adolf Keller, Geneva

PRAGUE is a sad city to-day. When I came down three days ago with the airplane from a sunny sky into the darkness of the streets of Prague, I felt at once the changed atmosphere. The Hradshin is shining as ever. Saint Nepomuk is still standing on the ancient bridge. Life goes on as always. But one feels a deep sadness and bitterness looming over the Czech people like a sombre cloud. The national disaster is hanging over them, all classes, rich and poor, and the Churches feel it too.

At least those which are remaining. Three Churches have been ceded with Czech territory, belonging now to Germany, Poland, and likely soon to Hungary. It is the German Lutheran Church in the north, composed mostly of Sudeten Germans. It is a Polish Lutheran group around Teschen belonging now to Poland, and a large part of Reformed Hungarians hope impatiently to go back to Hungary.

The remaining Churches carry a heavy burden. It is the Church of the Czech Brethren, mostly in Bohemia, with 220,000 souls; the Lutheran Church in Slovakia with 450,000 souls and a number of smaller groups like the Moravians, Congregationalists, Methodists and Baptists. They form together a Federal Council of Evangelical Churches, of which actually the Slovakian Lutheran Bishop Osusky is President.

The Church of the Czech Brethren was formed not long ago by a union between Reformed and Lutheran groups of the old Bohemian type. They have a theological faculty in the University of Prague where such well-known Protestant leaders as Professor Zilka, Professor Bednar and Professor Hromadka are teaching. It was hitherto one of the most hopeful Protestant Churches in Eastern Europe, a real nucleus of a growing Slav Protestantism. This Church is now losing ten congregations with eight to ten pastors and a Protestant population



of nearly 20,000 souls, 10,000 of whom have already fled back to Bohemia, where they live as refugees.

The reduction of Bohemia is felt to be a heavy blow for this little Church, not only because they have to take care of thousands of refugees, but because the dismemberment of the former State affects the religious and economic life of the whole Church very deeply. They have to struggle against a feeling of disappointment and bitterness. It must be understood that such bitterness is felt both in political circles and in the Churches.

The financial situation of the Church causes anxiety. Can a little Church carry the burden of thousands of evangelical refugees, pastors with their families, for whom new posts have to be found or created? Then, many Churches are heavily in debt. Small congregations had made a supreme effort to build a church or a chapel after having assembled for years perhaps in a schoolroom or a barn or a garden restaurant. They are proud of their churches, but a debt of about \$400,000 is very heavy.

Care must also be taken if possible for the scattered members of this Church even beyond the frontiers. Eight or ten pastors who had to leave their parishes, now belonging to Germany or Poland, have to be placed. Superannuated ministers have to be supported. The task of the charitable institutions is increasing. Many of the extremely poor students need the help of the Church. For many refugees, members of the Church, a new existence must be built up, and all this with reduced means. The State granted hitherto to the Church about \$50,000, but will now reduce this considerably. Among the refugees and in the poor quarters of Prague there is great poverty. Pastor Lanstjak knows many families in a suburb of Prague where parents and children have but two rooms, and in many instances but one. This church, therefore, facing new conditions requires an addition to its budget of about \$40,000.

From the religious point of view Czechoslovakia is one of the most interesting counties in Europe. It was a country of the Counter-Reformation which, since the fatal battle on the Weissenberg in 1620, suffered perhaps more for the Gospel than any other country, except France. The Roman Catholic Church, which includes a large majority, also among the Sudeten-Germans, realizes evidently the present weakness of the Protestant Church and makes a new effort to win back the masses, especially in Slovakia, where the new government is entirely in the hands of Rome. The Archbishop Caspar in a recent pastoral letter seems to make Hus and the Reformation responsible for the national disaster. The Roman Church has however lost nearly two millions as a result of the liberation movements of the last

twenty years. One million of them formed the National Czechoslovakian Church under the present leadership of Patriarch Prohaska. This Church is a unique synthesis between a nearly unitarian liberalism and a conservative Catholic ritual system whose elements are partly borrowed from the Orthodox Church. Their students attend the Protestant Faculty of the Czech Brethren in Prague, to which some of their own professors are affiliated.

The Protestant Churches or Church groups were living peacefully together hitherto in a Church Federation which has been formed according to the pattern of the American Federal Council of Churches. The German Lutheran Church and the Hungarian Reformed Church did however not belong to this Federal Council whose first President was the beloved Senior Soucek. He had studied in Scotland and had many friends in Great Britain and Reformed circles. His friends and family are thankful that his eyes closed before he saw disaster fall upon his beloved country.

These sister Churches deserve our deepest sympathy and brotherly help. The Churches of Scotland, the Presbyterian Church of England, and Churches on the Continent have already made an effort to show this member of the larger family, the Alliance of Reformed Churches holding the Presbyterian system, that they are not forgotten.

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#### DR. BUCHANAN RETURNS

Dr. Buchanan's movements for some time were quite uncertain on account of the severe illness of his daughter, Ruth. Finally a cable settled his determination to return immediately to India. He left Montreal by the Duchess of York on the 11th, expecting to arrive at Glasgow on the 18th and on the 19th take passage by a P. and O. liner from London, and thus to arrive at Bombay on the 5th of December.

The Doctor's leaving had, on account of his advanced age, all the features of a farewell and those in the offices parted from him with regret for his cheery presence for a very considerable time had been greatly welcomed by the entire staff.

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Jesus commended discipline, introspection and meditation when He said, "Come ye yourselves apart into a desert place and rest awhile."

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Failure after long perseverance is much grander than never to have had a striving good enough to be called a failure.

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Good manners naturally spring from a kindly heart.



## AN ACCESSION TO OUR CHURCH

**T**HE last days of October, 1938, will be long remembered among the Presbyterians of Newfoundland. They marked the consummation of a period of long negotiation, and the beginning of a new era in the history of our Church in "Britain's Oldest Colony". They were days of events quite unprecedented in the life of the country and the Church.

Ever since the beginnings of Presbyterianism in Newfoundland, the most cordial relations have existed between the Congregationalists and the Presbyterians there. Recognizing this fact, Rev. James McNeill, immediately after his induction to St. Andrew's Church, St. John's, in 1935, opened negotiations with Queen's Road Congregational Church with a view to its making application for admission into The Presbyterian Church in Canada as a self-sustaining charge, making it quite clear throughout that his chief motive was not so much to win a new congregation for Presbyterianism as to lay foundations for the erection of a Presbytery of Newfoundland, in order that Newfoundland Presbyterians might have a more vital say in the management of their own church affairs, and, at the same time, become more closely associated with the wider work of The Presbyterian Church in Canada.

The Session of St. Andrew's Church constituted itself a committee to negotiate with the minister and office-bearers of Queen's Road Congregational Church, Mr. R. A. Templeton, Clerk of Session, being appointed chairman of the joint-committee. The result of the negotiations was that at a congregational meeting of Queen's Road Church, held towards the end of May, 1936, it was unanimously decided to continue negotiations, and finally, at a further meeting of the congregation held on March 12, 1937, it was resolved:

"That this congregation of Queen's Road Congregational Church, together with its minister, Rev. J. Thackeray, proceed to apply to the Presbytery of Cape Breton and Newfoundland to be received as a distinct congregation into The Presbyterian Church in Canada."

A petition was accordingly prepared and signed by the minister, office-bearers, members, and adherents. Owing to insufficiency of information no action was taken by the General Assembly of 1937.

In September, 1937, the sudden passing of Rev. Joseph Thackeray was a distinct shock and a great loss not only to his own church but to the life of the colony in general. The pulpit was supplied throughout the winter by local ministers.

At the General Assembly of 1938 the petition was supported by Rev. James Mc-



Queen's Road Church, St. John's, Nfld.

Neill, who did much at the time to awaken the interest of the Church as a whole in the work in Newfoundland. It was granted. Mr. McNeill was appointed Interim-Moderator, and Rev. Wilfred F. Butcher, who had just graduated from Knox College, Toronto, went to St. John's in July to act as pulpit supply.

It was not possible to make any changes during the summer months, but on September 6th the office-bearers of the Queen's Road Church met with the Session of St. Andrew's, and an outline of the various stages of the transition was drawn up and was submitted to Presbytery for approval. On September 20th a meeting of the Queen's Road congregation was held for the purpose of electing elders and managers. The elders were ordained by the Session of St. Andrew's Church on the morning of Sunday, October 9th, and on the following evening the elders and managers met with the Interim-Moderator for an examination of the condition of the affairs of the church with a view to calling a minister. On the evening of October 11th a meeting of the congregation, which had been duly called, was held for this purpose, and it was unanimously and enthusiastically decided to extend a call to Rev. Wilfred F. Butcher. The call was accordingly signed by one hundred members and seventy-nine adherents and despatched to the Presbytery of Cape Breton and Newfoundland, by whom it was sustained at a meeting in Sydney on October 18th.

Anticipation rose in St. John's. On the evening of Monday, October 24th, the young people of St. Andrew's Church entertained those of the Queen's Road



Church, as a gesture toward the new unity between the two congregations, and on the morning of Thursday, October 27th, the Moderator of the Presbytery, Rev. H. A. Doig, and the Clerk, Rev. A. D. MacKinnon, arrived by boat from Cape Breton. Rev. and Mrs. H. J. Scott of Grand Falls, Newfoundland, by train.

That evening public worship was held in Queen's Road Church. After a brief narration, by Rev. James McNeill, of the steps taken by the congregation, the Presbytery, and the General Assembly, there was a brief address by the Rev. A. D. MacKinnon, sketching the doctrinal affinity of the Congregational and Presbyterian Churches and tracing the historical background of the union. The Rev. H. A. Doig then spoke of the future of the congregation and the duties and privileges of its members. Tribute was paid by him and the other speakers to the late Mr. Thackeray, and to his hopes and efforts for his people and for this consummation, for which he had worked so faithfully. The Moderator of Presbytery, together with his co-presbyters, then officially received the Queen's Road Congregational Church into The Presbyterian Church in Canada, naming this church "Queen's Road Presbyterian Church," with the added words "Formerly Congregational", and this they did by extending the right hand of fellowship to the elders and other representatives of the church, and to the minister-elect, the congregation standing. So the Queen's Road Congregational Church was formally received into The Presbyterian Church in Canada, with one hundred and eighteen members and one hundred and three families.

On the following evening, before a large congregation, Mr. Butcher was ordained to the holy ministry and inducted into the pastoral charge of the Queen's Road Presbyterian Church (formerly Congregational). The sermon, by Rev. A. D. MacKinnon, was preached from John 20:21, "As my Father hath sent me, even so send I you". With the ministers of the Presbytery there took part in the act of ordination the Rev. MacDermott, for thirty years a minister in the Congregational mission at Fortune Bay on the south coast of Newfoundland. Rev. James McNeill delivered the charge to the minister, from I Timothy 4:16 (Moffatt), "Watch yourself, watch your teachings, stick to your work. If you do that you will save your hearers and yourself". Rev. H. J. Scott delivered the charge to the congregation, reminding them of their responsibilities. It was noteworthy that this was the first Presbyterian ordination in Newfoundland, and the first ordination ever to be held in the one hundred and sixty-three years of the history of this church.

On Sunday, October 30th, thankoffering services were held in the Queen's Road

Church. In the morning the sermon was preached by the Moderator of Presbytery, Rev. H. A. Doig, while Rev. A. D. MacKinnon preached in St. Andrew's Church. In the afternoon a Young People's service was held in the Queen's Road Church, attended by the scholars, teachers and officers of the two Sunday Schools, at which Rev. H. J. Scott spoke on the theme, "The Man or Woman You are Going to Be."

In the evening the two congregations worshiped together in the Queen's Road Church. The singing was led by the combined choirs, and Rev. A. D. MacKinnon told the story of the Presbyterian Church in Canada from 1875 to the present time. The thankoffering received was the largest in many years.

On the evening of Monday, October 31st, a reception in honor of Rev. Wilfred F. Butcher was held in the hall of the Queen's Road Church, with Rev. James McNeill in the chair. After a number of musical items, greetings from representatives of the Church of England, the Salvation Army, the United Church, the Mayor of St. John's, and the Presbytery, a communion service was presented to the Session of Queen's Road by the Session of St. Andrew's. Mr. Butcher, in receiving this "symbol of friendship", spoke of a communion cup still in the possession of the church which had been given as a similar symbol by the Independent Church at Plymouth, England, in 1784. Mr. McNeill then installed Mr. Butcher in the chair. After acknowledging the greetings and welcome which had been accorded to him he spoke, on behalf of the congregation, of the understanding, patience, tact, faith, and vision which Mr. McNeill had shown through all the months of negotiation and transition, in recognition of which a framed photograph of Rev. Joseph Thackeray was presented to him by the Ladies' Aid, and a silver caribou, suitably engraved, by the congregation. Mrs. McNeill was presented with a bouquet of chrysanthemums. The evening closed, amid general happiness, with the serving of refreshments.

On November 1st the Presbytery met in St. John's for the discussion of future plans, and that evening the visitors left by train to resume their work in their own churches. They left behind them, however, a new bond between the two Presbyterian churches in St. John's, a far deeper sense of the unity between our people in Newfoundland and those in Canada, a greater vision of the future of our work in this land where there are so many needs, problems, and possibilities, and a great thankfulness to God.

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Every moderate drinker could abandon the intoxicating cup, if he would; every drunkard would if he could.



## Among the Churches

### Toronto, Ont.

A gathering was held recently in Chalmers Church, Toronto, for the purpose of honoring Mr. W. Dawson who has completed twenty-five years of faithful service as a member of Session and Clerk. Mr. Dawson was the recipient of an address read by Mr. Kemp and a purse presented in the name of the congregation by Mrs. Hodgson, Secretary. The enthusiasm of the gathering was in itself a tribute to Mr. Dawson for his devotion to the work in Chalmers Church. The minister, Rev. G. D. Little was present and joined in the tribute.

### Edmonton, Alta.

St. Andrew's Church, of which Rev. F. D. Roxburgh is minister, having completed twenty-five years of history celebrated the anniversary by special services extending from October 14th to the 24th, the first being the service preparatory to Communion, and the last being the Children's entertainment. At the preparatory service twelve new members were received, nine young people by profession of faith. The Sacrament of the Lord's Supper was observed on the morning of the 16th, conducted by the minister, and in the evening Rev. H. R. Horne, Synodical Missionary, was the preacher, taking as his theme The Mission of the Church. Mr. Horne also gave the address at the Communion service in the morning. On Monday, the 17th, there was a congregational banquet followed by a program at which greetings were presented from local churches of all denominations. Dr. Roxburgh has been the only minister of the congregation and his long connection with the church was recognized by a presentation to him and Mrs. Roxburgh. This took the form of a purse and a bouquet of flowers. A large gathering assembled for this occasion, 175 being seated at the banquet table. The birthday cake was decorated by Mrs. John Kay, and cut by Mrs. Robert Chalmers and Mrs. Robert Patterson, both charter members of the congregation. The services on the Sunday following were conducted by Rev. F. S. McCall, D.D., Principal of Alberta College, and in the evening by Rev. W. G. Brown, B.D., of Saskatoon, ex-Moderator of the General Assembly. A choir concert was given sometime later, the proceeds of which were devoted to the purchase of gowns for the choir.

The first place of worship was a tent erected on a lot on the corner of the Grierson farm, and donated by Mr. D. E. DeLesard Grierson. The original membership numbered fifteen and the Sunday School fifteen also. Before the end of the year an extension was made to the tent and in the early part of the following year plans were

carried through for the erection of a building, at a cost of \$3,400. In the Great War the congregation gave thirty-seven of its members to the service, five of whom laid down their lives. In 1925 the congregation was divided over union but the majority voted to remain in The Presbyterian Church. The name of the church was changed from Grierson to St. Andrew's and the building transferred to a new site. The change doubled the size of the congregation and the cost of the removal, amounting to \$2,500, was fully met and the mortgage burned in 1929. Two years later the church was further renovated, pews installed, and the pulpit and choir platform altered to its present form. During the quarter century under Dr. Roxburgh 605 have been received into the membership of whom 195 came by profession of faith; 442 children and adults have received the sacrament of baptism.

### Agincourt, Ont.

The twelfth anniversary of Knox Church was observed by special services conducted by Rev. Dr. S. Shortt, of Barrie, ex-Moderator of the General Assembly. The present building was erected in 1926, following the vote upon union. It was then associated with St. Andrew's Church, Scarborough, but now is a separate congregation, the minister being Rev. A. C. Jamieson. The anniversary services were held on Sunday, October 30th.

### Gananoque, Ont.

A feature of the observance of the Lord's Supper in October at St. Andrew's Church, was the presentation and dedication of two silver bread plates for use at the Communion, bearing the inscription:

"In loving memory of David Alexander Mitchell, St. Andrew's Presbyterian Church, Gananoque, Ont."

These were presented by the family and were received by the Session and dedicated by the minister, Rev. Charles E. Kidd, who in dedicating the memorial referred feelingly to the unique fitness of the gift since Mr. Mitchell was for many years a member of Session, and most faithful in the observance of the Communion and the duties connected with the service.

### Prestville, Alta.

Anniversary services for the congregation here were held early in the autumn and were conducted by Rev. J. M. Fraser, Brownvale, Moderator of Presbytery, but the annual supper was postponed until the evening of October 25th. There was a gathering of about one hundred and all enjoyed, both the social re-union and the program of music and Scripture recitation provided by the children and others. The occasion was one of rejoicing because the debt has been entirely met and a name has been



chosen for the congregation, St. Andrew's Church. The evening was marked by a presentation to Miss M. S. Grigor who has served our cause so faithfully in this district, and is about to leave. Friends of the retiring deaconess with the mission bands, presented her with a chest of flatware, thus evincing their esteem for Miss Grigor and gratitude for the work she has accomplished.

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Stratford, Ont.

St. Andrew's Church has just celebrated its 100th anniversary with special services covering a period of two weeks. A special feature in addition to the distinctive services was the issue of an attractive booklet giving the history of the congregation.

St. Andrew's is the oldest Protestant Church in the county of Perth and when founded in 1838 was in connection with the Established Church of Scotland. In 1844, the year following the Disruption in Scotland, Rev. Daniel Allan, the first minister of the congregation, withdrew from St. Andrew's and organized a congregation in connection with the Free Church of Scotland. After a three-year vacancy Mr. William Bell, a probationer, was sent from the home church and served as home missionary until 1848 when he was inducted into the pastorate. Twenty years later, during the ministry of Rev. James George, a white brick church was erected, a frame building having thus far served as a place of worship. The growth of the congregation was marked and in 1912 it was found necessary, during the ministry of Rev. W. L. H. Rowand, to procure larger accommodation. The result was the erection of the present church with a seating capacity of 750, and the old building was converted into a Sunday School. During the period of 100 years twelve ministers have served the congregation. Rev. J. N. McFaul now in charge was inducted in November, 1937.

The interior of the church is beautified by six memorial windows and a bronze tablet, the latter erected to the memory of thirty-two men who in the Great War paid the supreme sacrifice.

To the celebration a generous contribution was made by Rev. Stuart C. Parker, of St. Andrew's, Toronto. He conducted the services on the opening Sunday both morning and evening and gave a lecture on Monday evening. Speaking in the morning on The Romance of Religion, he showed the large place for imagination in church worship, and the importance of keeping in mind the labor and sacrifices of the pioneers whose loyalty to Christ and His Church had made possible the rich spiritual heritage which we now enjoy. The subject of Dr. Parker's lecture on Monday evening was The Scottish Contribution, considered in the spheres of education, politics, humor,

religion. The predominantly Scottish audience evinced its hearty appreciation of this message.

The Women's Missionary Society was to the fore on Wednesday when A Pageant of Years was presented setting forth the work of the organization over a period of fifty-three years. An accident to the electric light requiring the use of candles was an undesigned contribution to the picturesqueness of the presentation. Dress, manners and customs were all portrayed and vivid impressions were made with respect to the society's early work. A large anniversary cake was provided by the ladies and this featured the dainty lunch at the close of the meeting.

The congregation on Friday evening had the opportunity of traveling in imagination much farther back in history for that evening was devoted to the commemoration of the three-hundredth anniversary of the signing of the Solemn League and Covenant. The service was conducted after the manner of the time of our fathers, the congregation standing for prayer and being seated while the Psalms were sung. Rev. Austin L. Budge of Hamilton, to whom the Church in general is indebted for many of these services, gave a suitable historical address. This was supplemented by Mr. McFaul who spoke briefly on his visit last summer to Edinburgh where he had the privilege of attending the closing meeting of the corresponding commemoration there. The meetings in connection with the Scottish celebration were held in Glasgow, except the last which very fittingly was held in Greyfriars Church, Edinburgh, the graveyard of which was the scene of signing the Covenant. Mr. Alexander Davidson of Milverton at the celebration here acted as precentor and long-handled boxes, the early form of collection plates, were used for taking the offering.

The congregation on the 16th of October welcomed Rev. Dr. H. Beverley Ketchen of MacNab St. Church, Hamilton, whose messages were an incentive to loftier conception of the Church's sphere and the nobility of Christian service.

The evening of the 18th of October was devoted to the anniversary banquet provided by the Ladies' Aid. About 600 sat down to the banquet and remained for the program which followed. Greetings were brought by Rev. C. H. MacDonald, Moderator of Synod, Rev. John Elder, Moderator of Presbytery, and Rev. C. S. Oke of Knox Church.

Another week-night feature was the contribution made by Rev. William Allan of Dovercourt Road Church, Toronto, in his illustrated address, Over the Sea to Scotland, interspersed with Scottish songs and duets by the accompanying talented singers.

At the preparatory service for Communion



ion on October 23rd, over two hundred were present and twenty-two members were received, making the number added this year seventy-seven, fifty-one by profession, and twenty-six by certificate. The Communion service was marked by the largest attendance in the history of the congregation. It was conducted by the minister, who also preached. He was assisted by Rev. G. P. Duncan, D.D., a former minister, Mr. McFaul's immediate predecessor. In the evening Dr. Duncan preached to a large congregation and was warmly welcomed.

The deepest interest was manifest throughout this centennial celebration.

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Prescott, Ont.

The Eliza Dowsley W.M.S. Auxiliary thankoffering-meeting was held on Friday evening, October 14th in the lecture room of the church. Mrs. Halpin, daughter of the late Mrs. Eliza Dowsley, who organized the Brockville Presbytery, presided. There was a record attendance, the Mission Band and the Y.W.A., being well represented. Mrs. Heslip and Mrs. Hugh Scott conducted the devotional period. Greetings were received from the W.M.S. auxiliaries of Kemptville, Roebuck, Spencerville, and from the Y.W.A. of Prescott. The soloists were Mrs. C. Robinson of Kemptville and Mrs. Drummond of Roebuck. The offering was generous and was dedicated by Mrs. Brownell. Miss B. MacMurchy, R.N., returned missionary from India, with the aid of lantern views gave an interesting and instructive address on India. The meeting was closed with the benediction by the minister, Rev. M. W. Heslip, after which a social time was enjoyed. On Saturday morning the fifteenth, Miss MacMurchy gave a message by radio to the children upon her work. On Sunday evening, the sixteenth, she again spoke in the church enlarging upon conditions in India, emphasizing the need and our responsibility in this relation.

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Alliston, Ont.

Chalmers Church observed on October 16th the eleventh anniversary of occupying the present building. Dr. Rochester, Editor of the Record preached morning and evening, and addressed the Sunday School, large audiences marking both the Sunday services. The minister is Rev. G. C. Little. The picture of the church which is an attractive, and suitably arranged building has appeared before in the Record. The erection was the result of the vote on union. The building cost \$10,000 and three years ago the obligations in this connection were fully met.

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Toronto, Ont.

Knox Church, has called as assistant to Rev. Dr. J. G. Inkster, Rev. T. Christie Innes, M.A., M.R.A.S., of Camden Road

Presbyterian Church, London, England, and formerly minister of Ebenezer United Free Church, Leeds. He has a distinguished record as a preacher and author.

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Jarvis, Ont.

The young people of Chalmers Church, Walpole, made prompt and generous response to an appeal of Mr. Dillwyn Evans on behalf of the church at Killam, Alberta, made at a week-night service. Mr. Evans was given a blank cheque to purchase lighting fixtures, one member contributed \$15 for the seating and an elderly gentleman promised a generous weekly contribution for some time.

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Toronto, Ont.

Rapid progress has thus far marked the efforts of the Hungarian congregation, of which Rev. Charles Steinmetz is the minister, to possess a church of their own. On the 22nd of October the ceremony of breaking ground was performed by Rev. J. G. Inkster, and two weeks later on November 5th, the corner stone was laid by Mr. John Wanless, a well known figure in the Presbyterian Church, Toronto, and in particular in connection with church extension. The service on each occasion was under the auspices of the Presbytery, the Moderator, Rev. C. H. Nicoll of Oakville, presiding.

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Weston, Ont.

The Presbyterian Church here has formed a men's club, one feature of the activities of which is a supper-meeting to which the men of the congregation are invited to spend an hour in fellowship and to hear some speaker. At these gatherings the attendance has reached as high as seventy, with an average of about sixty, a very encouraging number. At the meeting on the 1st of November the address was given by Dr. Rochester, Editor of the Record, who cited some outstanding accomplishments of the Lord's Day Alliance during the twenty years of his service, with particular reference to the Sunday newspaper and the Sunday theatre in war time. The minister recently inducted is Rev. R. C. Creelman, formerly of Vancouver. The men's organization recently accepted responsibility for a Sunday evening service. Their president Mr. D. Seagrave was in charge and a choir of twenty-four men led the service of song. The sermon was delivered by Mr. Eoin MacKay, son of Rev. W. M. MacKay, Synodical Missionary, a student in Knox College, whose message was based upon Phil. 4:19, But my God shall supply all your needs, according to His riches in glory by Christ Jesus.

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Esson, Ont.

On the occasion of the anniversary supper at Esson, opportunity was taken to



honor Mr. and Mrs. T. H. McMahon, who have rendered long and faithful service in that congregation. Mr. McMahon has been for forty-seven years an elder, for most of that period Clerk of Session, and also a teacher in the Sunday School. Mrs. McMahon on whose eightieth birthday the supper was held began to teach when she was eighteen, and has thus rendered sixty-two years of service as a Sunday School teacher, a record that must be almost unique. Along with a basket of flowers, the congregation presented a Book of Remembrance containing an address of appreciation, and bearing the signatures of representatives of the different organizations and of all the available scholars who have passed through her hands during those sixty-two years. Both Mr. and Mrs. McMahon are still in the enjoyment of good health, and their friends wish for them further happy years of service in the work they love.—Com.



Knox Church, Monkton, Ont.

Monkton, Ont.

Special services on October 30th marked the 80th anniversary of Knox Church. Rev. Hugh Jack of Seaford was the special speaker whose messages were heartily welcomed. The choir was assisted in the service of praise by the Gospel Four of Stratford. The church was filled in the morning and in the evening was overtaxed.

On Tuesday the annual supper was held with the church again filled. Following this was a splendid program provided by the Hohnstein Entertainers of Stratford, with short addresses by Rev. T. H. Ackert, of the United Church, Rev. W. J. West of Stratford, father of Rev. J. K. West, the minister of Knox Church. The anniversary offering together with the receipts on Tuesday evening amounted to \$600.

The congregation was organized in 1858 in connection with Atwood Presbyterian Church. Services were held in the log school house until 1867, when the original church was dedicated. The first minister was Rev. Robert Renwick, and the members of the first Session were Wm. Robert-

son, John Inglis, Robert Smith. Atwood and Monkton were separated in 1898 and St. Paul's Church, Logan, was placed with Monkton. This arrangement was discontinued in 1917, when St. Paul's disbanded. Since that time Monkton has stood alone. The present building, a fine brick structure, was erected in 1907, during the ministry of Rev. J. D. Fergusson. The congregation had in Rev. Dr. Jonathan Goforth, our pioneer missionary to China, a specially deep interest because of his boyhood connection with the Sabbath School of Knox Church.

Southampton, Ont.

The 76th anniversary of St. Andrew's Church was observed on October 18th, when Rev. S. M. Scott of Kincardine was the special speaker, bringing two most helpful messages. The church was comfortably filled in the morning and in the evening was packed, the regular congregation being augmented by the United and Baptist Churches who had withdrawn their evening services. The choir under Mr. C. M. Passmore prepared specially for the service of praise, and in this was assisted by two members of the Kincardine choir who rendered a duet and two solos. On Monday night, provided by the ladies, a supper was served at which 240 were present. St. Andrew's is under student supply, Mr. Richard Stewart, President of the Y.P.S. of Ontario, being in charge. This anniversary is regarded as one of the most successful in the history of the church.—Com.

Meaford, Ont.

For thirteen years the congregation of Knox Church has looked forward to the day when it would have a church of its own. With not so much as a hymn book in their possession the congregation was organized in 1925 with fifteen members. The late Rev. R. M. Hanna was the first minister and in three and a half years under his care the membership grew to forty-eight. In 1930 Rev. E. Orsborn, the present minister, was inducted and for more than eight years minister and the people have labored together so that the Presbyterian faith might have adequate representation in this community. The membership increased steadily until it is now exactly 100, and the erection of a church finally became possible through a generous bequest by a devoted member, Mrs. Annie Stewart Wilson, whose memory is perpetuated in a beautiful memorial window panel of chaste design which blends with the other furnishings of the sanctuary. The church is well located on a corner lot just one block west of the centre of the town. The russet brick gives the exterior a very pleasing appearance and every effort has been made to make the interior both attractive and comfortable.



There is seating for 150 with additional space for emergency. Downstairs is a Sunday School room, free of posts, bright, decorated in pleasing colors. The building is thoroughly insulated and is easily heated with a semi-air-conditioned furnace.

The dedication services were held on Sunday, October 30th, with Rev. R. G. Stewart, D.D., of St. John's Church, Toronto, Moderator of the Synod of Toronto and Kingston, as the preacher morning and evening. Dr. Stewart conducted the dedication service in a most impressive manner. The congregation filled the church to overflowing and large numbers were unable to gain admission. The members of Knox Church will not soon forget the Moderator's message, "Strength and beauty are in His sanctuary".

On the Sunday following the ordinance of baptism was administered for the first time in the new church, and this was followed by the Communion service with the largest attendance in congregational history.

#### Toronto, Ont.

A very useful organization is the Chinese Young Men's Institute, which occupies a suitable and commodious building on University Ave. There is also a Women's Auxiliary of the Y.M.C.I. which is very helpful in our Chinese work. An annual event is the bazaar where a variety of Chinese goods is on sale and for the two days occupied lunch and tea are served. This year the bazaar was in charge of Mrs. H. O. T. Burkwall, formerly Miss Ethel Reid, who served under the W.M.S. (W.D.) in South China before her marriage. The entire proceeds of this venture were devoted to war relief and mission work in China.

#### BOOKS

##### It Can be Done

By William Williams, Published by John Ritchie Limited, Kilmarnock, Scotland, Price 2/6.

The author is a missionary from Toronto but under what auspices we are not informed. He tells very graphically the story of his work in Venezuela, a very arduous enterprise as the title suggests, for strenuous journeys, privations, discomfort, and opposition are constant. That he is not a scholar is apparent and to be regretted (see his reference to baptism), but here is a man in earnest who works whate'er betide; and such a lavish use of literature we had not known, a sowing that must bring a rich harvest.

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##### Canadian Poetry

Published under the auspices of the Canadian Authors' Association, P.O., Box 491, Station F, Toronto. Price \$2.00 a year. 50c a number.

This is a quarterly magazine issued under the auspices of the Canadian Authorship Association for the encouragement of Canadian verse. The publication should have a strong appeal, and the material thus far printed is substantial reward to subscribers and readers. There is the additional satisfaction of encouraging home talent. We have read the second number with keen relish.

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##### Druggers All

By Dora A. Enock. Published by John Ritchie Limited, Kilmarnock, Scotland. Price 1/6.

In one aspect a sombre story is here told but lightened with true love and a record of divine power in human redemption from alcoholism and the drug habit. The subtlety and tyranny of both, but specially the latter, are set forth in bold relief and yet none too bold, and the fiendishness of the purveyor makes one shudder. However the truth needs to be told and here it is not withheld. It is surely a book for our times.

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The Reflections and Rhymes of an Old Miller, by James Edwin Saunders. Edited by W. Ridley Chesterton. Published by Hodder and Stoughton, St. Paul's House, London E.C. 4. Price 3/6.

Here real life is portrayed by one who lived long, having entered the last decade of a century, who had labored hard and unwearingly, bravely struggled with adversity and refused to succumb to threatened business disaster to be rewarded ultimately with prosperity and to live in serenity. What he learned he here transmits. Our best lessons are oft learned from others' experience and in this man's story will be found an incentive to courage, patience, and good cheer. His verse in particular discloses the faith which sustained him.

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##### The Book of Original Plays and How to Give Them

By Horace J. Gardner and Bonneviere Arnaud. Published by J. B. Lippincott Company, Toronto. Price \$2.75.

It is a great matter to provide good plays for all love the drama, and when this is good it is a great boon to a community both to the participants and the spectators; but it is a further warmly welcomed contribution to "show how to give them" for all at some time are eager to "speak in public on the stage", and in this realm youth specially is in its element. Hence the value of this book and we have had it highly commended by one who has examined it more thoroughly than our opportunity permits. The book should meet the requirements of many organizations which, whether within or without the Church, desire to help the community by wholesome entertainment.



**Through the Bible**

By Theodora Wilson-Wilson. Published by Collins, London and Glasgow. Price \$2.50.

The Book of Books is old but ever new and no book holds such a place in the world as this. It is not "the book of the month" but of every month and is still the "best seller". It meets its chief welcome however in the home, for children love its stories, and the happiest memories of childhood and youth are associated with this book. There are many books of Bible stories but this is comprehensive for it takes the reader "through the Bible" and it is richly illustrated. The introduction too is most valuable for a just conception of the Book is thus made possible at the outset, and this is essential for to-day. A more useful and attractive Christmas present for a household with a family could not be chosen. To read this book or hear it is to know the Bible.

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**Christianity and Politics**

By Albert Hyma, Ph.D. Published by J. B. Lippincott Company, Toronto. Price \$3.50.

A scholarly book is placed in circulation with the launching of this treatise; and it is sorely needed. The author is a well-known writer and teacher from the Netherlands who came to the United States in 1910, received his education there but supplemented this training by two years intensive study in Europe, and now is Professor of History in the University of Michigan. "In recognition of his first book, *The Christian Renaissance*, Queen Wilhelmina on her birthday in 1936 appointed Dr. Hyma a knight of her order of Orange-Nassau". The value of this book lies in the fact that it is history, not dissertation or polemics, and it is impartial. It is "a history of the principles and struggles of Church and State". In an appeal to history our surest guidance is to be found and our best safeguard against the many incompetent and ruthless leaders of our times. These words from the author are striking:

"To-day in many parts of the world both Democracy and Christianity are being attacked by a great variety of forces and systems of thought. . . . Perhaps the friends of Democracy expect too much of it, and its enemies think too critically of it. Perhaps also the Christian churches need inspection and reform."

**MR. MOSES E. GARDINER**

Mr. Gardiner's death took place at his residence, Regina, Sask., on the 29th of October at the age of eighty-six years. Concerning him his minister said, "In the passing of Mr. Gardiner First Presbyterian Church has lost one of its most devoted

office bearers. His like we shall not see again. Mr. Gardiner was a great citizen because he was a great churchman." He was first elected to the Session of Knox Church in 1914, having been a member of the congregation for eight years previous. Following Union he remained with the Presbyterian Church and was again elected to the Session, a position which he held until the time of his death. To Mr. and Mrs. Gardiner the congregation is indebted for the gift of the land on which First Presbyterian Church stands.

**MISS MARGARET CRAIG**

Miss Craig was in her time one of the best known workers in The Presbyterian Church in Canada in the sphere of women's activities. She was known especially in earlier years for her devotion to the work among the Indians of the Northwest, in connection with which she made an annual tour covering many hundreds of miles. In later years she showed deep interest in efforts on behalf of the Chinese and the Jews. Born in Toronto her whole life was identified with Knox Church of which she was the second oldest member. She served also many other religious and benevolent organizations such as the Y.W.C.A., Home for Incurables, and Aged Women's Home. Her long life of over eighty years it may truly be said was one of faith and of good works.

**MISS JANET INGLIS**

Miss Inglis was well known in Presbyterian circles for her interest in the Women's Mission Board and in the Atlin Nurses Committee of our Church which sent nurses to the Klondyke during the gold rush. She evinced deep interest in the Record and since 1925 gave an annual contribution to provide copies for needy places. She was a member of Rosedale Church. She was born in South Africa the daughter of Rev. Wm. Inglis who subsequently came to Canada and was minister at Ayr, Ont. Her death took place in Toronto on the 22nd of October in her eighty-seventh year and interment took place at Ayr, Ont.

**MISS CAROLINE ISABELLA SINCLAIR**

Miss Sinclair's death took place recently at her home, 867 Bathurst St., Toronto. She was the only daughter of the late Dr. Daniel A. and Mrs. Sinclair and was born in Melbourne, West Middlesex, Ontario. During her girlhood she was an active member of Guthrie Church, and for some years the accomplished organist. The family having moved to Toronto she became a highly valued member of St. Paul's Church where she was a regular worshiper, and was active in the Women's Association, the Adult Bible Class, serving as organist for the latter. The beautiful communion table and



minister's chair in St. Paul's were gifts of Miss Sinclair in loving memory of her parents. She has bequeathed the fragrant memory of a beautiful life, characterized by high Christian devotion and sacrificial service. She is survived by two brothers, Rev. P. F. Sinclair, late Chairman of Industrial Relations in the Imperial Oil Company of Canada, and Harry, at home. Interment was made in the family plot in Longwood Cemetery, Melbourne, her minister, Rev. R. C. McDermid, being assisted by Rev. Dr. James Paulin of Rosedale Church, Toronto.

### UNEMPLOYMENT

The Dominion and Ontario Governments are co-operating to place unemployed young men, sixteen to thirty years of age, on farms and solicit the help of the Churches and other interested organizations. Our Church has responded and Rev. Dr. MacNamara, Secretary of the Board of Missions, has communicated with our ministers throughout Ontario suggesting help on the following lines:

1. Report such unemployed to the nearest Government Employment Office or to Mr. A. Maclaren, Director Farm Placement, Department of Labor, Toronto.
  2. Send names and addresses of farmers desirous of employing such to Mr. Maclaren as indicated; also announce Farm Placement Project to your congregation.
  3. Following notification of the placing near you of a young man belonging to your Church seek immediately to relate him to the Church.
  4. Place copy of enclosed appeal in some conspicuous place in or outside the church.
- This is a life-saving venture and demands our most earnest and wisest effort.

### CHURCH OF SCOTLAND

Professor Archibald Main, D.D., of Glasgow University, has been nominated as Moderator of the General Assembly for 1939, a nomination which has been welcomed everywhere. Dr. Main is Professor of Ecclesiastical History in Glasgow University, teaching in the classroom where once he sat as a student. He recently delivered the fifteenth annual lecture of the Presbyterian Historical Society of England in the hall of Regent Square Presbyterian Church, London. His subject was The Genius of the General Assembly of The Church of Scotland. In 1925 when Dr. Main was a delegate from The Church of Scotland to churches on this side of the Atlantic, he appeared before our General Assembly and addressed that body.

### MISSIONARY NOTES

#### Kirkland Lake, Ont.

This place is situated in Northern Ontario about 171 miles north of North Bay on the line of the Temiskaming and Northern Ontario Railway, and has a population of about 22,000. It stands in one of the richest mining centres in Canada, three of the great gold producing mines being but a few minutes' walk from the business centre. It commands therefore the interest of our Church from the standpoint of home missionary work and a short time ago, by the advice of our Synodical Missionary for Northern Ontario and Manitoba, Rev. W. M. MacKay, the venture was made by the Church and work begun.

Events have moved very rapidly in this connection. The first Presbyterian service was held in the Masonic temple on Government Road East by Rev. W. M. MacKay on March 14th, 1937. On May 7th of that year the congregation was organized and services were held regularly with Rev. C. J. MacKay, who came from Portage La Prairie, Man., in charge. He was assisted in the congregational work by Miss Lily McArthur, deaconess. On the 1st of June, 1938, the site was purchased and the first sod turned on the 9th of July. The corner stone was laid by the minister on September 21st, and, in a little better than a month afterwards, the beautiful edifice was opened and dedicated.

The dedicatory ceremonies on Sunday, October 30th, brought together a large company and was a really great occasion. The building was crowded. The morning service was conducted by Rev. W. M. MacKay, whose subject was the Bulwarks of the Christian Church. These were enumerated at Belief, Faith, Service, and Sacrifice. In the evening Mr. MacKay spoke on The Race of Life.

The dedication service was conducted by Rev. P. W. Graham, Moderator of the Presbytery of North Bay and Temiskaming, assisted by Rev. E. J. Kerr, New Liskeard, Clerk of the Presbytery. It was a most impressive ceremony and particularly in the last dedicatory act, when minister and people united in an act of personal consecration, using these words:

We now, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifices of the fathers, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worship and service of Almighty God.

The key to the building, preparatory to the dedication, was presented by Mr. Ernest Reynolds, contractor, to the minister,



Rev. C. J. MacKay, and in doing so he expressed the wish that minister and congregation would always enjoy to the full the benefits of this house of worship.

On Wednesday evening a social gathering was held when some 700 sat down to dinner provided by the Ladies' Aid. This gathering was followed by a sacred concert, which included organ numbers by Mr. J. Reid, the organist, vocal solos by Mrs. John Burt, and violin selections by Cecil Walker. Rev. P. W. Graham, Moderator of Presbytery, brought greetings from the Presbytery and his own congregation at Englehart. A letter was read from the Reeve, Mr. R. J. Carter, expressing his regret at not being able to attend and offering congratulations and good wishes to the minister and congregation. Many letters of greetings from officials and ministers of churches from as far west as Vancouver and as far east as Montreal were read. There were delegates also who conveyed greetings and expressed good wishes from Trinity United Church, St. Peter's Anglican, First Baptist, Chaput-Hughes United, and Swastika United. Special interest was aroused in the gathering by recognition of the timely service of Rev. W. M. MacKay in inaugurating the work in Kirkland Lake. Mr. Roy Maxwell of the Kirk Session presented Mr. MacKay with a gift on behalf of St. Andrew's.

Mr. MacKay, the minister, in an accompanying address pointed out that his namesake had been the moving spirit in the opening up of work in Kirkland Lake, and that as he had preached the first sermon in the Masonic Hall on March 14th, 1937, it was fitting that he should be the special speaker at the dedication service. Mr. MacKay thanked the Kirk Session for its gift, declaring that he needed no tangible evidence of appreciation. The work which had been accomplished provided him with one of the greatest triumphs of his life.

The building is both suitable and attractive. It is laid upon a foundation of cement and is built of brick veneer. The lighting is indirect and the steam radiators with which the building is heated are concealed. It has hardwood floors above and below. There is a kitchen also and washrooms. The church proper has a chancel and gothic windows. One very gratifying feature of the whole work has been the enthusiasm of the congregation and the contributions made by all. The organizations accepted individually responsibility for some part of the enterprise. The Mission Band provided the pulpit bible and hymn book, the Canadian Girls in Training the baptismal font, the Sunday School the chairs for the basement, the Young People's Society a mile of coppers for the building fund, and the Ladies' Aid equipment for the kitchen. The men built tables and erected the pews. To

two men in particular, so far as the building is concerned, the congregation is greatly indebted, Messrs. Hugh Bartlett and Cecil Williams, who served as inspectors of the work and without remuneration.

The cost of the building alone is \$18,000. The furnishings, including the organ, an electric-reed, cost \$2,500. Mr. MacKay, the minister, speaks very highly of the services of Mr. J. Reid, the organist, and regards the congregation as fortunate in having the musical service under his care. On the day of opening it was impossible to accommodate all in the auditorium and therefore the basement was utilized, loud speakers having been provided for the occasion. The church was beautifully decorated with palms, and roses, etc., through the generosity of a local florist. Free service was also given by radio in broadcasting the Sunday messages and announcements.

An incident of the opening services which evoked surprise and engaged the deep interest of the congregation was the response made to the appeal of the Moderator of Presbytery, Rev. P. W. Graham, to all elders in the congregation from other churches to come forward and stand with the members of the Kirk Session of St. Andrew's. The response was unexpectedly large and a stalwart body of men extended from one side of the building to the other.

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### Chinese Example

A letter from Rev. David A. Smith, Superintendent of our Chinese work, addressed to Dr. MacNamara, says:

Enclosed find from the Victoria Chinese congregation a cheque for \$250 first payment on their Budget allocation of \$300. This allocation is in advance of \$100 over last year. I was in doubt whether they could raise this sum in view of all they have to do in China. However an extra effort was made and they are now just \$50 off the full amount. It has meant very hard going but they have done it.

Already the Chinese of Vancouver have sent in their allocation in full, \$180 as compared with \$150 last year. They have special local running expenses which Victoria has not, and additional obligations have been assumed in cleaning the church this month at a cost of \$20. I am so happy that both churches have met the full amount. I told them the difficulty the Church experienced in meeting its needs and they have shown their generosity.

Victoria in addition has raised \$100 for new pews secured by canvassing the congregation, some individuals subscribing enough to buy a whole pew. Church pride is abroad and the sense of responsibility is growing.

The family of our minister in Victoria,



Rev. M. S. Leung, who assisted in picking the berry crop locally during the summer holidays, presented the church with four splendid electric hanging lamps. Simple globes served before, and this is a great improvement. This gift of the children of the Leung family was in honor of their father's twenty-fifth year in the ministry.

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#### Instruments Provided

Through the Record and by the kindness of friends two pianos have been placed in churches where they are much appreciated, one in our church at Mount Forest and the other in the recently completed building in Kirkland Lake.

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#### Jhansi, India

By C. M. (Mrs. Angus) MacKay

Once again we are going to allow our pastor, Mr. Moti Lal, to tell something of the work:

"One fine morning in October a party of six Christians from the C. P. Mission set out in the mission car for Datia, a large city in a nearby native state, where a great fair was being held in order that we might sell gospels and tell others about the Saviour of men. There was a large gathering of people, because it was their big festival day, commemorating the victory of King Rama, who killed King Ravana of Ceylon centuries ago. On this day the native states hold their army parades and subordinate chiefs bring gifts to their rulers. The ceremony differs in detail in every state but the main idea remains the same, that is, of the subordinate acknowledging the superiority of the chief by bringing some gift and doing obeisance, touching the feet of the King.

"In Datia the ceremony is connected with the killing of a buffalo. This buffalo is kept tied up for one year and never allowed to get loose. On this day, which is called Dasehra, it is decorated and taken to an appointed place where it is tied up until the evening, when the ruler and his army, after having paraded the streets of the town, arrive and take up their stand around the buffalo. This scene usually takes place in a large open space and great crowds stand at a distance watching the ceremony. First the ruler worships the animal and then strikes it on the head with a spear. The rope which ties the animal is immediately cut and the buffalo suffering from the wound begins to run. The cavalry surrounding the area now close in and chase the animal, hacking it with swords and spears until the poor animal falls dead. The buffalo is supposed to represent the enemy, hence there is a great thrill felt by the

ruler and the cavalry when it is killed. The first man bearing the news of the death of the animal to the king is proclaimed the hero of the day. Sometimes the animal runs amuck and dashes into the crowd trampling men, women and children under foot. Many others are trampled to death by the cavalry and by the confused mass as they try to get out of the way. Yet to see this fun? thousands gather to the place every year. One detail I omitted to mention. When the animal is let loose a nilkant, bluebird, which has been kept in a cage especially for this day, is let loose at the same moment. If the nilkant and the buffalo go in the same general direction then it is thought that the year will be auspicious for the ruler. If they go in opposite directions then calamity to the family is sure to follow.

"We took with us four hundred gospel portions which we sought to sell, taking every opportunity to tell the story of God's love. Almost all day long we stood on the streets while thousands were going here and there, like sheep without a shepherd, and sold the books and talked to the people. Some bought our books and some laughed us to scorn, but the great majority of them were uneducated and had come only to see the fun; they would not even stand to listen to the Gospel message; their minds were unsettled, and uneasy. All they wished was to see this cruel ceremony. As we saw this great crowd run to and fro we cried to God for their salvation. How their eyes are blinded. We also praised the Lord for bringing us out of this darkness into the marvellous light of the Gospel of our dear Lord. We sold only ninety-five gospel portions, but we were able to reach many hundreds by our message. In the evening Mr. MacKay with a party of his teachers arrived and they began selling gospels and proclaiming the Gospel message on the other side of the crowd. They sold eighty-four portions in about two hours. We all returned about dusk with plenty of dust in our throats and our hearts burdened for the souls of our countrymen still in heathen darkness."

We had hoped to have one of our missionaries write something on their work long ere this, but as they have been so busy we are sending off this short account written by our pastor, hoping within the next month to have a letter ready about some part of the work on the field.

We would also like to draw your attention to the new air-mail system between Canada and India. As we are having to pay double rates on much of our mail these days we ask that all our friends take note that the new rate is 6c on every half ounce.

Note: This is a letter to friends in Toronto and has been placed at our disposal for the Record.—Ed.



**Ministers' Conference**  
**Rev. Hugh MacMillan**

The North Formosa Ministers' Conference was prolonged beyond the usual this year. Ten days from July 12th to 22nd were filled from morning to night with meetings, studies, rest, recreation and fellowship. The weather was ideal. Though great floods were reported in China and Japan there was not even a cloud in our Tansui sky. Showers previous to the conference freshened the trees and grass making the out-of-doors perfect for green-grass meetings. Tansui's corner of "the spacious firmament on high with all the blue ethereal sky" was the roof under which most of the conference was held.

We had no visiting speaker from outside the Island this year, but ministers of the Japanese churches, Anglican, Presbyterian and Congregational came and gave helpful addresses along the line of special studies on Calvin.

The theme this year was Jesus as Preacher and the preacher with respect to preparation, pastoral work, present day thought, temptation, decision, personal work and his relation to society were the topics for daily consideration. The thought of each conference period, morning prayer, Bible study, lectures, and sunset meetings was related to the general theme for that day.

The committee organized this year's conference so that every period was assigned to a different leader and material was sent weeks in advance to give each minister time to prepare. The result was that men not only brought ears to hear, but minds to think, mouths to speak, pens and pencils to write, and hearts to share.

Memorable to many were the fellowship meetings in the evenings. Under an electric light on the green sward in front of Oxford College where the group of about fifty men sat in a circle, night after night ministers exchanged their experiences of practical problems in a way that was inspiring to hear. Noted progress in the ability to share problems was an encouraging feature of this year's conference.

A few jottings from memory of those evening hours may help home readers to get some idea of the young Formosan Church with its problems and possible solutions:

"How to procure needed books on a salary barely enough to provide a family with rice and a few cheap clothes; how to get time and quiet for daily study in crowded quarters; how to obtain co-operation in the home; purity and temperance as subjects in a patriotic address to about 500 young men; importance of pastoral work particularly in time of sickness; wisdom of serpents and harmlessness of doves; on being down and

out intellectually and spiritually; young people and dance halls and the like; the dare-to-death spirit in Christian work; progress through personal work, Formosa's Peters and Levis, and Marys and Marthas await His call."

This year's conference was significant in several respects. First, the Church in North Formosa now takes a great forward step in organization. During the autumn of this year three Presbyteries will be set up in the territory now administered by one. Church leaders therefore look forward to new opportunities and responsibilities. Second, never before in North Formosa did the annual conference have so many ordained pastors present. This gave the feeling all through the meetings that they were saying within themselves, "Inexperienced as we are, and in the midst of almost overwhelming difficulties, let us face our duty. Weak as our church is in this whirlpool of unprecedented world confusion, we are here, God guiding us, to do our best." Third, because the increased responsibilities in church administration being assumed by native leaders stimulates an even greater desire on their part to know more about the Home Church. Leaders of the Native Church wish to know how the Mother Church faces her problems in times like these. Questions were asked about methods of promoting self-support, pastoral visitation, and personal evangelism. Young Christian leaders feel the need of more contacts with Christians abroad, more opportunities to go abroad and see the Mother Church for themselves, and still more missionaries from the Mother Church to "come over and help". In response to this call, how many sons and daughters of the Church at home are now in preparation for future service?

\* \* \*

**Christian Medical Council**

A recent visitor to Toronto was Dr. Edward H. Hume, an outstanding figure for many years in medical-missionary work who was chosen Director of the Christian Medical Council for Overseas work at its first meeting. The Council was established in New York on the third of June, 1938, by the co-operation of "twelve missionary societies of North America, which have long sought a way by which their medical work might be better correlated at home and more effectively integrated with the needs of the environment abroad."

While in Toronto Dr. Hume conferred with the Mission Boards of the Churches and delivered several addresses.

\* \* \*

**A Visitor from China**

We had been advised by Dr. Z. K. Zia, that we might expect a call from a man who has been most helpful to him particularly



in sustaining the radio services which are a feature of the Christian Literature Society's work, Mr. K. S. Lee. Accordingly we had the pleasure of welcoming this Chinese gentleman and his little boy a short time ago when he called at the office. He spent only one day here and then sped on to Montreal and Quebec, taking at the latter place the Empress of Britain for a visit to the British Isles. He was accompanied by Mrs. Lee, but we did not have the pleasure of meeting her as she was engaged with friends. We hope to tell something more about Mr. Lee ere long.



**Mrs. F. C. Knox**

Our most recent recruit for our staff in the Bhil Mission, as already reported, is Rev. F. C. Knox. A note from him received at the mission office, states that on October 28th he embarked at Belfast, Ireland, on the Strathnaver on his long voyage to India. Before leaving he was married to Miss Margaret Coard. Miss Coard is a native of Belfast, Ireland, and has been very active in church work. We are pleased to be able to present her photograph.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by His light, but sanctified by His love.

Institutions that fail to adjust themselves to the needs of the time decay and perish.

## Children and Youth

### NEARER MY GOD TO THEE

**I**S there any hymn more familiar and more widely used than this much loved and helpful song. It has gone on wings about the world and is known and sung everywhere and in many languages.

It is now almost one hundred years old. Only three years must pass before it completes a century of usefulness. It was written in 1841 by Mrs. Sarah Flower Adams and as nearly all hymns have back of them an incident of some kind or a special reason which moved the author to write, so this one had an interesting beginning. Mrs. Adams had been attracted by that story in the Old Testament of the ladder known as Jacobs' Ladder, the top of which reached to Heaven and upon which the angels of God ascended and descended, the Lord standing above it. So by and by the hymn *Nearer my God to Thee* took form in her mind and soon flowed from her pen. One needs only to read the hymn to realize that the incident of Jacob's dream gave birth to this helpful song. Take for example the second verse,

Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to Thee,  
Nearer to Thee!

This verse alone is almost a perfect recital of Jacob's experience at Bethel. The third verse draws attention to the angels,

Angels to beckon me  
Nearer my God to Thee,  
Nearer to Thee!

Jacob was a wanderer, a fugitive indeed, and it was out of his trouble that this dream of the ladder and his communing with God came. It is easy to find that also in the hymn. In the fourth verse,

Then with my waking thoughts  
Bright with Thy praise,  
Out of my stony griefs  
Bethel I'll raise;  
So by my woes to be  
Nearer my God to Thee,  
Nearer to Thee!

This wonderful hymn then sprang from the dream of Jacob at Bethel.

There are not a few interesting stories of its helpfulness. For instance it is said that when President McKinley of the United States was dying, the victim of an assassin's bullet, the words of this hymn were constantly upon his lips.

A party which scaled a mountain found themselves marooned on the summit, the



clouds having settled so low that it was impossible for them to see, and to descend, an attempt which would have been most dangerous. They were huddled about the fireplace in the blockhouse, when someone suggested as a means of cheering the depressed company that some popular melody be sung. One was started but few knew enough of it to join in it, so the singer finished alone. Then someone began to sing softly, Nearer my God to Thee, and before the second line was finished, so the story goes, it seemed as if all who had been strangers now felt at home with one another and for the time being the place seemed like a very Bethel. It was not long thereafter until the mists rolled away and entranced with the wonderful view they proceeded hopefully to make the descent.

Twenty-six years ago a terrible disaster happened at sea. A magnificent steamship, the largest in the world at that time, set out from a British port to cross the Atlantic. This was her maiden voyage and she carried a large number of passengers, 2,224. Everybody was in high glee for the ship was a splendid vessel and there were many rich and prominent people rejoicing in the privilege of being aboard this monarch of the deep. It seemed that the purpose of those in command was to make a record, and as the proud ship went steaming ahead through the night, suddenly there was a crash. The vessel had struck an iceberg and it did not take very long to learn that it must go down. At an early hour in the morning it sank beneath the cold waters of the Atlantic, carrying with it some 1,530 souls. Following the rule of the sea the boats were reserved for women and children, and but few men were saved. This doomed company, assembled on the upper deck, quietly met their fate with this prayer upon their lips for all with one accord joined in the sacred song, Nearer my God to Thee, as the vessel plunged beneath the icy waters.

The Titanic disaster greatly impressed the French people and particularly the picture of this company gathered together awaiting their end and singing this hymn which to the French has since been known as the Titanic hymn. It was translated into French many years ago, but seemed to pass out of circulation and was lost sight of. It was the sinking of the Titanic that gave it new life. It was printed and circulated in thousands of copies and there was not a more popular song in France than

Plus près de Toi, mon Dieu, plus près de Toi!

Then it had its place in the trenches during the Great War. A soldier tells of an order for a bayonet attack in the early morning, an order which is never heard without a shudder. A company was assembled in a trench some distance from the

bridge which was to be taken. The lieutenant, who was an infidel, came to this man about half past five and said, "Won't you sing us the Titanic". In that hour of tense stress this officer felt the need of something so the two of them sang the Titanic hymn.

Another incident is thus told:

We were in a trench resting when suddenly shells began to fall like hail a few yards from our shelter. The situation was perilous. We looked at each other and I was asking the Lord to protect us. A Parisian, an atheist, with whom I had often talked about the Gospel, and for whom I had often sang this hymn of which he had learned two verses, said now to me, "This is the time to sing the Titanic hymn which you have taught me, and I shall do my part."

Surely the author of these words was inspired for who can tell the measure of help that has been afforded in time of need by the simple, appealing words which came from her brain and her pen.

Nearer My God to Thee.

Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

For gold the merchant plows the main;  
The farmer ploughs the manor.

## INTERNATIONAL S. S. LESSONS

### LESSON—DECEMBER 11

#### The Sin of Covetousness

Exodus 20:17; Luke 12:13-21;

1 Timothy 6:6-10

Golden Text: Thou shalt not covet . . . anything that is thy neighbor's.—Ex. 20:17.

### LESSON—DECEMBER 18

#### Christ's New Commandment

Matthew 5:43-48; 22:34-40;

John 13:34, 35; 15:12-14

Golden Text: A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—John 13:34.

### LESSON—DECEMBER 25

#### God's Great Love

Matthew 2:1-12

Golden Text: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

### LESSON—JANUARY 1

#### Peter Called to Serve

John 1:40-42; Luke 5:1-11

Golden Text: Come ye after me, and I will make you to become fishers of men.—Mark 1:17.





BUGLE BAND, CHALMERS CHURCH, LONDON, ONT.

### BOYS' BRIGADE

The Dominion of Canada has recently been favored by a visit from Mr. W. H. McVicker, M.Sc., the Overseas Secretary of the Boys' Brigade for Great Britain, Ireland and the Dominions. In visiting the city of London, Ont., he was accorded a splendid reception and delivered a number of addresses. On Monday, October 31st, he addressed the Rotary Club and the University students. He was welcomed also to Huron College, where he was received by the Principal, Dr. Waller. He was entertained at dinner along with Rev. Dr. W. F. McConnell of Chalmers Church, and Mr. P. W. Stewart, Chairman of the Council of the London Area, and afterwards addressed the students. On Tuesday he was received by the Principal of the Technical School, and spoke to 1,500 students. Later he addressed the students of Beck Collegiate and on Tuesday night reviewed the four companies of the Boys' Brigade at Central Collegiate. He also addressed the ministers in Cronyn Hall and answered all questions on the work of the organization in Canada, and as a result two new companies will be formed.

The accompanying picture is of Chalmers Bugle Band, which won second prize at the Old Boys' Re-union in London.

### GIRLS' LEADERS' RETREAT

October saw the second Presbyterian Girls' Leaders' retreat called to meet at Mrs. McDougall's summer home on the lovely north shore of Vancouver, and a very happy and profitable week-end was spent in fellowship and conference. This was the purpose of the retreat that by these means the leaders of girls' groups in their respective churches would be helped with their special problems.

The theme of the conference was I Will Grow. "In vain we build the work, unless the builder grows", Eph. 4:15 (Weymouth) was the thought which like a thread ran through all the devotions, studies and conference talks.

Miss Sybil White, Chairman of the Girls' Leaders' Council, ably conducted the discussion sessions. The devotions opening each session were led by Misses Ruth Yeandle, Olive Benedict, and Shirley V. Scott. Special guests were Mrs. Thomson, President of the Provincial W.M.S., and Miss Anne Fountain, Provincial Girls' Work Secretary, R.E.C. The former reviewed the girls' work as considered at the Council meeting in Toronto, and the latter presented the Educational Task of the Church.

An evening of Bible Study was conducted by Rev. Dr. W. A. Cameron. He presented the Church as a workshop, the leaders as the workmen and the material in this instance with which we work, our teen-age girls. "We cannot," he said, "overestimate the possibilities wrapped up in these girls. A workman takes joy from the fine material with which he works and

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It takes so little to put back the heart  
In anyone; some act, some word we say,  
Can light new faith, can send new courage  
winging,  
Can set one, who was silent long, to singing.



what is required chiefly of him is sincerity, and fidelity. The work should be carried on in the spirit of delight in the work, love for those in whose behalf we work and for Him who has commissioned us to engage in this service."

Mrs. Fowlie, Presbyterial President, W.M.S., attended the conference and made helpful suggestions during the discussions.

The missionary study for this year, Lady Fourth Daughter, was presented by Miss Elva Carson, W.M.S. Presbyterial Girls' Work Secretary, and this called forth a very helpful discussion. One session was given to plans for the year's work with respect to missions, the observance of peace week, commending girls' work to all congregations on Girls' Sunday in February, closer Presbyterial connection, and extension of the work in churches and mission fields where we have none. Plans were also made for the visit of Miss Tennant, Girls' Work Secretary, next year.

Recreation was not overlooked and this took the form of scrambles up the mountainside, walks, campfire, sing-songs, all contributing to friendliness. The fine meals prepared by the Housekeeping Committee, ably convened by Mrs. McDougall, were not an unimportant factor in the program of our retreat, creating an atmosphere of warm hospitality.

The retreat closed on the thought "The Goal of our Growth" the measure and stature of His fulness.—Eph. 4:11-13.

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### YOUNG PEOPLE'S RALLY Presbytery of Bruce

Geneva Church, Chesley, was the scene of the annual rally of the Young People's Society of this Presbytery, the program of which occupied the afternoon and evening. The Society of Tara was in charge of the worship service led by Mr. John Sim. The President, Miss Marie McCauley of Wiarton, gave an address on achievement, stating that the first requirement was to obtain a clear view of the goal. This she expressed in this sentence, "You must see the top to achieve it". The Presbytery representative at the gathering was Rev. A. McIvor of Tiverton. The subject for group discussion was The Place of Worship in the Young People's Society and very marked emphasis was placed upon the cultivation of the devotional spirit. Following supper, which was served by the ladies of the church, the evening session opened with song conducted by Rev. James Fleming, the minister, with Mrs. T. W. Lowery at the piano. The chief feature of the program was a short play, presented by the Y.P.S. Southampton, entitled The Old Candle

Maker. Following the report of the nominating committee, officers were elected: Hon. President, Rev. A. McIvor, Tiverton; President, Miss K. Smith, Walkerton; First Vice-President, Miss F. Hamilton, Chesley; Second Vice-President, Miss D. Fleet, Hanover; Secretary-Treasurer, Mr. J. Sim, Tara; Fellowship Convener, Miss V. Krause, Williamsford; Worship Convener, Mr. J. McFadyen, Tiverton; Service Convener, Miss M. Fortune, Walkerton. Mr. D. Firth of Durham, First Vice-President of the Provincial Society, gave some helpful suggestions with respect to the extension of mission work, speaking and dramatic efforts. The address of the evening was given by Rev. F. A. Stewart of Kitchener, whose subject was Wanted, Christians. That, he said, suggests a universal need and is a call to all to live a life dedicated to attainment both in character and in service. The Bruce Trophy was presented by Rev. M. Gordon of Chatsworth to the Y.P.S. Wiarton and the officers were installed by Rev. A. McIvor. The attendance at this gathering was large and interest was very marked.

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### PRESENTATION

Miss Violet Tennant, Girls' Work Secretary, who on the 17th of November left for Madras to attend the International Missionary Conference as one of the two delegates to represent Canada, was presented by the Presbyterian Leaders' Association of Toronto with a miniature steamship and cargo of gold. This event took place at the Deaconess Training Home following a regular meeting of the Association.

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### YOUTH AND TEMPERANCE

Under the direction of the Young People's Committee of the Ontario Temperance Federation, a plan has been developed for the safeguarding of youth against intemperance in its present aggression, the aim being to establish posts, that is companies of pledged youthful abstainers, in Sunday schools and Young People's Societies. To aid in this venture the Federation will supply free of cost total abstinence cards and three times a year will supply programs. A suitable badge has also been provided.

A line to the Ontario Temperance Federation, 30 Bloor Street West, Toronto, will secure a statement as to how to institute a post.

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In God we have a friend and a protector, from whom if we do not ourselves depart from Him, nor power nor spirit can separate us.



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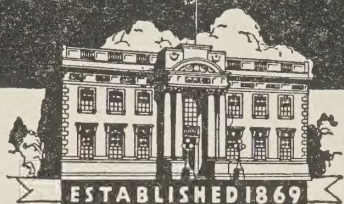
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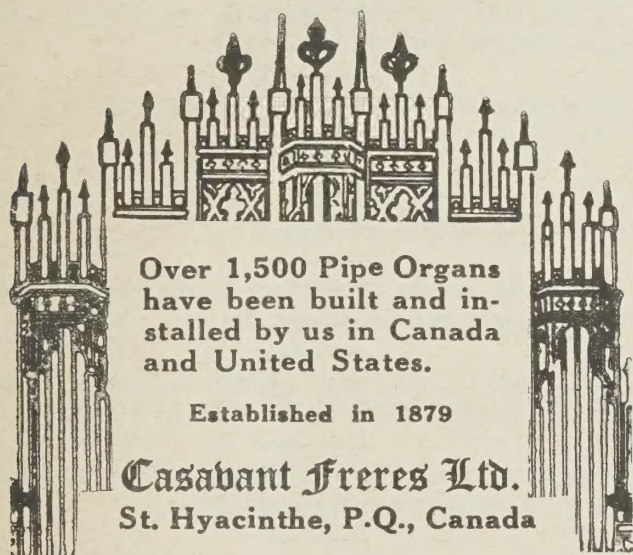
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Sin wastes substance.

Man must love and be beloved.

Keep unscathed the good name.

We must subdue self for service.

Youth comes but once in a lifetime.

Point thy tongue on the anvil of truth.

Truth needs no color; beauty, no pencil.

Ability is the measure of responsibility.

Blessed is the man who can pocket abuse.

God gives all but we take as we are able.

It is easier to be pious than to be good.

Meditation is necessary to the mastery of life.

Though progress be slow yet it is progress.

Scepticism oft runs straight to superstition.

A faultfinder is sure of recompense in kind.

The expectation of virtue usually produces it.

It is better to suffer wrong than to commit it.

Life itself demands of us that we ever press on.

The gravest things in life are the little things.

Worship is the purest impulse of the human heart.

Repentance is the revolt of the soul against sin.

The youth that is true to God in the city is safe.

We must keep open the channels of God's munificence.

The richest legacy to bestow upon children is virtue.

We were never made for indolence and fear and flight.

Children obey your parents in the Lord for this is right.

The test of love for God lies not in feeling but in doing.

The Devil tempts most men; but an idle man tempts the Devil.

"Dust thou art to dust returnest" was not spoken of the soul.

When the fight begins within himself a man's worth something.

A lie is like a cat. It never comes to you in a straight line.

The charm of Christ's boyhood lies in the fact that he was a boy.

The only commendable sacrifices are those which we gladly make.

Repentance prepares the way for Christ in our hearts and lives.

Wherever a church has failed to serve the people it has perished.

Ripened seeds must fall from the tree or there would be no more trees.

He that hath my commandments and keepeth them, he it is that loveth me.

Hope is a draft on futurity, sometimes honored but generally extended.

Do not so employ the first years of life as to make the last miserable.

Every just bargain pays double, enriching both the seller and the buyer.

Faith develops the habit of instant, constant, familiar turning to God.

Many go through life as rivers go to the sea, taking the easiest course.

A teachable spirit is beautiful whether in a child or one of mature years.

Take every chance to be kind because some day there will be no more chances.

No one is useless in this world who lightens the burden of it for anyone else.

Help me to need no aid from man  
That I may help such men as need.

When Sunday "sport" comes in at the door, Sunday "freedom" goes out at the window.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

*Selected.*